

LINGUISTIC SURVEY OF INDIA.



COLLECTED AND EDITED BY

G. A. GRIBSON, C.I.E., Ph.D., D.Litt., I.C.S.



VOL. V.

INDO-ARYAN FAMILY.

EASTERN GROUP.

PART II.

SPECIMENS OF THE

BIHARI AND ORIYA LANGUAGES.

GOVERNMENT OF INDIA

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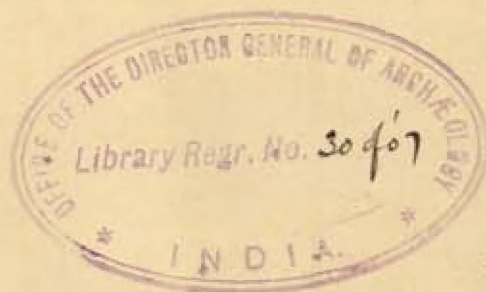
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LANGUAGES.



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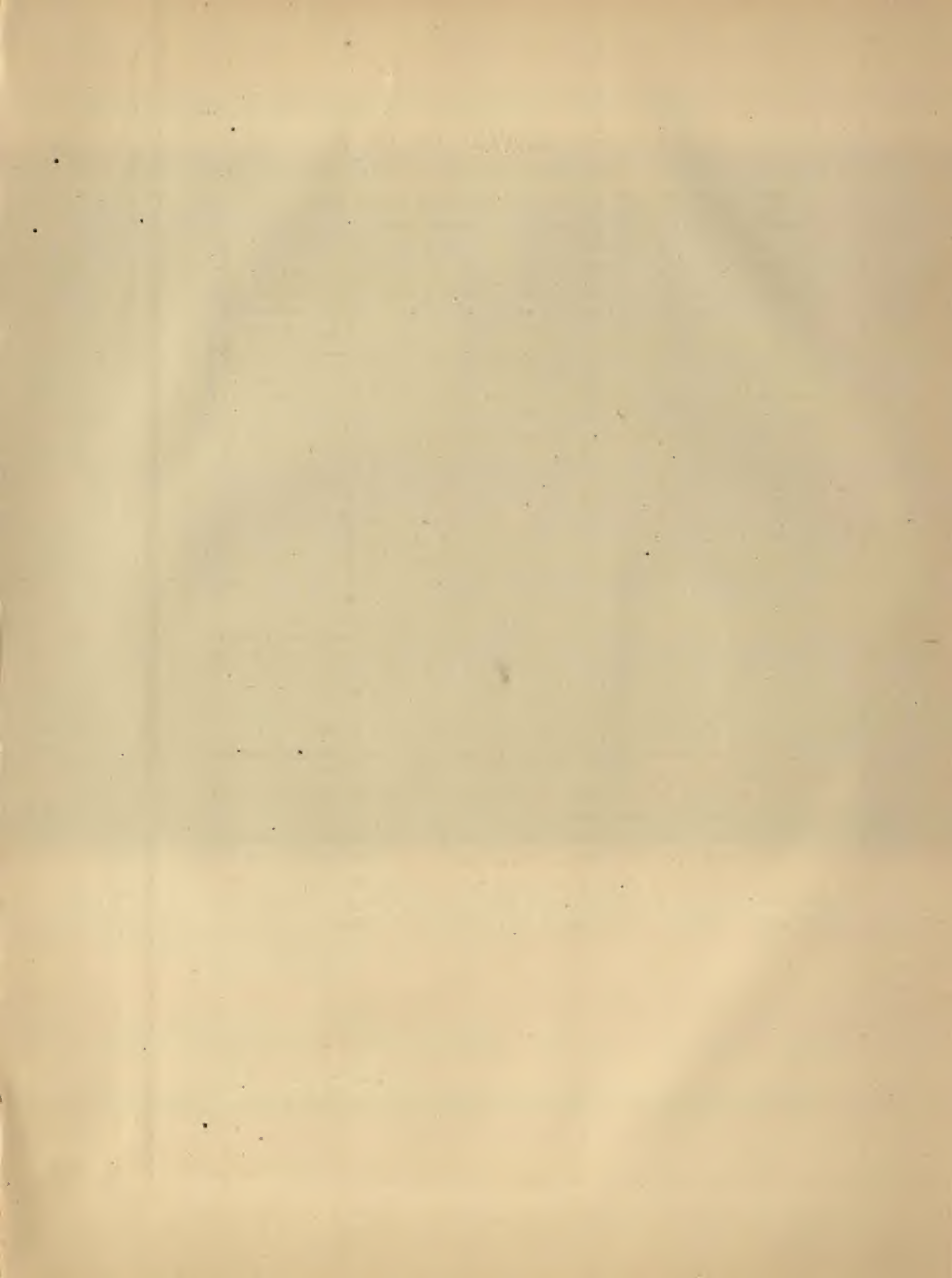
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ē,	उ u,	ऊ ū,	ए e,	ऐ ai,	ओ o,	औ au.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va or wa	
श śa	ष sha	स sa	ह ha	ड़ ṛa	ढ़ ṛha	ळ ḷa	ळ ḷha		

Visarga (:) is represented by *h*, thus क्रमः *kramaśah*. Anuswāra (') is represented by *m*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*.; thus बंग *baṅga*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus में *mē*.

B.—For the Arabic alphabet, as adapted to Hindūstānī—

ا a, etc.	ج j	د d	ر r	س s	ع ' gh
ب b	ح ch	ذ ḍ	ز z	ش sh	غ gh
پ p	ف f	ظ z	ح ch	ص s	ف f
ت t	ك kh		ج j	ض z	ق q
ث t			ح ch	ط t	ك k
ث s				ظ z	ك g
				ل l	ل l
				م m	م m
				ن n	ن n
				و when representing anunāsika in Dēva-nāgarī, by ~ over nasalised vowel.	
				و w or v	
				ه h	
				ي y, etc.	

Tanwīn is represented by *n*, thus فَاوْن *fauran*. Alif-i maqṣūra is represented by *ā*;— thus, دَاوَا *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَنْد *banda*. When pronounced, it is written,—thus, غُنَا *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkhtā*, pronounced *dēkhtā*; (Kāśmirī) चह *ch*; कर् *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhatḥ*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Puṣhṭō (ڄ), Kāśmīrī (च्, च), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣhṭō (ڄ), and Tibetan (ཅ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī (च्) is represented by *ñ*.
- (d) Sindhī (ڄ), Western Panjābī (and elsewhere on the N.-W. Frontier) ڄ, and Puṣhṭō ڄ or ڄ are represented by *ŋ*.
- (e) The following are letters peculiar to Puṣhṭō :—
 ڄ *t*; ڄ *ts* or *dz*, according to pronunciation; ڄ *d*; ڄ *r*; ڄ *zh* or *g*, according to pronunciation; ڄ *sh* or *kh*, according to pronunciation; ڄ or ڄ *n*.
- (f) The following are letters peculiar to Sindhī :—
 ڄ *bb*; ڄ *bh*; ڄ *th*; ڄ *t*; ڄ *th*; ڄ *ph*; ڄ *jj*; ڄ *jh*; ڄ *chh*;
 ڄ *ñ*; ڄ *dh*; ڄ *d*; ڄ *dd*; ڄ *dh*; ڄ *k*; ڄ *kh*; ڄ *gg*; ڄ *gh*;
 ڄ *n*; ڄ *ŋ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā, represents the sound of the *a* in *all*.

â, " " " *a* in *hat*.

ē, " " " *e* in *met*.

ō, " " " *o* in *hot*.

é, " " " *é* in the French *était*.

o, " " " *o* in the first *o* in *promote*.

ō, " " " *ō* in the German *schön*.

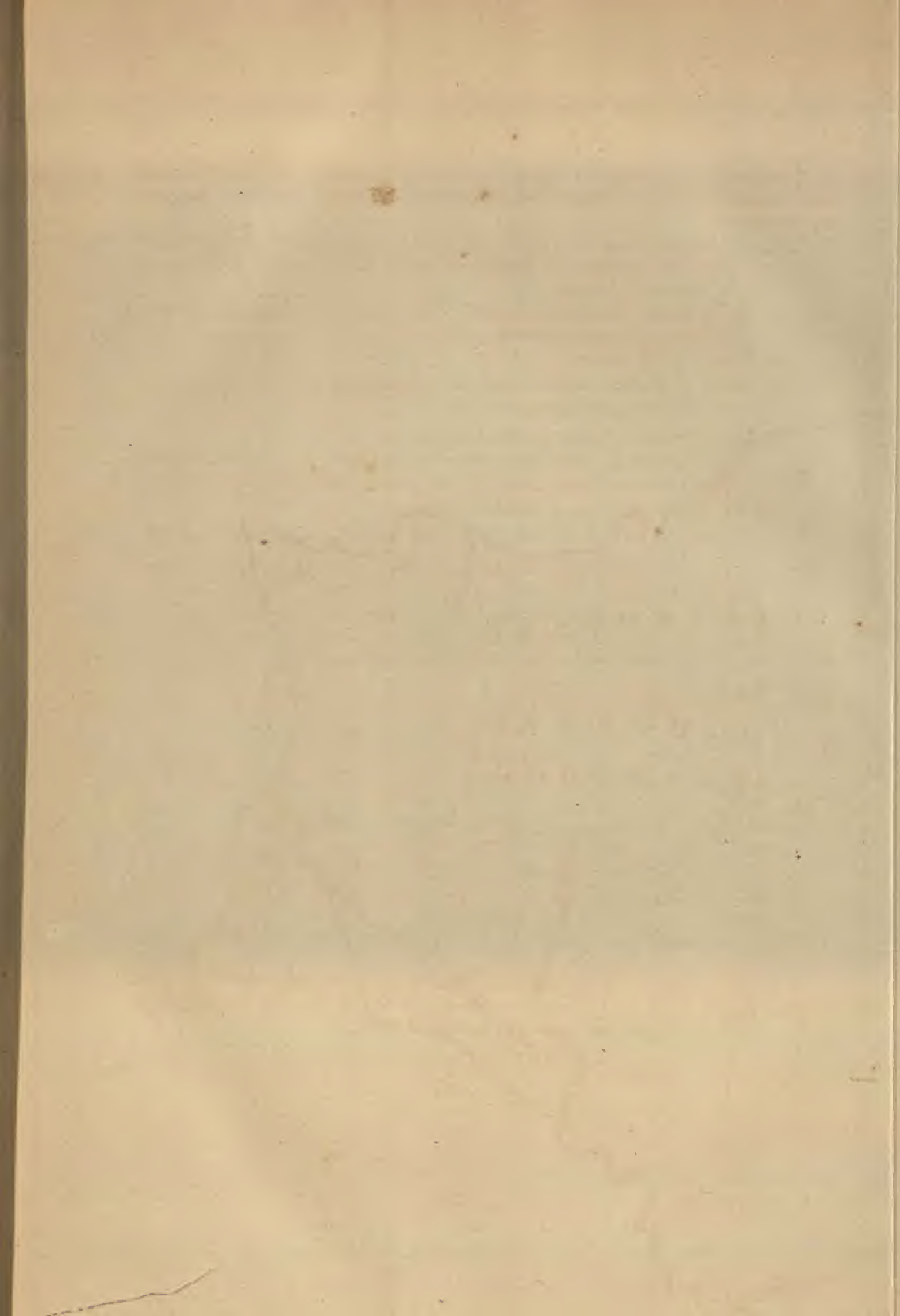
ü, " " " *ü* in the " *mühe*.

th, " " " *th* in *think*.

dh, " " " *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ásistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.



MAP
Illustrating the Dialects
and
Sub-dialects of the Bihāri language

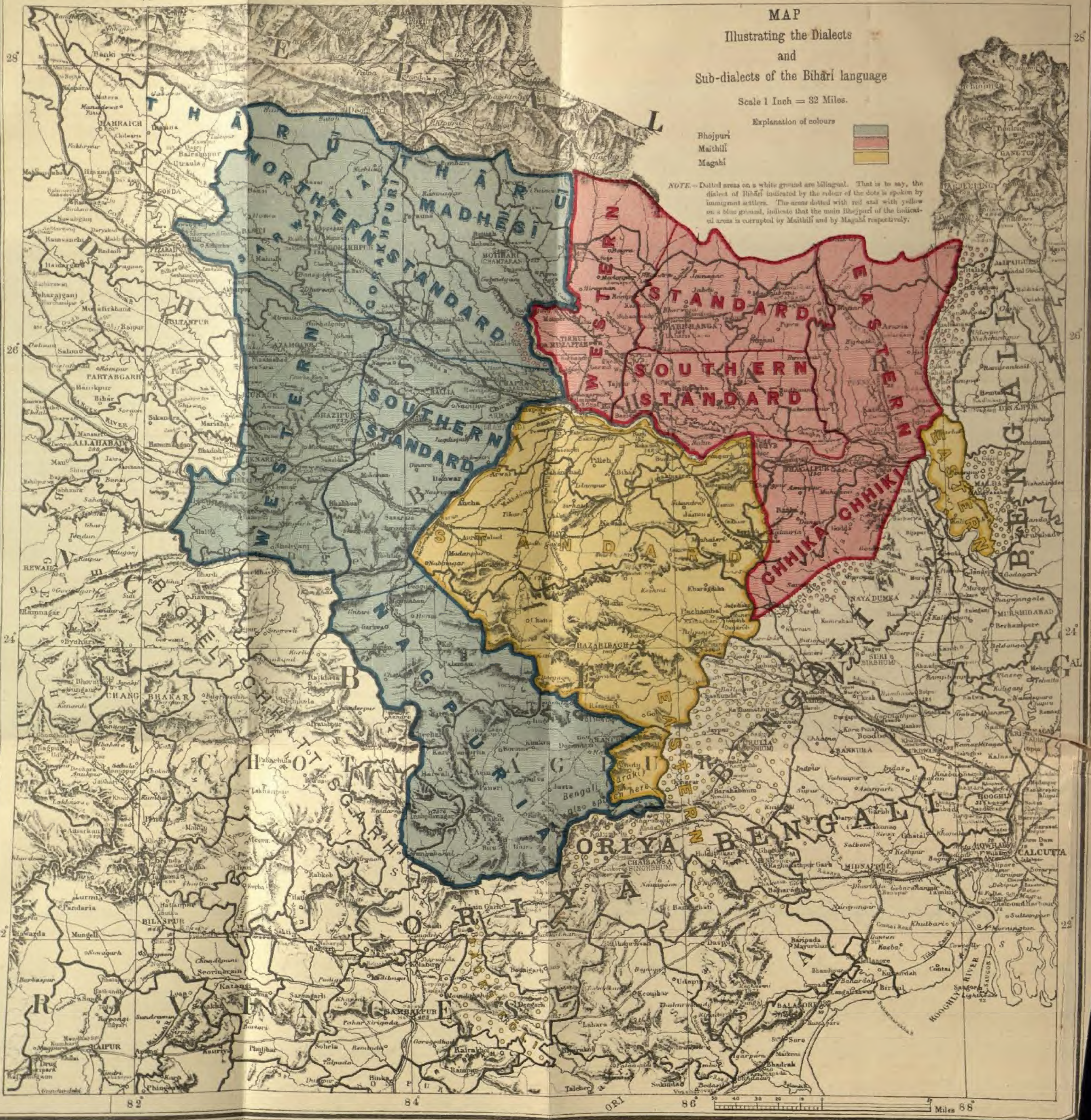
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Explanation of colours

Rhojpur
Maithili
Magahi



NOTE.—Dotted areas on a white ground are bilingual. That is to say, the dialect of Bihār indicated by the colour of the dots is spoken by immigrant settlers. The areas dotted with red and with yellow on a blue ground, indicate that the main Bhojpuri of the indicated areas is corrupted by Maithili and by Magahi respectively.



BIHĀRĪ.

Bihārī means properly the language of Bihar, and is spoken over nearly the whole of that Province. It is spoken also outside its limits, but

Where spoken.

it is fitly called by the above name; for not only is it, as a matter of fact, specially the language of Bihar, but also the only one of its dialects which has received any literary culture is peculiar to the north of that province. On the west, Bihārī is spoken in the Eastern districts of the Province of Agra, and even in a small portion of Oudh. On the south it is spoken on the two plateaux of Chota Nagpur. Roughly it covers an area of 90,000 square miles, and is the language of 36,000,000 people. It extends from the lower ranges of the Himalayas on the North to Singhbhum on the South, and from Manbhum on the South-east to Basti on the North-west. Within the area in which it is spoken are the two great cities of Benares and Patna.

Bihārī is bounded on the North by the Tibeto-Burman Languages of the Himalayas, on the East by Bengali, on the South by Oriyā, and

Language-boundaries.

on the West by the Chhattisgarhī, Baghēli, and Awadhī dialects of Eastern Hindī. It is the most Western of the languages which form the Eastern Group of the Indo-Aryan Vernaculars.

Bihārī has hitherto been classed as belonging to the Mediate Group of these vernaculars, being thus brought into close relationship with Eastern Hindī, Baghēli, and Chhattisgarhī. Further investi-

Its Classification.

gation has, however, shown that this classification cannot be correct. It certainly belongs to the same group as Bengali, Oriyā, and Assamese. It is true that the nationalities who speak it are historically connected with the United Provinces and not with Bengal. All their family ties, all their traditions, point to the West and not to the East. But at present our affair is not with ethnic relations, but with the facts of grammar, and, taking grammar as the test, there can be no doubt either as to the origin or affiliation of Bihārī. Like Bengali, Oriyā, and Assamese, it is a direct descendant, perhaps the most direct of the descendants, of the old form of speech known as Māgadhi Prakrit, and has so much in common with them in its inflexional system that it would almost be possible to make one grammar for all the four languages.

In order to show this, it will be necessary to give a brief comparative sketch of the grammars of Bihārī and of Bengali, its neighbour to the

Bihārī compared with Bengali.

East. Bihārī, as we go westward, more and more departs from the standard of Bengali, and approaches that of the other languages of the United Provinces. I shall therefore take, for the purposes of comparison, the dialect, Maithilī, which is situated on the East of the Bihārī tract, and which is therefore most near to Bengali. I shall show, not only the principal points in which Maithilī agrees with Bengali, but also those in which it differs from it in favour of its Western neighbour Eastern Hindī.

In regard to pronunciation, Bihārī occupies a middle place between Bengali and Eastern Hindī. Nothing is so characteristic of Bengali

Pronunciation.

as its pronunciation of the vowel *a* and of the consonant *s*. The first is sounded like the *o* in the English word *not*, and as it is of frequent



occurrence, this note gives the predominating tone-colour of a Bengali sentence. In Maithilī, the same vowel has also a broad sound, not so broad as in Bengali, but still distinctly broader than the sound which the vowel takes in Central Hindōstān. It is something between the *u* in *cub* and the *o* in *cob*. As we go westward, this broad pronunciation is gradually lost, till it entirely disappears in the most Westerly dialect of Bihārī,—Bhojpurī. As regards the letter *s*, the ancient Māgadhi was unable to use the sound, and substituted for it a sound approaching that of an English *sh*. On the other hand, the Prakrit-speaking tribes more to the West could not say this *sh*, and substituted for it *s*. Here Bengali and Eastern Hindī exactly represent the ancient state of affairs. The Bengalis, like the men of Gilead, say 'shibboleth,' while the inhabitants of Hindōstān, like the Ephraimites, can only say 'sibboleth.' Here Bihārī has thrown in its lot with the latter. The sound of the English *sh* is non-existent in all its dialects. I have said that Bengali turns every *s* into *sh*; but this is only true of the Standard form of speech. The line of distinction between the *s*-sound and the *sh*-sound is not quite coincident with the language-boundary. North-Western Bengali, where it marches with Bihārī, in Purnea and Malda, follows the Bihārī custom, and cannot pronounce *sh*. Taking these two points as the test, we may say that in pronunciation, Bihārī partakes partly of the characteristics of Bengali, and partly of those of the West; with a leaning towards the latter. Finally, in connection with this subject, the old Maithilī alphabet is nearly the same as that in use, at the present day, in Bengal.

In the declension of a noun in the various Indo-Aryan vernaculars two processes are involved. There is first the preparation of the base to receive the appropriate postposition, and there is, secondly, the selection and suffixing of the latter in order to give the required meaning of case. Thus, if we wish to express in Hindī the idea contained in the English words 'of a horse,' we first take the word *ghōṛā*, meaning 'a horse.' We then prepare this word for the addition of its postposition by changing *ghōṛā* to *ghōṛē*. So prepared it is called the oblique form of the base. Then to this oblique form we add the genitive postposition *kā*, and obtain *ghōṛē-kā*, of a horse. In Hindī, the oblique form of the base is frequently the same as the nominative, or, as the latter is called, the direct form of the base, but, whenever it is different, it always, or nearly always, ends in *ē*. In Bihārī, the oblique form is common in the case of pronouns, and also occurs in the cases of certain nouns ending in *l*, *r*, and *b*. Save in a few exceptional cases, it ends in *ā*, not *ē*. Examples are *ham^r-ā-kē*, to me; *dekh^b-ā-saū*, from seeing; *pak^r-ā-mē*, in a watch. In Bengali, it is the same, except that the oblique form in the case of nouns is more rare. Examples are *ām-ā-kē*, to me; *dekhib-ā-r*, of seeing. So in Hindī, the oblique form of the genitive postposition is *kē*, but in Bhojpurī, the only dialect of Bihārī in which it has an oblique form, it is *kā*, and this oblique form of the genitive is used to form the nominative plural, a peculiar construction quite unknown to Hindī. Thus *hamⁿ-ā-ke*, of us, oblique form, *hamⁿ-ā-kā*, used to mean 'we.' So also in Maithilī, we have *ham-ā-r*, of us, of me, and the nominative plural *ham^r-ā-sabh*, we all. The same construction occurs in Bengali. We have *santān-ēr*, of a son, and its oblique form, *santān-ēr-ā*, used as a nominative plural, to mean 'sons.' Again, *ām-ā-r*, of us, of me, and the nominative plural *ām-a-rā*. We thus see that in the formation of the oblique base of a noun or of a pronoun, Bihārī agrees with Bengali, and not with Eastern Hindī.

In the matter of postpositions, Bihārī takes a middle course. It has the same postposition for the Dative-Accusative, *kē*, as Bengali. For most of the other cases the postpositions, such as *mā*, in, are more closely connected with Eastern Hindī.

As regards adjectives, the distinction of gender is very slightly observed in Bihārī and Bengali, while it is always remembered in the West.

It is, however, in the conjugation of the verb that the most striking affinities with Bengali present themselves. Bihārī has three auxiliary verbs, two of which are found in Bengali and not in Hindī.

The Bihārī for 'I am seeing' is *dekhait-chhī*, and in Bengali, the same phrase is translated *dekhītē-chhī*. In one dialect of Bihārī, the word for 'I am' is *bāṭī*, and in Bengali it may be *baṭi*. In Bihārī and Bengali, the sign of the future tense is the letter *b*. Thus, Bihārī *dekh-ab*, Bengali *dekh-iba*, I shall see. In Hindī, it is formed in an altogether different way. So in the same two languages the sign of the Past tense is *l*. Thus, Bihārī *dekh-lankhī*, he saw, Bengali, *dekh-ilen*.

Both in Bihārī and Bengali, the sense of number has almost disappeared in the conjugation of the verb. The old numbers of each tense still remain in existence, but their forms are used to show respect or the reverse, instead of the distinction between plural and singular. In Hindī, there is an important rule regarding the conjugation of the past tense of verbs. In the case of intransitive verbs, the construction is active. We say, 'I went.' In the case of transitive verbs, the construction is passive. We cannot say 'I struck him.' We must say, 'he was struck by me.' In Bihārī and Bengali, this distinction has long since been obliterated, and so far as outward appearance goes, all verbs, both transitive and intransitive, are conjugated actively. For 'I struck,' we have the Bihārī *ham mār-lāh*, and the Bengali *āmi mārīlām*, just as for 'I went,' we have *ham gelāh*, and *āmi gelām*. There is a further point in this connexion which will not be evident to anyone who only knows literary Bengali. In the Bengali spoken by the uneducated, the conjugation of the past tense of a transitive verb is always distinguished from that of the past tense of an intransitive verb. In both the construction is active, though the forms used are different. A Bengali villager says *gelō* for 'he went,' but '*mārīlē*' for 'he struck.' The same distinction is observed in Bihārī, where 'he went' is *gēl*, and 'he struck' is *māral-kai*. It is hardly necessary to point out that all this is quite different from the idiom of Eastern Hindī.

To sum up,—we observe that, taking grammatical forms as the test, Bihārī occupies a position intermediate between Bengali and Eastern Hindī. In pronunciation, it leans rather to the latter, although there are traces of Bengali influence. In declension, it partly follows Bengali and partly Eastern Hindī, but in the most important point, the preparation of the oblique form of the base, it follows the former and differs altogether from the latter. In conjugation, it differs altogether from Hindī, and closely follows Bengali. For the above reasons, we are compelled to consider that Bihārī and Bengali belong to one and the same group, that is to say, that the former belongs to the Eastern and not to the Mediate Group of Indo-Aryan languages, with which it has hitherto been classed.

Bihārī has three main dialects, Maithilī or Tirhutīā, Magahī, and Bhojpurī. Each of these has several sub-dialects. The three dialects fall naturally into two groups, *viz.*, Maithilī and Magahī on the one hand, and Bhojpurī on the other. The speakers are also separated by ethnic

peculiarities, but Magahī and Maithilī, and the speakers of these two dialects, are much more closely connected together than either of the pair is to Bhojpurī. Magahī, indeed, might very easily be classed as a sub-dialect of Maithilī, rather than as a separate dialect. The differences between the two groups of languages will be found fully dealt with under the head of Bhojpurī, on pp. 41 and ff., *post*. I shall here content myself with noting the most superficial differences between them, which strike the most casual observer.

In the declension of nouns, Bhojpurī has an oblique form of the genitive case, which is wanting in the substantives of the other dialects.

In pronouns, the honorific pronoun of the second person is *apane* in Maithilī and Magahī, but *raūre* in Bhojpurī.

The verb substantive in Maithilī is usually *chhai* or *achh'*, he is. In Magahī it is usually *hai*, and in Bhojpurī it is usually *bāṭē*, *bārē*, or *hāwē*. The three dialects all agree in forming the present tense definite by adding the verb substantive to the present participle. Thus, Maithilī *dekhait-achh'*, Magahī *dekhait-hai*, Bhojpurī *dēkhat-bāṭē*, he is seeing. But Magahī has also a special form of the present, *viz.*, *dēkha-hai*, he sees, and so has Bhojpurī, *dēkhe-lā*, he sees or will see. Finally, the whole system of verbal conjugation is amazingly complex in Maithilī and Magahī, but is as simple and straightforward in Bhojpurī as it is in Bengali or Hindī.

There are other minor differences between the three dialects, but the above are those which are most characteristic and striking. Each dialect will be dealt with separately in the following pages, where the fullest details will be found. Suffice it to say here that Maithilī and Magahī are the dialects of nationalities which have carried conservatism to the excess of uncouthness, while Bhojpurī is the practical language of an energetic race, which is ever ready to accommodate itself to circumstances, and which has made its influence felt all over India. The Bengali and the Bhojpurī are two of the great civilisers of Hindōstān, the former with his pen, and the latter with his cudgel.

This last remark brings us to the consideration of the ethnic differences between the

Ethnic differences between speakers of Bhojpurī and of the other Bihārī dialects.

speakers of Maithilī and Magahī on the one hand, and those who speak Bhojpurī on the other. These are great. Mithilā, a country with an ancient history, traditions of which it retains to the present day, is a land under the domination of a sept of Brāhman extraordinarily devoted to the mint, anise, and cummin of the law. For centuries it has been a tract too proud to admit other nationalities to intercourse on equal terms, and has passed through conquest after conquest, from the north, from the east, and from the west, without changing its ancestral peculiarities. The story goes that, at the marriage of Rāma-chandra, the Brāhman of Mithilā showed the same uncivilised pride which is the characteristic of their descendants of the nineteenth century. This Brahmanical domination has left ineffaceable marks upon the nature of the rest of the population. Mithilā, or Tirhut, is one of the most congested parts of India. Its inhabitants increase and multiply and impoverish the earth, nor will they seek other means of life than agriculture, or other lands on which to practise the one art with which they are acquainted. Magadha, on the other hand, although it is intimately connected with the early history of Buddhism, was for too long a time a cockpit for contending Musalmān armies, and too long subject to the head-quarters of a Musalmān Province, to remember its former glories of the Hindū age. A great part of it is wild, barren, and

sparsely cultivated, and over much of the remainder cultivation is only carried on with difficulty by the aid of great irrigation works widely spread over the country, and dating from prehistoric times. Its peasantry, oppressed for centuries, and even now, under British rule, poorer than that of any other neighbouring part of India, is uneducated and unenterprising. There is an expressive word current in Eastern Hindōstān which illustrates the national character. It is '*bhadēs*', and it has two meanings. One is 'uncouth, boorish,' and the other is 'an inhabitant of Magadha.' Which meaning is the original, and which the derivative, I do not know: but a whole history is contained in these two syllables.

The Bhojpuri-speaking country is inhabited by a people curiously different from the others who speak Bihārī dialects. They form the fighting nation of Hindōstān. An alert and active nationality, with few scruples, and considerable abilities, dearly loving a fight for fighting's sake, they have spread all over Aryan India, each man ready to carve his fortune out of any opportunity which may present itself to him. They furnish a rich mine of recruitment to the Hindōstānī army, and, on the other hand, they took a prominent part in the mutiny of 1857. As fond as an Irishman is of a stick, the long-boned, stalwart, Bhojpuri, with his staff in hand, is a familiar object striding over fields far from his home. Thousands of them have emigrated to British Colonies and have returned rich men; every year still larger numbers wander over Northern Bengal and seek employment, either honestly, as pālki bearers, or otherwise, as dacoits. Every Bengal Zamindar keeps a posse of these men, euphemistically termed '*darwāns*,' to keep his tenants in order. Calcutta, where they are employed, and feared, by the less heroic natives of Bengal, is full of them. Such are the people who speak Bhojpuri, and it can be understood that their language is a handy article made for current use, and not too much encumbered by grammatical subtleties.

The following are the figures showing the number of people estimated to speak each dialect in the area in which Bihārī is spoken:—

Number of Speakers.

Maithili	.	.	.	.	.	.	.	.	.	.	.	10,000,000
Magahi	.	.	.	.	.	.	.	.	.	.	.	6,239,967
Bhojpuri	.	.	.	.	.	.	.	.	.	.	.	20,000,000
TOTAL												36,239,967

For reasons which I shall explain when dealing with the Maithili dialect, *vide post*, pp. 14 and ff., it is impossible to estimate the numbers of speakers of Bihārī in those parts of India which lie outside the Bihārī area. The only exception is that we are able to estimate the number of speakers of Bihārī in Assam, and in the non-Bihārī speaking districts of Bengal. These figures are as follows:—

	Maithili.	Magahi.	Bhojpuri.	Total.
Number of speakers in Assam	66,575	33,365	65,730	165,670
" in non-Bihārī Bengal	196,782	231,485	346,878	775,145
TOTAL	263,357	264,850	412,608	940,815

The total number of speakers of Bihārī, who are recorded above, is, therefore, 36,239,967+940,815, or altogether 37,180,782.

AUTHORITIES—

The authorities on each dialect will be found in the pages devoted to it. I shall content myself here with merely giving the names of those books which deal with Bihārī as a whole.

- CAMPBELL, Sir G.,—*Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. Contains lists of words and sentences in all the Bihārī Dialects.
- FALLON, S. W.,—*A new Hindustani-English Dictionary*. Benares and London, 1879. Contains much information regarding the various dialects.
- HOERNLE, A. F. R., C.I.E.,—*A Grammar of the Eastern Hindī compared with the other Gauḍian Languages*. London, 1880. Describes Maithilī and Bhojpurī only.
- GRIERSON, G. A., C.I.E.,—*A Handbook to the Kayathī Character*. Calcutta, 1881. 2nd Edition, 1899. In the title of the 2nd Edition, the word 'Kayathī' is altered to 'Kaithī.'
- GRIERSON, G. A., C.I.E.,—*Essays on Bihārī Declension and Conjugation*. *Journal of the Asiatic Society of Bengal*, Vol. lii, 1883, Pt. I, pp. 119 and ff.
- GRIERSON, G. A., C.I.E.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Parts I—VIII. Calcutta, 1883—1887.
- GRIERSON, G. A., C.I.E.,—*Bihar Peasant Life; Being a Discursive Catalogue of the Surroundings of the People of that Province*. Calcutta and London, 1885.
- HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language*. Part I, Calcutta, London, and Leipzig, 1885. Part II. Calcutta, London, and Leipzig, 1889. Only two parts issued.
- FALLON, S. W., TEMPLE, R. C., C.I.E., and LALA FAQIR CHAND,—*A Dictionary of Hindustani Proverbs*. Benares and London, 1886. Contains many Bihārī proverbs scattered through it, and has a special section for Bhojpurī ones.
- CROOKE, B. A.,—*Rural and Agricultural Glossary for the N.-W. Provinces and Oudh*. Calcutta, 1888. Contains much information about Bihārī.
- CHRISTIAN, JOHN,—*Behar Proverbs*. London, 1891.
- KELLOGG, The Rev. S. H.,—*A Grammar of the Hindī Language, in which are treated the Colloquial Dialects of Bhojpūr, Magadhā, Maithilā, etc., with copious philological Notes*. Second Edition, London, 1893.

No less than five different characters are used in writing Bihārī, viz., the Bengali, the Oṛiyā, the Maithilī, the Dēva-nāgarī, and the Kaithī.

Written character.

The Bengali and Oṛiyā characters are only employed in writing a form of Magahī current in Manbhum and the Native State of Mayūrbhanja, respectively. The Maithilī character is used by Brāhmaṇs in writing Maithilī, and will be described when dealing with that dialect. There remain the Dēva-nāgarī and the Kaithī.

The Dēva-nāgarī character is the alphabet used in books written for the educated, and, in writing, by the educated. The following account of it is given here, as this is the first time we meet with it in the Survey. The description will not be repeated with every language which uses it.

THE DEVA-NĀGARĪ ALPHABET.¹

VOWELS.

अ	a	आ	ā	इ	i	ई	ī	उ	u	ऊ	ū
ऋ	ṛi	ॠ	ṛī	ऌ	ḷi	ॡ	ḷī	ए	e	ऐ	ē
ऐ	āi	ए	ai	ओ	o	औ	ō	औ	āū	औ	au
अं	ā,	अँ	am	अः	ah.						

CONSONANTS.

Gutturals	. क	ka	ख	kha	ग	ga	घ	gha	ङ	ṅa.
Palatals	. च	cha	छ	chha	ज	ja	झ	jha	ञ	ñ.
Cerebrals	. ट	ṭa	ठ	ṭha	ड	ḍa	ढ	ḍha	ण	ṇa.
Dentals	. त	ta	थ	tha	द	da	ध	dha	न	na.
Labials	. प	pa	फ	ph	ब	ba	भ	bha	म	ma.
Semi-vowels	य	ya	र	ra	ल	la	व	va.		
Sibilants	. श	śa	ष	ṣa	स	sa	ह	ha.		

Although for the sake of completeness the vowel signs ऋ ṛi, ॠ ṛī, ऌ ḷi, ॡ ḷī are included in the list of characters, they are not used at all in ordinary Hindī. They are, however, required in transcribing Sanskrit grammatical works into the Hindī language.

The forms of the vowels given above are the initials, and are used only at the beginning of a word; when subjoined to a consonant they take the following forms:—

a (not expressed), ā ॠ; i ॡ, ī ॢ; u ॣ, ū ।; ṛi ॥; e ॥, ē ॥; ai ॥, ai ॥; o ॥, ō ॥; āū ॥, au ॥.²

Thus क ka, खा khā, गि gi, घी ghī, चु chu, छू chhū, जृ jṛi, भे jhe, टे ṭe, ठै ṭhāi, डै ḍai, ढौ ḍho, तौ tō, औ thāū, दौ dau.

In the following cases the combination of consonant and vowel gives rise to peculiar forms:

र r with u is written रु.

र r „ ū „ „ रु.

When one consonant follows another with no vowel between, the two are combined into one compound letter. In most cases the elements of the compound are easily distinguishable, as in स्व sva, क्ल kla, and म्न mna; but there are some in which the elements are so altered as to be with difficulty recognised.

¹ Most of this is based partly on the corresponding portion of Mr. Beames' Bengali Grammar and partly on the corresponding portion of Mr. Kellogg's Hindi Grammar.

² The signs ए ॥, ऐ ॥, ओ ॥, and औ ॥ have been introduced by European scholars in late years, and have been adopted by some of the best Benares Pandits. These short vowels do not exist in Sanskrit, to which language the Deva-nāgarī alphabet was originally confined, but do occur in the Modern Indian languages, and hence additional signs have had to be invented for them.

Consonants are compounded in three ways, viz., 1stly, by writing one above the other, as क *kka*, ट *tta*; 2ndly, by writing one after the other, omitting in all but the last the perpendicular stroke, and uniting the remainder of the character to that next following, as द *bda*, त *ttha*, य *yya*; 3rdly, some letters, when in combination, partially or wholly change their form, thus, क *k* + ष *sha* becomes क्ष *ksha*, also written क्; ज *j* + ञ *ña*, ज्ञ *jña*.

र *ra* takes two different forms, according as it is the first or last letter of a compound. Thus, when initial in a conjunct, it is written as a semi-circle (called *rēph*) above the second consonant, as in सर्प *sarp*¹; but when non-initial it takes the form of a short stroke below the preceding consonant, as in ग्रहण *grahāṇ*.

When a conjunct of which र *ra* is the first member, consists of more than two consonants, the semi-circle *rēph* is written over the last letter, as in धर्म *dharm*, सर्व *sarv*. When a conjunct with र *ra* initial is vocalized by ि *i*, ी *ī*, े *e*, ै *ē*, ै *āi*, ो *o*, ौ *ō*, ौ *āū*, ौ *au*, or is followed by *anuswār*, then *rēph* is written to the right of them all; thus, धर्मी *dharmmī*, मूर्ति *mūrtti*, सर्व *sarvān*, etc.

Conjuncts are classified as strong, weak, or mixed, according to the character of the letters composing them.² Conjuncts formed of strong letters only, are termed *strong*, and those formed of weak letters only, *weak* conjuncts. Combinations of strong and weak letters are called *mixed* conjuncts. The following list will be found to comprise all the more common combinations, arranged in three classes.

STRONG CONJUNCTS.

क *kka*, क्क *kkha*, क्त *kta*; ग *gdha*, च *chch*, च्च *chchha*, ज *jja*, ज्ज *jjha*, ट *tta*, ट्ट *ttha*; ड *dga*, ड्ड *ddga*; त *tka*, त्त *tta*, त्थ *ttha*, त्प *tpa*, द *dga*, द्द *dda*, ध *ddha*, द्ध *ddha*, प *ppa*, प्प *ppha*, ब *bja*, ब्ब *bda*, ब्ध *bdha*, ब्भ *bba*, ब्भ *bbha*.

WEAK CONJUNCTS.

ण, ण्ण *ṇṇa*, ण्य *ṇya*, न *nnā*, न्ण *nnma*, न्य *nya*, न् *nra*, न्व *nva*, न्स *nsa*, न्न *mna*, न्म *mma*, म्य *mya*, म् *mra*, म्ल *mḷa*, म्म *mha*, य *yya*, र्ण *rṇa*, र्म *rma*, र्य *rya*, र्व *rva*, र्स *rśa*, र्ष *rṣha*, र्ह *rha*, ल *lma*, ल्य *lya*, ल्ल *lla*, ल्ह *lha*, व्य *vya*, व *vra*, व्व *vva*, व्न *vna*, व्स *vśa*, व्ष *vṣha*, व्ह *vha*, श *śa*, श्व *śva*, श्न *śna*, श्म *shma*, श्य *shya*, श्व *shva*, स *sna*, स्म *sma*, स्य *syā*, स *sra*, स्व *sva*, स्स *ssa*; ह *hma*, ह्य *hya*, ह्र *hra*, ह्ल *hla*, ह्व *hva*.

MIXED CONJUNCTS.

क्क *kma*, क्क *kya*, क्त *kra*, क्त *kla*, क्त *kva*, क्ष *ksha*; क्य *khyā*; ग्न *gna*, ग्न *gma*, ग्य *gya*, ग्र *gra*, ग्ल *gla*, ग्व *gva*; घ्न *ghna*, घ्य *ghya*, घ्न *ghra*; ङ *ṅka*, ङ *ṅkha*, ङ *ṅga*, ङ *ṅha*; च *chya*; च्छ *chhra*; ज्ञ *jña*, ज्म *jma*, ज्य *jya*, ज्ञ *jra*, ज्व *jva*; ञ *ñcha*, च्छ *ñchha*, ज्ञ *ñja*, ज्ञ *ñha*; ड्र *dra*; ण्ठ *ṇṭha*, ण्ठ *ṇṭa*, ण्ठ *ṇṭha*; त्त *tta*, त्त *tma*, त्त *tya*, त्र *tra*, त्त *tea*, त्त *tta*; थ *thya*; द्न *dna*; ध्य *dhyā*, ध्र *dhra*, ध्व *dhva*; न्त *nta*, न्त *ntha*, न्त *nda*, न्त *ndha*; प्र *pna*, प्म *pma*, प्य *pya*, प्र *pra*, प्ल *pla*, प्स *psa*; ब्य *bya*, ब्र *bra*; भ्य *bhya*, भ्र *bhra*; क्त *rka*, क्त *rkha*, र्ग *rga*, र्ग *rgha*, र्क *rka*, र्छ *rchha*, र्ज *rja*, र्त *rta*, र्थ *rtha*, र्द *rda*, र्ध *rdha*, र्प *rpa*, र्ब *rba*, र्भ *rbha*; ल्द *lda*, ल्प *lpa*, ल्व *lva*; श *ścha*; श्क *shka*, श्छ *shcha*, श्छ *shcha*, श्प *shpa*; स्क *ska*, स्त *sta*, स्थ *stha*, स्प *spa*, स्फ *spha*.

Anunāsik (अनुनासिक), simply denotes the nasalization of a preceding vowel, and

¹ In most modern Indian languages, the inherent *a* of the final consonant of a word is not pronounced, and is omitted in transliteration. Full explanations regarding this point will be found under the languages or dialects concerned.

² By the strong letters are intended all the five classes of mute letters, both smooth and aspirated; by weak letters, all other consonants.

can therefore never begin a syllable. It is written directly over or to the right of the vowel thus nasalized ; thus कहां *kahā̃*, क्यों *kyō̃*. In books edited by foreigners, *Anuswār* (अनुस्वार) is commonly, but incorrectly, written instead of *Anunāsik* (अनुनासिक). It is represented in transliteration by the sign \tilde over the nasalized vowel. Thus बॉस *bā̃s*, में *mē̃*.

Anuswār (अनुस्वार) ², which, in strict accuracy, denotes a stronger nasalization than the above, is written, like *Anunāsik*, over, or to the right of the preceding vowel ; as, अंश *aṁś*, बंश *bāṁś*. In Hindī, however, *anuswār* is generally used as a short way of writing a nasal when preceding another consonant of its class. Thus, लंका instead of लङ्का *laṅkā* ; संच instead of सञ्च *sañch* ; पंडित instead of पण्डित *paṇḍit* ; अंत instead of अन्त *ant* ; खंभा instead of खम्भा *khambhā*.

Visarg (विसर्ग), meaning 'emission of breath' indicates a weak aspiration, which has euphonicly taken the place of a sibilant letter or *r*. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindī. It is written thus, : ; e.g., in दुःख *duḥkh*, usually written and pronounced दुख *dukh*, = दुस् + ख *dus + kha* ; अन्तःकरण *antaḥ-karaṇ*.

Besides these, several other signs are used in Sanskrit, which, as they occasionally appear in Hindī, may here be explained :—

Virām (विराम), 'pause' is written under a consonant, thus क *k*, and denotes the absence of the inherent *a* by which the consonant is vocalized. It is also called *hal*.

Avagrah (अवग्रह), ॥ , indicates the elision of an initial अ *a* after a final ए *ē* or ओ *ō* ; as, त्रिंशोऽध्यायः *triṁśō 'dhyāyaḥ*, for त्रिंशो अध्यायः *triṁśō adhyāyaḥ*. It is, therefore, analogous to the English apostrophe. The half pause, । , is written at the end of the first line of a couplet of poetry ; the full pause, ॥ , at the end of the second. These marks are only prosodial, and, besides these, there are no other marks of punctuation. In prose they are used as equivalent to the ordinary full stop and the full stop at the end of a paragraph respectively. In most native works, indeed, punctuation is disregarded, and space is not even left between the words. The symbol २ between two words indicates that the former of the two is repeated ; as, वह अपने २ घर गए *wah ap'nē ap'nē ghar gaē*.

The mark \circ is used, like the period in English, to indicate the abbreviation of a word ; as रामायन बा० *Rāmāyan Bā.*, for रामायन बालकाण्ड *Rāmāyan Bāl-kāṇḍ*.

The characters for the numerals are these :—

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

The leading feature in Indian arithmetic being the division by four, the signs for fractions are adapted thereto. The rupee is divided into $4 \times 4 = 16$, parts called *ānā*, which are thus designated (units of all kinds are also thus divided) —

1 ānā or $\frac{1}{16}$	१	9 ānās	९
2 ānās	२	10 ānās	१०
3 ānās	३	11 ānās	११
4 ānās	४	12 ānās	१२
5 ānās	५	13 ānās	१३
6 ānās	६	14 ānās	१४
7 ānās	७	15 ānās	१५
8 ānās	८	One rupee	१६

Table showing the Kaithū alphabet, as written by Tirhutī, Bhojpurī & Magahī Scribes

Tirhutī	Bhojpurī	Magahī	English	Tirhutī	Bhojpurī	Magahī	English
अ	am	म	a	न	न	न	n
आ	ami	मि	ā	त	त	त	t
इ	र	र	i	थ	थ	थ	th
उ	उ	उ	u	द	द	द	d
ऊ	ऊ		ū	ध	ध	ध	dh
ऐ	ए	ए	ē	न	न	न	n
ऑ	ए	ए	ai	प	प	प	p
ओ	मि	मि	ō	फ	म. फ	म, फ	ph
औ	मि	मि	au	ब	ब	ब	b
क	क	क	k	भ	न	न	bh
ख	ख	ख	kh	म	न	न	m
ग	ग	ग	g	ज	ज, म	ज	ji-
घ	घ	घ	gh	र	र, म	र	r
ङ	ङ	ङ	ṅ	ल	ल	ल	l
च	च	च	ch	व	व	व	vb.
छ	छ	छ	chh	श	श	श	s'
ज	ज	ज	j	य	य	य	kh
झ	झ	झ	jh	र	र	र	s
ञ	ञ	ञ	ñ	ह	ह	ह	h
ट	ट, ट	ट	ṭ				
ठ	ठ, ठ	ठ	ṭh				
ड	ड	ड	d				
ढ	ढ, ढ	ढ	ḍh				

The Kaithi alphabet is, properly speaking, the alphabet used by the Kāyath or Kāyastha caste,—the writing caste of Northern India. While not so complete as the Dēva-nāgarī, for some of the rarer letters are altogether wanting, it bears to that alphabet much the same relation that the English current written hand does to the printed character. It is in general use all over the north of India, from the Gujerat coast to the river Kosi. Throughout this great tract it has of course many variations, some depending upon locality and others upon individual handwriting. Although primarily a cursive written hand, it has been raised to the dignity of type in Bihar and Gujerat. In Bihar, it is used for teaching the lower classes, to whom a knowledge of Dēva-nāgarī is an unnecessary luxury, the elements of a primary education. In Gujerat, it has been elevated to the position of a national character. The introduction of this printed character in Gujerat is a matter within the memory of the present generation. The oldest books published in the Gujarātī language were printed in the Dēva-nāgarī type.

In the following account of the Kaithi character, only the simple letters will be described. The compound letters are rare, and, when met, will be easily recognised. So far as Bihārī is concerned, the Kaithī used changes slightly according to locality, and three varieties are recognised, *viz.*, that of Mithilā, that of Maḡah, and that used in writing Bhojpuri. These three are shown on the plate opposite.

KAITHĪ OR KĀYATHĪ ALPHABET.

VOWELS.

अ	a	आ	ā	इ	ī	उ	u	ऊ	ū.
ए	ē	ऐ	ai	ओ	ō	औ	au	अं	ah.

CONSONANTS.

<i>Gutturals.</i>	क	ka	ख	kha	ग	ga	घ	gha		
<i>Palatals.</i>	च	cha	छ	chha	ज	ja	झ	jha		
<i>Cerebrals.</i>	ट	ṭa	ठ	ṭha	ड	ḍa	ढ	ḍha		
<i>Dentals.</i>	त	ta	थ	tha	द	da	ध	dha	न	na
<i>Labials.</i>	प	pa	फ	ph	ब	ba	भ	bha	म	ma
<i>Semi-Vowels.</i>	य	ya	र	ra	ल	la	व	va		
<i>Sibilants.</i>	श	śa	ष	ṣa	स	sa				
<i>Aspirate.</i>	ह	ha								

अ *a*, being inherent in each consonant, is only written when initial in a word or syllable; thus, we write अ॒प *ap*, त॒वा *tua*, but प॒ *pa*, त॒ *ta*. The other vowels, when following a consonant, are substituted for the inherent अ *a*, and, in this case, they take the following forms:—

अ	a	(not expressed);	आ	ā	इ	ī
उ	u		ऊ	ū	ए	ē
ऐ	ai		ओ	ō	औ	au

Thus, the several vowel sounds, when they follow consonants, are written as follows:—

क	ka,	आ	kā,	इ	ki,	ओ	kī,	उ	ku,	ऊ	kū,	ए	kē,
कै	kai,	औ	kō,	कौ	kau.								

The vowel mark *·* is called अनुस्वार *anuswār* as in Dēva-nāgarī. It denotes the nasalization of a preceding vowel, and can therefore never begin a syllable. It is written over, or to the right of the preceding vowel: as, अ॒म् *ams*, बा॒ह् *bāh*. It is used for both the *anunāsik* and the *anuswār* of Dēva-nāgarī. The mark *:* is called बिस्वर्ग *bisarg*, and indicates a weak aspiration. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindī; as, दु॒ःख॒ *duḥkh* written and pronounced दु॒ख॒ *dukh*.

I now proceed to deal with each of the three dialects separately.

MAITHILĪ OR TIR'HUTIYĀ.

*Grihē sūrā raṇē bhītāḥ, paraspara-virūdhinaḥ,
Kulā-'bhīmānino yūgaṁ Mithilāyām bhaviṣyatha.*

Heroes at home, cowards in the battle-field, ever quarrelling amongst yourselves, and inordinately full of family-pride, shall ye be in Mithilā.

Rāma-chandra's curse on the Mithilā Brāhmanas.

Maithilī or Tir'hutiya is, properly speaking, the language of Mithilā, or Tairabhukti (the ancient name of Tirhut). According to the

Where spoken.

Mithilā-māhātmya, a Sanskrit work of considerable repute in the territory which it describes, Mithilā is the country bounded on the north by the Himālaya Mountains, on the south by the Ganges, on the west by the River Gandak and on the east by the River Kōsī.¹ It thus includes the British Districts of Champaran, Muzaffarpur, and Darbhanga, as well as the strip of the Nepal Tarai which runs between these Districts and the lower ranges of the Himalayas. The Districts of Muzaffarpur and Darbhanga originally formed one District called Tirhut, and that name is still used as a convenient appellation for the country included in these two Districts. At the present day, the language of the greater portion of Champaran is a form of Bhojpuri and not Maithilī, but, with that exception, Maithilī is spoken over the whole of this tract. It has also extended east of the river Kōsī, and occupies the greater part of the District of Purnea, and has moreover crossed the Ganges, and is now spoken over the whole of the south-Gangetic portion of the Bhagalpur District, over the eastern portion of the south-Gangetic portion of the Monghyr District, and in the north and west of the Sonthal Parganas.

Maithilī is spoken in its greatest purity by the Brāhmanas of the north of the Darbhanga and Bhagalpur Districts and by those of western

Sub-dialects.

Purnea. These men have a literature and traditions which have retarded the corruption of the dialect. It is also spoken with some purity, but with more signs of the wearing away of inflexions in the south of the Darbhanga District, and in those portions of the Monghyr and Bhagalpur Districts which lie on the northern bank of the Ganges. This may be called Southern Standard Maithilī. To the east, in Purnea, it becomes more and more infected with Bengali, till, in the east of that District it is superseded by the Siripuriā dialect of that language which is a border form of speech, Bengali in the main, but containing expressions borrowed from Maithilī, and written, not in the Bengali character, but in the Kaithī of Bihar. Siripuriā will be found described on pp. 139 and ff. of Vol. v, Pt. I, under the head of Bengali. The Maithilī spoken in Purnea may be called Eastern Maithilī.

South of the Ganges, Maithilī is influenced more or less by the Magahī spoken to its west, and partly also by Bengali. The result is a well-marked dialect, locally known as *Chhikā-chhikī bōlī*, from its frequent use of the syllable 'chhik,' which is the base on which the conjugation of the Verb Substantive is conjugated.

¹ *Gaṅgā-himavatōr madhyē nadi-pāścāśāntarē |
Tairabhūktir itī khyātā dēśāḥ parama-pāvanāḥ ||*

*Kauśikim tu samārabhya Gaṇḍakim ad higanya vai |
Yōjanāni caturviṃśa vyūyāmaḥ parikīrtitaḥ ||*

The Maithili spoken in the Muzaffarpur District, and in a strip of country on the eastern side of Darbhanga is strongly infected by the neighbouring Bhojpuri spoken in various forms in the adjacent district of Saran and in the greater part of Champaran. So much is this the case, that, as spoken by some people, it is difficult to say where the dialect is Maithili or Bhojpuri. It may be called Western Maithili.

The Musalmāns of Mithilā do not all speak Maithili. In Muzaffarpur and Champaran, they speak an altogether different dialect, closely allied to the language of Oudh. It is locally known as Shēkhaī or as Musalmānī, and is sometimes called Jolahā Bōli, after the caste which forms one of the most numerous Musalmān tribes, according to popular opinion, of the locality. The true Jolahā Boli, however, is the language spoken by the Musalmāns of Darbhanga, which is a form of Maithili, though somewhat corrupted by the admission of Persian and Arabic words to its vocabulary.

The details of the number of people who speak each form of Maithili will be given subsequently, in dealing with each of the sub-dialects. The following are the totals :—

Name of Sub-dialect.	Number of Speakers.
Standard	1,946,800
Southern Standard	2,300,000
Eastern	1,302,300 ¹
Chhikā-chhiki	1,719,781
Western	1,783,495
Jolahā	337,000
Total number of speakers of Maithili in Maithili-speaking districts	9,389,376

These figures do not include the speakers of Maithili in the Nepal Tarai, concerning whom no figures are available. Under any circumstances, therefore, we shall be justified in assuming that at least ten million people speak Maithili in the country of which it is the vernacular.

It is impossible to state how many speakers of Maithili live outside the Maithili tract proper, as no figures are available. In the census of 1891, Maithili and the other Bihār dialects were grouped together with the various languages of Central and Western Hindōstān under the one head of 'Hindi.' We cannot now separate the figures. It is possible, in the case of the Provinces of Lower Bengal and Assam, to ascertain from the Census records, the number of people hailing from each District in Bihār, and also the total number of persons who come from all parts of India in which, according to the Census, 'Hindi' is spoken. With the aid of these figures we can, in the case of these two provinces, divide the number of people recorded in the Census as speaking 'Hindi,' proportionately to these two sets of figures, and the results may be expected to represent approximately the number of people in each District of these two Provinces speaking, respectively, the language of each District of Bihār. By totalling up the figures thus gained for the Maithili-speaking Districts, we may expect to obtain the number of people speaking that dialect outside the Maithili-speaking area. Unfortunately, the theory is not borne out by local experience. For instance, a calculation of this kind shows that there should be 6,900 speakers of Maithili in Burdwan,

¹ Include 2,300 Thāris of North Purnea, who, apparently, speak a corrupt form of Eastern Maithili.

but the local authorities report, in answer to enquiries subsequently made, that as a matter of fact there are no speakers of the language in the District. In such a matter, even the experience of District Officers may be at fault, and though I do not offer the following figures relating to Bengal and Assam as certainly correct, I believe that they have a better foundation than any other assertion which can be made on the point, and give them for what they are worth.

Table showing the estimated number of speakers of Maithilī within the Lower Provinces of Bengal, but outside the area in which Maithilī is the Vernacular Language.

NAME OF DISTRICT.	Number of Speakers.	REMARKS.
Burdwan	6,900	The local authorities report that there are no speakers of Maithilī in the District.
Bankura	300	
Birbhum	3,900	
Midnapore	7,900	
Hooghly	2,400	
Howrah	4,000	
24-Parganas	8,800	
Calcutta	34,000	
Nadia	3,300	
Jessore	700	
Murshidabad	33,100	
Khulna	400	
Dinajpur	26,700	
Rajshahi	9,100	
Rangpur	5,000	
Bogra	4,000	
Pabna	3,500	
Darjeeling	13,900	
Kuch-Bihar (State)	3,200	
Dacca	10,800	
Faridpur	1,500	
Backergunge	1,000	
Mymensingh	5,000	
Chittagong	1,200	
Noakhali	32	
Tippera	800	
Malda	5,000	
Cuttack	100	
Puri	110	
Balasore	140	
TOTAL	196,782	

Table showing the estimated number of speakers of Maithili within the Province of Assam.

NAME OF DISTRICT.	Number of Speakers.	REMARKS.
Cachar Plains	20,400	
Sylhet	9,200	
Goalpara	3,700	
Kamrup	800	
Darrang	4,100	
Nowgong	2,250	
Sibsagar	15,600	
Lakhimpur	10,050	
Naga Hills	150	
Khasi and Jaintia Hills	300	
Lushai Hills	25	
TOTAL	66,575	

We cannot give similar figures for other Provinces of India, as in their Census Reports, the population figures for people whose home is Bihar are not given district by district. In most of them the number of people coming from the Province of Bihar as a whole is given, and it might be thought that it would be possible to ascertain from this the approximate number of people coming from the Maithili-speaking tract by dividing that number in the proportion that the whole population of the Maithili-speaking tract bears to the total population of Bihar; but any such attempt would be misleading. Of the three nationalities which occupy Bihar, the Maithili, the Magahi, and the Bhojpuri, the first are a timid, home-staying people, who rarely leave their abodes for distant provinces of India, while, on the other hand, the Bhojpuris are an enterprising tribe found in numbers all over the land, and even in distant countries, like Mauritius and Natal. Any proportional division would not take this important factor into consideration, and, as a result, would show a far greater number of inhabitants of Mithilā in foreign provinces than is really the case.

We must therefore content ourselves with recording the following figures for the Provinces of Bengal and Assam, and leave the question of the number of speakers of Maithili in other provinces of India as an insoluble problem:—

Total number of people speaking Maithili at home, say	10,000,000
Estimated number of people speaking Maithili elsewhere in the Lower Provinces	196,782
Estimated number of people speaking Maithili in Assam	66,575
TOTAL	10,263,357

Maithilī is the only one of the Bihārī dialects which has a literary history. For centuries the Paṇḍits of Mithilā have been famous for their learning, and more than one Sanskrit work of authority has been written by them. One of the few learned women of India whose name has come down to us, was Lakhimā Thakkurāṇī, who, according to tradition, lived at the middle of the 15th century A.D. Nor was the field of vernacular literature neglected by them. The earliest vernacular writer of whom we have any record was the celebrated Vidyāpati Thakkura, who graced the court of Mahārāja Śiva Simha of Sugāonā, and who flourished about the same time. As a writer of Sanskrit works he was an author of considerable repute, and one of his works, translated into Bengali, is familiar as a text-book, under the name of the *Purusha-parīkshā*, to every student of that language. But it is upon his dainty songs in the vernacular that his fame chiefly rests. He was the first of the old master-singers whose short religious poems, dealing principally with Rādhā and Kṛishṇa, exercised such an important influence on the religious history of Eastern India. His songs were adopted and enthusiastically recited by the celebrated Hindū reformer Chaitanya who flourished at the beginning of the sixteenth century, and, through him, became the house-poetry of the Lower Provinces. Numbers of imitators sprung up, many of whom wrote in Vidyāpati's name, so that it is now difficult to separate the genuine from the imitations, especially as in the great collection of these Vaishnava songs, the *Pada-kalpa-taru*, which is the accepted authority in Bengal, the former have been altered in the course of generations to suit the Bengali idiom and metre. Up to nearly twenty years ago, the *Pada-kalpa-taru* was the only record which we had of the poet's works, but, in the year 1882, the present writer was enabled to publish, in his *Maithilī Chrestomathy*, a collection of songs attributed to him, which he collected in Mithilā itself, partly from the mouths of itinerant singers and partly from manuscript collections in the possession of local Paṇḍits. That all the songs in this collection are genuine, is not a matter capable of proof, but, there can be little doubt that most of them are so, although the language has been greatly modernised in the course of transition from mouth to mouth during the past five centuries.

Vidyāpati Thakkura or, as he is called in the vernacular, Bidyāpatī Thākur, had many imitators in Mithilā itself, of whom we know nothing except the names of the most popular, and a few stray verses. Amongst them may be mentioned Umāpati, Nandipati, Mōda-narāyaṇa, Rāmāpati, Mahīpati, Jayānanda, Chaturbhuja, Sarasa-rāma, Jayadēva, Kēśava, Bhaṇjana, Chakrapāṇi, Bhānunātha, and Harshanātha or, in the vernacular, Harakh-nāth. The last two were alive when the present writer was in Darbhanga twenty years ago.

Amongst other writers in Maithilī may be mentioned Man-bōdh Jhā, who died about the year 1788 A.D. He composed a *Haribans*, or Poetical Life of Kṛishṇa, of which ten cantos are still extant, and enjoy great popularity.

The drama has had several authors in Mithilā. The local custom has been to write the body of a play in Sanskrit, but the songs in the vernacular. The best-known of these plays are as follows. None of them has been published.

The *Pārijāta-harṇa*, and the *Rukmiṇī-pariṇaya*, both by Vidyāpati Thakkura.

The *Gaurī-pariṇaya* by Kavi-lāla.

The *Ushā-harṇa* by Harshanātha above mentioned.

The *Prabhāvatī-harāṇa* by Bhānunātha above mentioned.

Under the enlightened guidance of the late Mahārāja of Darbhanga, there has been a remarkable revival of Maithili literature during the past few years. At least one author deserving of special note has come to the front, Chandra Jhā, who has shown remarkable literary powers. He has written a *Mithilā-bhāṣā Rāmāyaṇa*, and a translation, with an edition of the original Sanskrit text, of the *Puruṣa-parīkṣa* of Vidyāpati Thakkura, both of which will well repay the student by their perusal.

No translation of any part of the Bible into Maithili has been issued by the Bible Society, nor is that language included amongst those into which the Serampore Missionaries translated the Scriptures. At the same time, if an article in the *Calcutta Review* is to be believed, the first translation of any portion of the Bible made into any language of Northern India was that of the Gospels and Acts, made into the Chhikā-chhikī dialect of Maithili by Father Antonio at the end of the eighteenth century. For further particulars reference may be made to the section on Chhikā-chhikī bōli, on p. 96 *post*. The only other translations with which I am acquainted are versions of the Sermon on the Mount, and other short portions of Scripture, made about twenty years ago by Mr. John Christian, and lithographed and published at Monghyr.

AUTHORITIES—

I.—EARLY REFERENCES.—The earliest reference which I can find to Maithili or Tirhutiyā is in the Preface to the *Alphabetum Brammanicum*, published in 1771, from which an extract has been quoted in dealing with the Bengali language in Vol. v, Pt. I, p. 23. In the list of languages mentioned on p. viii is 'Tourutiana.'

Colebrooke in his famous Essay on the Sanskrit and Prakrit languages written in the year 1801, is the first to describe Maithili¹ as a distinct dialect. He points out its affinity with Bengali, discusses the written character used by the Brāhmaṇs, and adds, 'As the dialect of Mithilā has no extensive use, and does not appear to have been at any time cultivated by elegant poets, it is unnecessary to notice it any further in this place.' Since then,² like the other dialects of Bihar, Maithili remained unnoticed and forgotten, till Mr. Fallon gave a few specimens of it in the *Indian Antiquary*³ in the year 1875. In the preceding year, it is true, some examples of the dialect were given in Sir George Campbell's *Specimens*,⁴ but they are there classed as some of many dialects of Hindī spoken in Bihar. Indeed, at this time, it was the general belief that, all over Bihar, the language spoken was a corrupt form of Hindī, whereas, as Colebrooke had long previously pointed out, it was much more nearly allied to Bengali than to the Hindī of the North-Western Provinces. Matters remained in this state, till the present writer published his Maithili grammar in the year 1880-81.

¹ *Asiatic Researches*, Vol. VII, 1801, pp. 199 and ff. Reprinted in his *Essays*, Ed. 1873, p. 26.

² Note, however, Aimé-Martin's *Lettres édifiantes et curieuses*, Paris, 1840. In Vol. II, p. 295, when describing the languages of India, he says 'the Marthila (sic) se retrouve dans Neypal.'

³ *Indian Antiquary*, Vol. IV, 1875, p. 340.

⁴ *Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier*. Calcutta, 1874. The specimens given are headed, 'Vernacular of West Tirhoot'; 'Vernacular of East Tirhoot'; and 'Vernacular of West Purneah (Hindee)', respectively. They will be found on pp. 60 and following.

II.—GRAMMARS—

GRIERSON, G. A.,—*An Introduction to the Maithilī Language of North Bihār. Containing a Grammar, Chrestomathy and Vocabulary.* Part I, Grammar. Extra Number to *Journal, Asiatic Society of Bengal*, Part I, for 1880. Separate Reprint, Calcutta, 1881. Part II, *Chrestomathy and Vocabulary.* Extra Number to ditto for 1882. Separate Reprint, Calcutta, 1882.

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-Dialects of the Bihārī Language.* Part I, *Introductory.* Calcutta, 1883. Part IV, *Maithil-Bhojpuri Dialect of Central and South Musāfarpūr,* 1884. Part V, *South Maithilī Dialect of South Darbhanga, North Munger, and the Madhupūrā Subdivision of Bhagalpūr.* Part VI, *South Maithil-Māgadhī Dialect of South Munger and the Bārī Subdivision of Patna.* Part VII, *South Maithilī-Bengālī Dialect of South Bhagalpūr.* Part VIII, *Maithil-Bangālī Dialect of Central and Western Puraniyā.*

HOERNLE, A. F. R.,—*A Grammar of the Eastern Hindī compared with the other Gaudian Languages.* London, 1880. In this Grammar, Dr. Hoernle was the first to recognise Maithilī as a dialect separate from Hindī. He was able to give some specimens of its grammatical forms, but no published materials were then available.

KELLOGG, The Revd. S. H.,—*A Grammar of the Hindī Language, in which are treated . . . the colloquial dialects of Maithilā, etc., with copious philological notes.* Second Edition, Revised and Enlarged. London, 1893. (The first edition does not deal with Maithilī.)

III.—DICTIONARIES—

GRIERSON, G. A.,—There are vocabularies attached to the Maithilī Chrestomathy, above mentioned, and to the edition of Manbōdh's *Haribans* mentioned below.

HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language.* Part I, Calcutta, 1885. Part II, 1889. Only two parts issued.

IV.—GENERAL LITERATURE—

Regarding Vidyāpati, see Benares, *The Early Vaishnava Poets of Bengal, Indian Antiquary* ii, 1873, p. 37, and the same author's *On the Age and Country of Bidyāpati*, *ibid.* iv, 1875, p. 299. See also, the Bengālī Magazine, the *Baṅga-darśana*, Vol. iv, for Jyāishṭha, 1282, Bg. san, pp. 75 and ff. Also the present writer's *Vidyāpati and his Contemporaries, Indian Antiquary*, Vol. xiv, 1885, p. 182; Eggelling, *Catalogue of Sanskrit MSS. in the India Office Library*, Part iv, No. 2864; and the present writer in the *Proceedings of the Asiatic Society of Bengal*, for August, 1895. Also the present writer's *On some mediæval Kings of Mithilā, Indian Antiquary*, Vol. xxviii, 1899, p. 57. The following contain editions of the Bengālī recension of the poet's works. *Vidyāpati-kṛita-pādāvalī*, edited by Akshaya-chandra Sarkār. Chinsurah, 1285, Bg. s. *Vidyāpatir Pādāvalī*, Edited with an Introduction by Śārada-charaṇ Maitra. Second Edition, Calcutta, 1285, Bg. s. *Prāchīna Kāvya Saṅgraha*, Part I, Edited by Akshaya-chandra Sarkār. Calcutta, 1291, Bg. s. The Mithilā recension is published in the present writer's Maithilī Chrestomathy.

For the benefit of those who wish to study Maithilī, the following is a list of the principal works which have been published in the language.

The present writer's Maithilī Chrestomathy referred to above under the head of Grammars, contains several other texts besides the poems of Vidyāpati.

Twenty-one Vaishṇava Hymns, Edited and translated by the present writer. *Journal of the Asiatic Society of Bengal*, Vol. liii, 1884, Special Number, pp. 76 and ff.

Manbōdh's Haribans, Edited and translated by the same. *Ibid.* Vol. li, 1882, pp. 129 and ff., and Vol. liii, 1884, Special Number, pp. 1 and ff.

Selected Specimens of the Bihārī Language, Part I, The Maithilī Dialect. The Gīt Dīnā Bhadrīk, and the Gīt Nebārak. Edited and translated by the same. *Zeitschrift der deutschen morgenländischen Gesellschaft*, Vol. xix, 1885, pp. 617 and ff.

Vidyāpati's *Purusha-parīkṣā*, Edited and translated in prose and verse into Maithilī by Chandra Jhā, Darbhanga, Rāj Press, Śākā 1810.

Mithilā-Bhāṣā Rāmāyaṇa, by Chandra Jhā. A version of the story of the Rāmāyaṇa in Maithilī vers. Darbhanga, Union Press, San 1299 Fasli.

Table showing the various alphabets used in Mithilā.

Dēva-nāgarī.	Kaithī.	Maithilī.	English Transliteration.	Dēva-nāgarī.	Kaithī.	Maithilī.	English Transliteration.
अ	𑒀	अ	a	आ	𑒁	आ	ā
आ	𑒁	आ	ā	इ	𑒂	इ	i
इ	𑒂	इ	i	ई	𑒃	ई	ī
उ	𑒄	उ	u	ऊ	𑒅	ऊ	ū
ऊ	𑒅	ऊ	ū	ऋ	𑒆	ऋ	ṛi
ॠ	𑒇	ॠ	ṛi	ॡ	𑒈	ॡ	ṛi
ए	𑒉	ए	ē	ऐ	𑒊	ऐ	ai
ऐ	𑒊	ऐ	ai	ओ	𑒋	ओ	ō
ओ	𑒋	ओ	ō	औ	𑒌	औ	au
अं	𑒍	अं	am	अः	𑒎	अः	ah
क	𑒏	क	ka	ख	𑒐	ख	kha
ख	𑒐	ख	kha	ग	𑒑	ग	ga
ग	𑒑	ग	ga	घ	𑒒	घ	gha
घ	𑒒	घ	gha	ङ	𑒓	ङ	ṅa
ङ	𑒓	ङ	ṅa	च	𑒔	च	cha
च	𑒔	च	cha	छ	𑒕	छ	chha
ज	𑒖	ज	ja	झ	𑒗	झ	jha
झ	𑒗	झ	jha	ड	𑒘	ड	ḍa
ड	𑒘	ड	ḍa	ढ	𑒙	ढ	ḍha
ढ	𑒙	ढ	ḍha	न	𑒚	न	na
न	𑒚	न	na	प	𑒛	प	pa
प	𑒛	प	pa	फ	𑒜	फ	pha
फ	𑒜	फ	pha	ब	𑒝	ब	ba
ब	𑒝	ब	ba	भ	𑒞	भ	bha
भ	𑒞	भ	bha	म	𑒟	म	ma
म	𑒟	म	ma	य	𑒠	य	ya*
य	𑒠	य	ya*	र	𑒡	र	ra
र	𑒡	र	ra	ल	𑒢	ल	la
ल	𑒢	ल	la	व	𑒣	व	va or wa
व	𑒣	व	va or wa	श	𑒤	श	śa
श	𑒤	श	śa	ष	𑒥	ष	śha
ष	𑒥	ष	śha	स	𑒦	स	sa
स	𑒦	स	sa	ह	𑒧	ह	ha
ह	𑒧	ह	ha				

* The semi-vowel u is not used by Kayasths in writing Maithilī, the vowel ॠ being substituted for it.

No less than three different alphabets are in use in the tract in which Maithilī is spoken. The Maithilī character proper is that used by

Written Character.

Maithil Brāhman, and is closely akin to the Bengali. It is not used by persons of the other castes. The character which is used by all the other castes, and which is generally employed, with a few local variations, over the whole of Northern India, from Bihar to Gujerat, is the Kaithī. It is not a complete alphabet, using only the long form of the vowel 'i' for both the short and the long vowels, and the short form of 'u' for similar purpose. A fount of Kaithī type is adopted by the Bengal Government for official publications in the vernacular, intended for publication in Bihar, in which this deficiency has been supplied, and books are now printed in Patna in the same type, so that gradually the written character is becoming more correct in this respect. The Dēva-nāgarī character is used by a few of the educated classes who have come under the literary influence of Benares, and it is understood and read by all persons who pretend to a liberal education.

The table opposite shows the three alphabets current in Mithilā in juxtaposition. Specimens will subsequently be given in all three. In transliterating those in Kaithī, the necessary correction of distinguishing between the long and short 'i' and 'u' will be made.

The pronunciation of the Maithilī language is not so broad as that of Bengali, nor so narrow as in the languages of the North-Western Provinces.

Pronunciation.

This is principally noticeable in the sound given to the vowel अ *a*, which is neither so broad as the *o* in *hot*, nor is so close as that of the *a* in *America*, but is something between the two. Another point of resemblance with Bengali is the pronunciation of the compound consonant ह *hya*. In Bengali this is pronounced as if it were *jjh'a*. Thus ग्राह्य *grāhya* is pronounced *grājjh'o*. In Maithilī it is pronounced as if it were *shjya*, and *grāhya* is pronounced *grāzhjya*. In other respects the pronunciation of the consonants is the same as in the country round Benares. Thus the letter ष *sh*, when not compounded with another consonant, is pronounced as if it were ख *kh*. In the Kaithī character there is even no peculiar character for *kh*, and that for *sh* is used instead. Thus the word षष्ठ *shashth*, sixth, is pronounced *khast*, and in the Kaithī character the word क्षेत्र *khēt*, a field, is written शैत *shēt*. The compound षष्प *shp* is pronounced *hfp*. Thus पुष्प *pushp*, a flower, is pronounced *puhfp*. The letters स *s* and श *ś*, are both pronounced like the *s* in *sin*. Thus शेष *śesh*, remainder, is pronounced, and usually written, सैख *sēkh*. The letter ग्र is usually reserved to represent the Persian ش. Thus شيخ *shēkh* is written in Nāgarī शैख and in Kaithī शैय i.e., शैष.

As in other Bihārī dialects, the vowels *e* and *o*, and the diphthongs *ai* and *au* have each two sounds, a short and a long one. Accurate writers distinguish these when writing in the Dēva-nāgarī character, but no distinction is made between them in the Maithilī or in the Kaithī characters. In transliterating the following specimens the

distinction will always be carefully shown. The following are the signs used in the Dēva-nāgarī character, together with the signs used in transliterating them :—

Dēva-nāgarī.		Transliteration.
Initial.	Non-initial.	
ए	ँ	e, as in एकरा <i>ek'rā</i> , तेकरा <i>tek'rā</i> .
ए	ँ	ē, as in एकर <i>ēkar</i> , तेकर <i>tēkar</i> .
ओ	ो	o, as in ओकरा <i>ok'rā</i> , होइए <i>hoiai</i> .
ओ	ो	ō, as in ओकर <i>ōkar</i> , लोक <i>lōk</i> .
ऐ	ै	āi, as in ऐसनहिं <i>āisanahī</i> , देखैतिओ <i>dekhaitiau</i> .
ऐ	ै	ai, as in ऐसन <i>aisan</i> , देखैत <i>dekhait</i> .
औ	ौ	āū, as in औतिऐ <i>āūtai</i> , पौलहक <i>pāūl'hāk</i> .
औ	ौ	au, as in औताह <i>autāh</i> , पौताह <i>pautāh</i> .

Regarding the pronunciation of these vowels, it will be convenient to consider the long ones first, as they are those which are most familiar to students of Indian languages. The letter *ē* is pronounced like the *a* in *mate*; *ō* as the second *o* in *promote*; *ai* as the *i* in *might*; and *au* as the *ou* in *house*.

As for the short vowels, each has the short sound of the corresponding long one. Thus, *e* is pronounced as the *é* in the French word *était*; *o* is the first *o* in the word *promote*, and is well represented by the *o* of the French word *votre*, while *ō* is represented by the *ô* of *vôtre*. It has not the sound of the *o* in *hot*. The diphthong *āi* has no good representative in English. It is almost the first *i* in *mightily*, but is pronounced still shorter; so *āū* may be approximately represented by the *ou* in *householder*, when spoken quickly as compared with the *ou* in *house*, which is distinctly long.

The vowel *a* has four distinct sounds, which should be noted. They can be shown in Dēva-nāgarī writing, but not in the two other alphabets of Mithilā. They are as follows :—

Dēva-nāgarī.		Transcription.
Initial.	Non-initial.	
अ	...	a, as in अग्नि <i>agnī</i> , fire; मरैछी <i>maraiçhī</i> , I am dying.
अ	ँ	ā as in देखवह <i>dekh'bāh</i> , you will see.
आ	।	ā, as in आगू <i>āgū</i> , before; मारव <i>mārab</i> , I shall beat.
आ	†	ā, as in आगुआ <i>āguā</i> , a preceeder; मरैछी <i>māraiçhī</i> , I am beating.

Regarding the pronunciation of these vowels, that of *a* has been already described. It is something between that of the *a* in *America*, and that of the *o* in *hot*. The letter *ā* is the long sound of this. It is nearly confined to the termination of the second person plural of verbs, and is pronounced like the *a* in *all*. It is not usually represented in native writing, but is commonly written as if it was merely *a*. When it is desired to show it in writing, it is sometimes represented by ' above the line, and sometimes by ;, thus देखव'ह or देखव;ह. This sound, it should be noted, is not nearly so marked in Maithilī, as it is in Bhojpuri, in which dialect it is pronounced with a distinct drawl. The letter *ā* is the well-known *a* of *father*. The letter *ā* is the short sound of this. It is something like the *a* in *farrier*. In Bengali it is pronounced rather flatter, like the *a* in *hat*, but its pronunciation in Bihārī is somewhat broader than this. In native writing it is not customary to indicate it, an ordinary आ *ā* being usually written in its place. Sometimes, however, अ *a* is written for this sound, instead of आ *ā*. Thus we have both आगुआ and अगुआ for *āguā*.

In Maithilī, the vowels *a*, *i*, and *u* are often so pronounced as to be hardly audible. They are then, in transliteration, written as small letters above the line,—thus, ' , ' , ' . The small ' only occurs in the middle of words in unaccented syllables. It is often not pronounced at all by some speakers, but a quick ear will usually distinguish a faint breathing where it occurs like the Hebrew *shua mobile*. It is found in most Indian languages. In Hindī, it is usually left unwritten, or, at most, is transliterated by an apostrophe. An example in that language is the word मारना which fully transliterated on the usual system would be written *māranā*, but which is commonly transliterated *mārnā* or *mār'nā*. Under the system adopted in this Survey it would be transcribed *mār'nā*. The reason which necessitates this is the requirements of other languages of India, such as Kāshmīrī, in which this imperfect ' sound occurs in positions in which it would be impossible to represent it either by omitting it or by an apostrophe. An example of its use in Maithilī occurs in the word देखलकै *dekhalkai*, he saw, which is pronounced nearly, but not quite, as if it were *dekhalkai*.

The small ' and the small ' occur only at the end of a word. They are, as said above, hardly audible, and sound more like a weak aspirate coloured by the vowel than anything else. Examples of these two imperfect vowels occur in the words देखलन्हि *dekh'lānhī*, he saw, and देखिअहु *dekhiāhū*, let me see you. These imperfect vowels are frequently nasalised, as in, देखितहिं *dekhitāhī*, immediately on seeing, and in देखलहु *dekh'lāhū*, I saw. It should not be supposed that every *i* or *u* at the end of a word is pronounced in this imperfect way. Sometimes such a letter is fully pronounced, as in the word पानि *pāni*, water. Care will be taken to show the correct pronunciation in the transliteration.

As usual in most of the languages of Northern India, the letter *a* at the end of a word of more than one syllable, is not pronounced. Thus, the word फल is pronounced *phal*, and not *phala*. This pronunciation will be observed in transliteration, by not writing the final *a*. Thus, फल will be transliterated *phal*.

The remarks contained in the last three paragraphs refer only to prose. It should be carefully remembered that in poetry all the above-mentioned vowels are fully pronounced. Thus, in Hindī poetry, मारना is pronounced *māranā*, not *mārnā*. Hence, in transliterating poetry, all these small letters will be abandoned, and full sized letters on

the line will be written in their places. So, the final *a* of a word, will be written in such circumstances. Thus, in poetry, the words quoted above as examples will be written *dekkhalakai*, *dekkhalānhī*, *dekhīāhu*, *dekhītāhī*, *dekkhalāhū*, and *phala*.

As regards Accent, the general rule is to throw it back as far as possible, but there are exceptions, and in such case the accent will be indicated by a ' on the accented vowel, as in *dekh'lāh'* quoted above. The accent cannot be thrown further back than the antepenultimate, and if the penultimate is long the accent falls on it. Thus, *dekkhal'kaīnh'*, not *dekkhalākaiinh'*.

Rule of the Short Antepenultimate.

The following rule, known as the Rule of the Short Antepenultimate, is most important. It runs through the whole Bihārī language, and unless it is remembered, numerous difficulties will arise which would at once be cleared away by its application. It should be remembered that it only applies to *Tadbhava*¹ words.

Before coming to the rule itself, it should be noted that, in *Tadbhava* words, the diphthongs ऐ *ai* and औ *au* are always contractions of अ *a* (or आ *ā*) + इ *i* (or ए *ē*) and अ *a* (or आ *ā*) + उ *u* (or ओ *o*) respectively, and may be always, at option, written and pronounced अइ *ai*, अए *aē*, आइ *āi*, or आए *āē*, and अउ *au*, अओ *aō*, आउ *āu*, or आओ *āō*, respectively according to their origin. Hence, in applying the Rule, ऐ *ai* and औ *au* should always be counted as consisting of two syllables.

a. Whenever the vowel आ *ā* finds itself in the antepenultimate syllable, i.e., the third from the end of a word, it is shortened to आ *ā*. Thus, the long form of नाँउ *nāū*, a barber, is नाँउआ *nāūā* or नौआ *nauā*; the long form of आगि *āgi*, fire, is आगिया *āgiyā*; and the instrumental case of पानि *pāni*, water, is पानिँ *pāniē*. This आ *ā* is often written अ *a*, so that the above words would be written नाँउआ *nāūā*, अगिया *agiya*, and पानिँ *paniē*, respectively.

b. Any other long vowel or diphthong finding itself in the antepenultimate syllable is shortened, provided a consonant, which is not a merely euphonic *y* or *w*, follows it. Thus, from सीखब *sikhab*, to learn, सिखलक *sikh'lak*, he learned; नेना *nēnā*, a boy, long form, नेनवा *nēn'wā*; but from चुँबब *chūab*, to drip, चुँबबह *chūabāh*, you will drip, in which the ऊ *ū* is followed by a vowel, and from पीअब *piab*, to drink, पीअबह *piy'bāh*, you will drink, in which the ई *i* is followed by euphonic *y*.

c. Any vowel or diphthong, whatever, finding itself removed more than three syllables from the end of a word, is shortened, whether it is followed by a consonant or not. Thus, from देखब *dēkhab*, to see, देखैतिऔ *dekhāitau*, (if) I had seen; from सुतब *sūtab*, to sleep, सुतितथीन्हि *sutit'thīnh'*, (if) he had slept.

d. In counting syllables for the above rules, ऐ *ai* and औ *au*, as already stated, count as two, thus, देखै *dekhai*, he sees. The imperfect vowels इ *i* and उ *u*, at the end of a word, are not counted as syllables, nor is the silent अ *a* in the same position. Thus,

¹ The meaning of the words *Tatsama* and *Tadbhava* will be found fully explained in the General Introduction. Briefly stated, *Tatsamas* are words which are borrowed at the present day from Sanskrit, and which appear in their Sanskrit form while *Tadbhavas* are words derived from Sanskrit, but which have passed through a process of phonetic development, outside of Sanskrit, till they have arrived at the form which they bear at the present day. To quote a parallel example from French substituting Latin for Sanskrit, *angelus* is a *tatsama*, while *ange* is a *tadbhava*. So the English *fragile* is a *tatsama*, but *frail* is a *tadbhava*.

आओरि *āor'*, not अओरि *aōr'* and देखव *dēkhab*, not देखव *dekhab*; but लोकनि *lokani*, people, not लोकनि *lōkani*, because the final इ *i* is fully pronounced in this word. On the other hand, the imperfect अ in the middle of a word is counted. Thus, देखवहु *dekh'bāh*; not देखवहु *dēkh'bāh*.

The principal difficulty to the beginner in the study of Maithilī, is the bewildering maze of verbal forms. For each person of each tense sometimes as many as seven or eight different forms may be used. This is due to the fact that the verb agrees not only with its subject, but with its object. Although the distinction of number has disappeared from the modern language, the distinction between superior, or honorific, and inferior, or non-honorific, forms is substituted. In order to simplify the comprehension of the verbal paradigms in the accompanying sketch of Maithilī Grammar, the following general rules are here laid down.

General Rules to be observed in conjugating the Maithilī Verb.

Verbs do not change for number, but each person has several forms. There are four principal forms depending, each, upon the honour of the subject and of the object (direct or remote).

The four forms are:—

1. Subject non-honorific, Object non-honorific, *e.g.*, he (a slave) sees him a (slave).
2. Subject non-honorific, Object honorific, *e.g.*, he (a slave) sees him (a king).
3. Subject honorific, Object non-honorific, *e.g.*, he (a king) sees him (a slave).
4. Subject honorific, Object honorific, *e.g.*, he (a king) sees him (a king).

The second and fourth forms are usually made by lengthening the final vowel (when necessary), and adding *nh'*. Thus *dekh'láth'*, he (a king) saw him (a slave); and *dekhat'thinh'*, he (a king) saw him (a king). In the third and fourth forms, in which the subject is honorific, the second person is the same as the first. Thus (third form) *dekh'lai*, I saw, or you saw; (fourth form) *dekh'lainh'*, I saw, or you saw.

The *Rule of Attraction* is as follows: If a verbal form ends in *ai* or *ainh'*, and the object (direct or remote) is in the second person, the *ai* is changed to *au* and the *ainh'* to *aunk'*. Thus, *Murtā nēnā-kē mārāl'kai*, Murtā beat the child; but, *Murtā toharā-kē mārāl'kau*, Murtā beat you. *Ok'rā gārī-mā kōn māl chhai*, what goods are in this cart? but, *toh'rā gārī-mā kōn māl chhau*, what is there in your cart (remote object). In the first person, *au* is often spelt *áh'*. Thus, *māraliau* or *māraliáh'*, I struck you.

The letter *k* may be added to any form in *ai* or *au* without changing the meaning. Thus, *mārāl'kai* or *mārāl'kaik*: *mārāl'kau* or *mārāl'kauk*.

Forms ending in *ai* or *aik*, or *au* or *auk*, always belong either to the first or third forms, and are hence only used when the object is non-honorific.

It is hoped that if these rules are borne in mind, no difficulty will be experienced in grasping the principles of Maithilī Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *ai* to *au*, or by adding *k*, are omitted, to save space. These are provided for by the above general rules.

MAITHILĪ SKELETON GRAMMAR.

I.—Nouns.—A noun has three forms. (1) Short, (2) Long, (3) Redundant. Thus—

	Short.		Long.	Redundant.	
	<i>ghōrā</i>	a horse	<i>ghor*wā</i>	<i>ghorauā</i>	The short form may be weak or strong. Thus <i>ghōr</i> or <i>ghōrā</i> , a horse. Usually only one form is used, but sometimes both.
	<i>ghar</i>	a house	<i>ghar*wā</i>	<i>gharauā</i>	
	<i>māli</i>	a gardener	<i>māliwā</i>	<i>māliwā</i>	
	<i>nāū</i>	a barber	<i>nauā</i>	<i>nauauā</i>	
Adjectives	<i>mīhā</i>	sweet	<i>mīh*kā</i>	<i>mīhāk*wā</i>	
	<i>mīhī</i> (fem.)	sweet	<i>mīh*ki</i>	<i>mīhākiyā</i>	

Number.—Plural is formed by adding a noun of multitude, such as *sabā* or *sabāh*, all; *lokani*, people. Thus, *nēnā*, a boy; *nēnā sabā*, *nēnā sabāh*, *nēnā lokani*, boys.

Case.—The only true case is the Instrumental formed by adding *ē*, before which a final *ā* is elided, *i* becomes *i*, and *i* or *ū* shortened. Thus *nēnā*, by a boy, *nēnā sabāhiē*, by boys; *phal*, a fruit, *phalē*; *pāni*, water, *pāniē*; *nēni*, a girl, *nēniē*; *Raghū*, nom. prop., *Raghūē*. To these may be added a rare locative in *ē*, *h*, or *h*, as *gharē*, *gharāh*, or *gharāh*, in the house. Also a Genitive in *ak* or *k*, as in the following,—*nēnāk*, of a boy; *nēnā sabāk* or *sabāhik*, of boys; *phalak*, of a fruit; *pānik*, of water; *nēnik*, of a girl; *Raghāk*, of *Raghū*.

Other cases are formed by postpositions, added to the form of the Nominative, or to the oblique form when such exists. Some of these are *kē*, to; *sā*, *sāū*, from or by; *kēr* or *kar*, of; *mē*, *mā*, in. Thus, *nēnā kē*, to a boy.

Gender.—*Tadbhava* nouns and adjectives in *ā*, form the feminine in *i*. Thus, *nēnā*, fem. *nēni*. Long forms in **wā*, have fem. in *iyā*. Thus, *nēn*wā*, *nēniyā*. Redundant forms in *auā* have *iwā* in the fem. Thus, *nēnauā*, *nēniwā*. *Tadbhava* adjectives ending in silent consonant form the fem. in *i*. Thus *bar*, great, fem. *bari*; *adhālāh*, bad, fem. *adhālāhi*. So also some *Tatsama* words, e.g., *sundar*, beautiful; fem. *sundari*.

Oblique form.—Certain nouns, principally ending in *b*, *r* and *l*, have an oblique form in *ā* used before postpositions. Thus, *paḥar*, a guard; *paḥ*ri sāū*, from a guard. These are principally verbal nouns in *b* and *l*. Thus *dēkhāb*, to see, *dēkh*bi sāū*, from seeing; *dēkh*biā*, of seeing; *paḥh*biā*, regretting, *paḥh*biā* (or *paḥh*biā*) *sāū*, from regretting. So also, the verbal noun in *i* has an oblique form in *ā* or *āi*. Thus *dēkhī*, the act of seeing; *dēkhā kē*, or *dēkhāi kē*, for seeing, and so on. Irregular are *dēb*, giving, obl. *dēmāi*; *lēb*, taking, obl. *lēmāi*.

II.—Pronouns.—

	I		Thou		Self	This	
	Obsolete.	Modern.	Obsolete.	Modern.		Non-honorific.	Honorific.
Sing.							
Nom.	<i>mē</i>	<i>ham</i>	<i>tē</i>	<i>tēh</i> , <i>tē</i>	<i>ap*nah</i>	<i>i</i> , <i>i</i>	<i>i</i> , <i>i</i>
Obl.	<i>moā</i>	...	<i>toh</i>	...	<i>ap*nā</i> , <i>ap*nah</i>	<i>eh</i>	...
Gen.	<i>mōr</i>	<i>hāmar</i> <i>hamār</i>	<i>tua</i> <i>tōr</i>	<i>tōhar</i> , <i>tohār</i>	<i>apan</i> , <i>appan</i>	<i>ē-kar</i>	<i>hinak</i>
Plur.							
Nom.	...	<i>ham sabā</i>	...	<i>tēh sabā</i>	<i>ap*nah sabā</i>	<i>i or i sabā</i>	<i>i or i sabā</i>

	That, he		Who		That, be		Who? (substantive)	
	Non-honorific.	Honorific.	Non-honorific.	Honorific.	Non-honorific.	Honorific.	Non-honorific.	Honorific.
Sing.								
Nom.	<i>ē</i>	<i>ē</i>	<i>jē</i>	<i>jē</i>	<i>sē</i>	<i>sē</i>	<i>kē</i>	<i>kē</i>
Obl.	<i>oh</i>	...	<i>jāh</i>	...	<i>tāh</i>	...	<i>kāh</i>	...
Gen.	<i>ē-kar</i>	<i>hūnak</i>	<i>ja-kar</i>	<i>janik</i>	<i>ta-kar</i>	<i>tanik</i>	<i>ka-kar</i>	<i>kanik</i>
Plur.								
Nom.	<i>ē sabā</i>	<i>ē sabā</i>	<i>jē sabā</i>	<i>jē sabā</i>	<i>sē sabā</i>	<i>sē sabā</i>	<i>kē sabā</i>	<i>kē sabā</i>

Kī, what? (substantive); Obl. base, *kāhī*, gen. *kāhik*.
Kōn, who? or what? (adjective), does not change.
Keo, anyone, someone (substantive); obl. *kāk*rah*; gen. *kāk*ro*. Also obl. *kāh*; gen. *kāhuk*.
Kōnō, any, some (adjective), does not change.

Kichh, something; obl. *kāhū*, gen. *kāhūk*.
Kichh, when it means anything, does not change. Thus *kāhū kē*, to something; *kichhū kē*, to anything.

Honorific Pronoun, *ahā*, *ahāi*, *ap*nah* or *apan*, your Honour; obl. *ahā*, *ahāi*, *apan*; gen. *ahāk*, *ahāik*, *ap*nek*.

MAITHILĪ SKELETON GRAMMAR.

All the above Genitives have an oblique form in *ā*, as follows :—

Direct.	Oblique.	
<i>mōr</i>	<i>mōrā</i>	Each of these oblique genitives can all be used as a kind of secondary oblique base to which the postpositions can be attached. Thus besides <i>jāh' kē</i> , to whom, we can have <i>jak'rā kē</i> , and so on. For the modern forms of the first and second persons, and for the Honorific forms of the other pronouns, these are the only forms used. Thus accusative, <i>ham'rā</i> ; dat., <i>ham'rā kē</i> , <i>toh'rā kē</i> , <i>hin'kā kē</i> , and so on. We even have nominative plural like <i>ham'rā sabā</i> , <i>toh'rā sabā</i> . The non-honorific oblique forms are also used as adjectives, and <i>eh'</i> and <i>oh'</i> are only used as adjectives, or as substantival pronouns referring to inanimate things. The secondary oblique bases are never used as adjectives. <i>Kī</i> is never used as an adjective. These oblique forms agree with nouns in oblique cases. Thus <i>hamar ghar</i> , my house; but <i>ham'rā ghar sā</i> , from my house.
<i>hamar</i>	<i>ham'rā</i>	
<i>tōr</i>	<i>tōrā</i>	
<i>tōhar</i>	<i>toh'rā</i>	
<i>apan</i>	<i>ap'rā</i>	
<i>ē-kar</i>	<i>ek'rā</i>	
<i>hinak</i>	<i>hin'kā</i>	
<i>ō-kar</i>	<i>ok'rā</i>	
<i>hunak</i>	<i>hun'kā</i>	
<i>ja-kar</i>	<i>jak'rā</i>	
<i>janik</i>	<i>janikā</i>	
<i>ta-kar</i>	<i>tak'rā</i>	
<i>tanik</i>	<i>tanikā</i>	
<i>ka-kar</i>	<i>kak'rā</i>	
<i>kanik</i>	<i>kanikā</i>	

III.—Verbs.—

A.—Auxiliary Verb, and Verb Substantive.—Present Participle, *achhāit*, existing.

Present, I am—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>chhī</i> , <i>chhīai</i> ¹ 2. <i>chhāh</i> ² 3. <i>achh'</i> , <i>chhāi</i> ³	<i>chhīainh'</i> <i>chhāhūnh'</i> <i>chhāinh'</i> ³	<i>chhī</i> , <i>chhīai</i> ¹ <i>chhī</i> , <i>chhīai</i> ¹ <i>chhāth'</i>	<i>chhīainh'</i> <i>chhīainh'</i> <i>chhāthinh'</i> ⁴

Optional forms, (1) *chhīdh'*; (2) *chhē*, *chhāi*, *chhāhāk*, *chhāhik*; fem. *chāh'*; (3) *chhik*, *chhāh'*, *ah'*, *hai*; (4) *chhāthūnh'*.

Alternative form, I am—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>thikāh</i> ² , <i>thikīai</i> ¹ 2. <i>thikāh</i> ² 3. <i>thik</i> , <i>thikai</i> ³	<i>thikīainh'</i> <i>thik'hūnh'</i> <i>thikainh'</i>	<i>thikāh</i> ² , <i>thikīai</i> ¹ <i>thikāh</i> ² , <i>thikīai</i> ¹ <i>thikāh'</i>	<i>thikīainh'</i> <i>thikīainh'</i> <i>thik'thinh'</i> ⁴

Optional forms, (1) *thikīdh'*; (2) *thikē*, *thikāi*, *thik'hāk*, *thik'hik*; fem. *thikīh* or *thikīh'*; (3) *thik*, *thikāh'*; fem. *thik'*; (4) fem. *thikīh* or *thikīh'*; (5) *thik'thūnh'*.

Past, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>chhālāh</i> ² , <i>chhāliai</i> ¹ 2. <i>chhālāh</i> ² 3. <i>chhāl</i> , <i>chhālai</i> ³	<i>chhāliainh'</i> <i>chhāl'hūnh'</i> <i>chhāliainh'</i>	<i>chhālāh</i> ² , <i>chhāliai</i> <i>chhālāh</i> ² "	<i>chhāliainh'</i> <i>chhāl'thinh'</i> ⁴

Optional forms, (1), (2), (3), (4), as in *thikāh*²; (5) *chhālāh*²; fem. *chhāl'*.

Alternative form, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>rahī</i> , <i>rahīai</i> ¹ 2. <i>rahāh</i> ² 3. <i>rahāi</i> ³	<i>rahīainh'</i> <i>rah'hūnh'</i> <i>rahāinh'</i>	<i>rahī</i> , <i>rahīai</i> ¹ <i>rahāth</i> ²	<i>rahīainh'</i> ¹ <i>rah'thinh'</i> ⁴

Optional forms, (1) *rahīdh'*; (2) *rah*, *rah'hāk*, *rah'hik*; fem. *rahāh'*; (3) *rahāi* is seldom used, *rahāu* being generally employed instead; (4) *rah'thūnh'*.

B.—Transitive Verb.—*dēkhab*, to see. Root, *dēkh*.

Verbal Nouns, (1) *dēkhab*, obl. *dekḥ'abā*; (2) *dēkhal*, obl. *dekḥ'lā*; (3) *dēkh'*, obl. *dēkha* or *dēkhāi*.

Participles, Pres., *dekḥait*, fem. *dekḥait'*; Past, *dēkhal*, fem. *dēkhal'*.

Conjunctive Participle, *dēkh' kā* (or *kaī*, or *kai-kā*), having seen.

Adverbial Participle, *dekḥitāh'*, on seeing.

Simple Present, I see; *Present Conditional*, (if) I see:

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhāi</i> , <i>dekḥiai</i> 2. <i>dēkhāh'</i> ¹ 3. <i>dekḥai</i> ²	<i>dekḥiainh'</i> <i>dekḥ'hūnh'</i> <i>dekḥiainh'</i> ³	<i>dēkhāi</i> , <i>dekḥiai</i> " " <i>dēkhāth'</i> "	<i>dekḥiainh'</i> " " <i>dekḥ'thinh'</i> ⁴

Optional forms, (1) *dekḥ'bāh'*, *dekḥ'hik*; fem. *dēkhāh'*; (2) *dekḥai* is only used in the simple present, *dekḥau* being generally employed instead in the Present Conditional; (3) so also, *dekḥaunn'* is generally employed in the Conditional; (4) *dekḥ'thūnh'* is more usual than *dekḥ'thinh'*.

Future, I shall see. Three varieties:—

First variety, the same as the Simple Present, to which, however, the syllable *gd* is generally added. Thus, *dēkhāi-gd*, I shall see.

Second Variety—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhab</i> , <i>dekḥ'bai</i> 2. <i>dekḥ'bāh'</i> ¹ 3. Wanting	<i>dekḥ'baiah'</i> <i>dekḥ'bahūnh'</i> wanting	<i>dēkhab</i> , <i>dekḥ'bai</i> " " wanting	<i>dekḥ'baiah'</i> " " wanting

Optional forms, (1) *dekḥ'bāh'*, *dekḥ'bāh'*, *dekḥ'bāh'*; fem. *dekḥ'bāh'*. The syllable *gd* may be added to any form. Thus, *dēkhab-gd*.

Third Variety—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dekḥ'tiai</i> ¹ 2. wanting 3. <i>dēkhat</i> , ² <i>dekḥ'tai</i>	<i>dekḥ'tiaiah'</i> wanting <i>dekḥ'tiainh'</i>	<i>dekḥ'tiai</i> ¹ " " <i>dekḥ'tāh</i> , <i>dēkhātāh'</i> ³	<i>dekḥ'tiaiah'</i> " " <i>dekḥ'thūnh'</i> ⁴

Optional forms, (1) *dekḥitāh'*; (2) fem. *dēkhat*; (3) fem. *dekḥ'tāh*, *dekḥ'tāh'*; (4) *dekḥ'thūnh'*. The syllable *gd* may be added to any form. Thus *dekḥ'tiai-gd*.

Imperative, Let me see—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhū</i> , <i>dekḥiai</i> 2. <i>dēkh</i> , <i>dēkhāh'</i> ¹ 3. <i>dēkhau</i>	<i>dekḥiaiah'</i> <i>dekḥ'hūnh'</i> <i>dēkhauinh'</i>	<i>dēkhū</i> , <i>dekḥiai</i> " " <i>dēkhāth'</i> "	<i>dekḥiaiah'</i> " " <i>dekḥ'hūnh'</i>

Optional forms, (1) *dēkhū*, *dekḥ'hāh'*, *dēkh'hik*; fem. *dēkhāh'*; Preterite form, *dekḥihā*, be good enough to see; *dēkhal jāh*, etc.

Past Conditional, (if) I had seen—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dekḥitāh'</i> , <i>dekḥitai</i> ¹ 2. <i>dekḥitāh'</i> ² 3. <i>dekḥoit</i> , <i>dekḥitai</i>	<i>dekḥitiah'</i> <i>dekḥit'hūnh'</i> <i>dekḥitiah'</i>	<i>dekḥitāh'</i> , <i>dekḥitai</i> ¹ " " <i>dekḥitāth'</i> "	<i>dekḥitiah'</i> " " <i>dekḥit'thinh'</i> ³

Optional forms, (1) *dekḥitū*; (2) *dekḥitū*, *dekḥit'hāh'*, *dekḥit'hik*; fem. *dekḥitāh'*; (3) *dekḥit'thūnh'*. Some people say *dekḥaitdāh'* instead of *dekḥitāh'*, and so throughout.

Present Definite, I am seeing—

Masculine, *dekḥait chāh'*, or *dekḥaichāh'*, and so throughout.

The 3rd person singular is commonly *dekḥaitchāh'*.

Feminine, *dekḥait' chāh'* or *dekḥaichāh'*, and so throughout.

The verb *thikāh'* may be substituted for *chāh'* throughout.

Imperfect, I was seeing—

Masculine, *dekḥait chāhālāh'* or *dekḥaichāhālāh'*, and so throughout.

Feminine, *dekḥait' chāhālāh'* or *dekḥaichāhālāh'*, and so throughout.

The verb *raḥi* may be substituted for *chāhālāh'* throughout.

Past, I saw—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhal, dekh'lai</i> ¹ 2. <i>dekh'lāh</i> ² 3. <i>dekh'lak, dekh'kai</i>	<i>dekh'lainh</i> ¹ <i>dekh'lahūnh</i> ¹ <i>dekh'lakainh</i> ¹	<i>dekh'al, dekh'loi</i> ¹ <i>dekh'lānh, dekh'lāth</i> ¹	<i>dekh'lainh</i> ¹ <i>dekh'lahūnh</i> ¹

Optional forms, (1) *dekh'lāh*², *dekh'li*, *dekh'liai*, the fem. of *dēkhal* is *dēkhal'*; (2) *dekh'liē*, *dekh'laē*, *dekh'lahāk*, *dekh'lahik*, fem. *dekh'lih*, or *dekh'lih'*; (3) *dekh'lainh*¹; (4) *dekh'lahūnh*¹.

Perfect, I have seen. Two varieties:—

(1) Formed by adding *achh'*, etc., throughout to all persons of the Past. Thus *dēkhal achh'*, *dekh'lai achh'*, etc., I have seen.
(2) Formed by adding the present of the Auxiliary Verb to *dekh'liē*, the Instrumental of the second verbal noun. Thus *dekh'liē chhī*, I have seen, and so on.

Pluperfect, I had seen. *dekh'liē chhālāh*² (or *rahī*), and so on.C.—Neuter Verb.—*Sūtab*, to sleep.

The second and fourth forms are rarely used in Neuter Verbs.

Simple Present, and Present Conditional, I sleep, (if) I sleep; *sūti*, as in the Transitive Verb.Future, I shall sleep, *sūtab*, etc., as in the Transitive Verb.Imperative, Let me sleep, *sūtū*, as in the Transitive Verb.Past Conditional, (if) I had slept, *sutitāh*², as in the Transitive Verb.Present Definite, I am sleeping, *sutait chhī*, etc., as in the Transitive Verb.Imperfect, I was sleeping, *sutait chhālāh*², etc., as in the Transitive Verb.

Past, I slept.		Perfect, I have slept.	
Form 1.	Form 2.	First variety. <i>sut'li achh'</i> , etc., after the analogy of Transitive Verbs.	
		Second variety.	
		Form 1.	Form 2.
1. <i>sut'li, sut'liai</i> ¹ 2. <i>sut'lāh</i> ² 3. <i>sūtal</i> ³	<i>sut'li, sut'liai</i> ¹ <i>sut'lāh</i> ¹	1. <i>sūtal chhī</i> 2. <i>sūtal chhāk</i> 3. <i>sūtal achh'</i>	<i>sūtal chhī</i> <i>sūtal chhāt</i>
Optional forms, (1) <i>sut'lāh</i> ² (4) <i>sut'liē</i> , <i>sut'laē</i> , <i>sut'lahāk</i> , <i>sut'lahik</i> ; fem. <i>sut'lih</i> , or <i>sut'lih'</i> ; (3) <i>sut'lai</i> ; fem. <i>sūtal'</i> ; (4) <i>sut'lanh</i> ; fem. <i>sut'lih</i> , <i>sut'lih'</i> .		Feminine <i>sūtal' chhī</i> , and so on. Any form of the Auxiliary may be used.	
Pluperfect, I had slept, <i>sutal chhālāh</i> ² , etc., as in the Perfect.			

D.—Verbs whose roots end in *āb*; *pāeb*, to obtain; first and third forms only given. Present Part., *pābait* or *pāit*; Past Part., *pāol*; Root, *pāb*.

Simple present.	Future.	Imperative.	Past Conditional.	Past.	Perfect.	Pluperfect.
1. <i>pābi</i> or <i>pāi</i>	<i>pāeb, pāob</i>	<i>pāū</i>	<i>paitāh</i> ²	<i>pāol, paulai</i>	<i>pāol achh'</i> or <i>paulē chhī</i> .	<i>paulē chhālāh</i> ²
2. <i>pābāh</i>	<i>pāibāh, pāubāh</i>	<i>pābāh</i>	<i>paitāh</i>	<i>paulāh</i>	...	...
3. { I. <i>pātau, pābau</i> III. <i>pābath</i>	<i>pāst, pāot</i> <i>paitāh, paulāh</i>	<i>pātau, pābau</i> <i>pābath</i> ²	<i>pābait</i> <i>paitāh'</i>	<i>paulāk</i> <i>paulanh</i>	...	...

These include all causal verbs, the verbs *gāeb*, to sing, and *āeb*, to come, and all Transitive Verbs with infinitives in *āeb*, except *kāēeb*, to eat. Other Intransitive Verbs whose infinitives end in *āeb* and *kāēeb*, are conjugated as follows:—

Simple Present.	Future.	Past Conditional.	Past.	E.—Irregular Verbs.
1. <i>kāēi</i>	<i>kāēeb</i>	<i>kāēitāh</i> ²	<i>kāēel</i>	<i>jāeb</i> , to go. Past Part., <i>gēl</i> .
2. <i>kāēāh</i>	<i>kāēibāh</i>	<i>kāēitāh</i>	<i>kāēilāh</i>	<i>karab</i> , to do. Past Part., <i>kāil</i> .
3. { I. <i>kāēau</i> III. <i>kāēāh'</i>	<i>kāēet</i> <i>kāēitāh</i>	<i>kāēet</i> <i>kāēitāh'</i>	<i>kāēilak</i> <i>kāēilanh</i>	<i>dharab</i> , to seize, place. Past Part., <i>dhail</i> .
				<i>dēb</i> , to give. Past Part., <i>dēl</i> .
				<i>lēb</i> , to take. Past Part., <i>lēl</i> .
				<i>hoēb</i> or <i>kāib</i> , to become. Past Part., <i>bhēl</i> .
				<i>marab</i> , to die. Past Part., <i>maul</i> or <i>maral</i> .

MAGAHĪ OR MĀGADHĪ.

*Magaha dṣa hai kanchana purī,
Dṣa bhalā pai bhākhā turī.
Rahatū Maggaha kahatū 'rē',
Tekarā-lā kā marabē rē?*

Magah is a land of gold. The country is good, but the language is vile. I lived there and have got into the habit of saying 'rē.' Why, 'rē,' do you beat me for doing so?¹

Magahī or Māgadhi is, properly speaking, the language of the country of Magadha.

Name of Dialect.

The Sanskrit name of the dialect is hence Māgadhi, and this name is sometimes used by the educated; but the correct

modern name is Magahī.

The ancient country of Magadha (now often called Magah) corresponded to what is at

The ancient kingdom of
Magadha.

the present day, roughly speaking, the District of Patna, together with the northern half of the District of Gayā. It

contained at different times three famous capital cities. The oldest was Rāja-griha, the modern village of Rajgir, situated in the heart of the low range of hills which at the present day separates the District of Patna from that of Gayā. The history of Rāja-griha is enveloped in the mists of legend. Suffice it to say that, according to tradition, its most celebrated king was named Jarā-sandha, who was overlord of a great part of Central Hindōstān. In the middle of the sixth century B.C., it was ruled by king Bimbi-sāra, who is famous as the patron of the Buddha. Here that great reformer lived for many years, and the ruined site of the city teems with reminiscences of him. Bimbi-sāra's son and successor founded the city of Patna, which in after years became the capital of Magadha in supersession of Rāja-griha. Here, in the latter half of the third century B.C. were the head-quarters of the great Aśoka, under whom Buddhism was finally adopted as the state religion. The whole of Northern India was directly subject to him, as far south as Orissa, and a great portion of what is now Afghanistan, and of the Deccan as far south of the River Krishna, were under kings who recognised his suzerainty.

Under the Musalmāns, the capital of the country was the town of Bihār, in the south of the Patna District, the name of which, a relic of ancient times, is a corruption of the Buddhist word *vihāra* or monastery. From this town, the whole *sūba* or Province of Bihār took its name.

During British supremacy, up to the year 1865, the greater part of the present Patna District and the north of the present Gayā District, an area which closely corresponded to that of the ancient Magadha, formed one District known as Zila¹ Bihār; the south of Gayā, together with a portion of the Hazaribagh District, being known as Zila¹ Rāmgarh. From that date, the two Districts of Patna and Gayā have been in existence.

¹ *Vide p. 34 post.* The unfortunate man has lived in Magah and has acquired the vulgar habit of ending every question with the word 'rē', which, elsewhere in India, is the height of rudeness. He gets into a quarrel over this when he comes home, and earns a drubbing for insulting some one. Yet, so ingrained is the habit that while apologising he actually uses the objectionable word.

Magahī is, however, not confined to the old country of Magadha. It is also spoken all over the rest of Gayā and over the District of Hazaribagh ; also, on the West, in a portion of the District of Palamau, and, on the East, in portions of the Districts of Monghyr and Bhagalpur. Over the whole of this area, it is practically one and the same dialect, with hardly any local variations. Only near the city of Patna is it infected with idioms belonging to the North-Western Provinces by the strong Musalmān element which inhabits that town, and which itself speaks more or less correct Urdū.

On its eastern border, Magahī meets Bengali. The two languages do not combine, but the meeting ground is a bilingual one, where they live side by side, each spoken by its own nationality. Each is, however, more or less affected by the other, and the Magahī so affected possesses distinct peculiarities, entitling it to be classed apart as a sub-dialect, which I have named Eastern Magahī. We find this dialect in South-East Hazaribagh, in Manbhum, in the South-East of the District of Ranchi, in the Native State of Kharsāwān, and even so far South as the Native States of Mayūrbhanja and Bamra which belong politically to Orissa and Chhattisgarh, respectively. It is also spoken as an isolated island of speech in the West of the District of Malda.

Pure Magahī has also found its way down South of the District of Ranchi, and appears in the North of the District of Singhbhum, and in the Native States of Sarai Kalā and Kharsāwān, where it is spoken side by side with Oṛiyā. It will be noticed that both Standard Magahī and Eastern Magahī are spoken in Kharsāwān. Here the dividing cause is not difference of locality, but difference of caste. For further particulars concerning Eastern Magahī, and for the various local names by which it is called, the reader is referred to pages 145 and ff.

Magahī is bounded on the North by the various forms of Maithilī spoken in Tirhut across the Ganges. On the West it is bounded by the Bhojpurī spoken in Shahabad and Palamau. On the North-East it is bounded by the Chhikā-chhikī Maithilī of Monghyr, Bhagalpur and the Sonthal Parganas, and on the South-East by the Bengali of Manbhum and East Singhbhum. Standard Magahī is bounded on the South by the Sadān form of Bhojpurī spoken in Ranchi. It then, in the form of Eastern Magahī, runs along the eastern base of the Ranchi plateau through the Bengali-speaking District of Manbhum, and finally curls round to the West, below the south face of the same plateau in the North of the Oṛiyā-speaking District of Singhbhum, reappearing here as Standard Magahī. It will thus be seen that a belt of Magahī-speaking population bounds the Ranchi plateau on three sides, the North, the East, and the South.

There are three *enclaves* of Eastern Magahī, one in the Native States of Mayūrbhanja and Bamra, where it is surrounded on all sides by Oṛiyā, and is known as Kurumālī, and the other in Western Malda, where it is called Khoṇṭāi, and is bounded on the North and West by Maithilī, and on the East and South by Bengali.

The area in which Magahī is spoken is illustrated in the map facing page 1, and the area of Eastern Magahī is shown in greater detail in the map facing page 147.

Number of speakers.

The following are the figures which show the number of people who speak Magahī in Districts in which it is a vernacular :—

Name of District.	Number of Speakers.	Total for each Sub-dialect.
A.—Standard Magahī—		
Patna	1,551,362	
Gaya	2,067,877	
Bhagalpur	7,195	
Monghyr	1,019,000	
Palaman	150,000	
Hazaribagh	1,069,000	
Singhbhum	25,867	
Sarai Kalā State	34,815	
Kharsāwān State	987	
TOTAL FOR STANDARD MAGAHĪ		5,926,103
B.—Eastern Magahī—		
Hazaribagh	7,333	
Ranchi	8,000	
Manbhum	111,100 ¹	
Kharsāwān State	2,957	
Bamra State	4,194	
Mayūrbhanja State	280	
Malda	180,000	
TOTAL FOR EASTERN MAGAHĪ		313,864
GRAND TOTAL FOR MAGAHĪ		6,239,967

For the reasons stated when dealing with Maithilī, *vide ante*, pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Magahī, but who live in parts of India where Magahī is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam, the following estimated figures. No figures of any kind are available for other parts of India :—

¹ The figures include some speakers of pure Magahī.

Table showing the estimated number of speakers of Magahi, within the Lower Provinces of Bengal, but outside the area in which Magahi is the vernacular language.

Name of District.	Number of Speakers.	REMARKS.
Burdwan	16,600	
Bankura	1,600	
Birbham	3,900	
Midnapur	14,900	
Hooghly	5,000	
Howrah	7,900	
24 Parganas	19,300	
Calcutta	90,200	
Nadia	2,000	
Jessore	600	
Murshidabad	22,800	
Khulna	900	
Dinājpur	2,900	
Rajshahi	1,100	
Rangpur	900	
Bogra	1,100	
Pabna	1,800	
Darjeeling	700	
Jalpaiguri	2,300	
Kuch Bihar (State)	350	
Dacca	8,200	
Faridpur	1,300	
Backergunge	1,000	
Mymensingh	500	
Chittagong	1,100	
Noakhali	64	
Tippera	400	
Cuttack	80	
Puri	180	
Balasore	170	
Ranchi	20,141	Spoken in the North of the District by immigrants from Hazaribagh.
Jashpur State	1,500	
TOTAL	231,485	

Table showing the estimated number of speakers of Magahī within the Province of Assam.

Name of District.	Number of Speakers.	REMARKS.
Cachar Plains	10,200	
Sylhet	4,600	
Goalpara	1,800	
Kāmrup	400	
Darrang	2,100	
Nowgong	1,100	
Sibsagar	7,900	
Lakhimpur	5,000	
Naga Hills	100	
Khasi and Jaintia Hills	150	
Lushai Hills	15	
TOTAL	33,365	

NOTE.—Nearly all these are tea-garden coolies.

The following is, therefore, the total number of speakers of Magahī recorded in the above tables :—

Number of people speaking Magahī at Home	6,239,967
" " " " elsewhere in the Lower Provinces	231,485
" " " " in Assam	33,365
TOTAL	6,504,817

Magahī is condemned by speakers of other Indian languages as being rude and uncouth like the people who use it. In fact the principal difference between it and Maithilī is that the latter has been under the influence of learned Brāhmaṇs for centuries, while the former has been the language of a people who have been dubbed boors since Vedic times.¹ To a native of India, one of its most objectionable features is its habit of winding up every question, even when addressed to a person held in respect, with the word 'rē'. In other parts of India this word is only used in addressing an inferior, or when speaking contemptuously. Hence a man of Magah has the reputation of rudeness, and is liable to earn an undeserved beating on that score, as has been illustrated in the little popular song which is prefixed to this section.

¹ Compare Atharva-vēda, v, xxii, 14.

Magahī has no indigenous written literature. There are many popular songs current throughout the area in which the language is spoken, and strolling bards recite various long epic poems which are known more or less over the whole of Northern India. One of these, the Song of Gōpī-chandra, has been published by the present writer, with an English translation, in the Journal of the Asiatic Society of Bengal, Vol. liv, Part I, 1885, pp. 35 and ff. Another very popular poem, which has not yet been edited, is the Song of Lōrik, of which an account will be found in the eighth volume of the reports of the Archæological Survey of India, and in the present writer's Notes on the District of Gayā.¹

The only other printed specimens of the dialect with which I am acquainted are the fables at the end of the Grammars mentioned below, and a translation of the New Testament. The latter is a version in the 'Magadh' language, and was printed at Serampore in 1826. A revised version of the Gospel of St. Mark was issued by the Calcutta Branch of the Bible Society in the year 1890, and is still on sale.

AUTHORITIES—

CAMPBELL, Sir G.,—*Specimens of Languages of India. Including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier.* Calcutta, 1874. Page 60. Lists of Words and Sentences in the 'Vernacular of Patna' and 'of Gaya.'

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-Dialects of the Bihārī Language. Part III. Māgadhi Dialect of South Patna and Gaya. Part VI. South-Maithilī-Māgadhi Dialect of South Munger and the Bārhi Subdivision of Patnā.* Calcutta, 1883 and 1886.

KELLOGG, the Rev. S. H.,—*A Grammar of the Hindī Language, in which are treated.....the colloquial dialects of.....Magadha.....etc., with copious philological notes.* Second Edition, Revised and Enlarged. London, 1893. The first edition does not deal with Magahī.

HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language. Part I, Calcutta, 1885. Part II, 1889. Only two parts issued.*

The character in general use in writing Magahī is Kaithī, for the alphabet of which see the plate facing p. 11. The Dēva-nāgarī alphabet is also occasionally used. For Eastern Magahī, we find the Bengali, and even the Oṛiyā alphabet employed. Examples of the use of all these alphabets will be found in the following specimens.

The pronunciation of Magahī is not so broad as in Maithilī. The letter अ *a* is usually pronounced like the *u* in 'nut,' as in the North-Western Provinces. In the last syllable of the second person of a verb, it is, however, pronounced like the *a* in 'all.' It will then be transliterated *ā*. Thus मार *mārā*, beat thou. There is the same confusion of ष *sh* and ख *kh* that we find in Maithilī. When not compounded with another consonant, both are pronounced *kh*. The letters ष *s* and स *s* are both pronounced like the *s* in 'sin.'² The vowel आ *ā* is sometimes pronounced like the *a* in 'mad.' It is then transliterated *ā*. Thus मारलकइ *māral'kaī*. Regarding this sound, and the other vowels, see the remarks under the head of Maithilī on page 22, which also apply to Magahī. See also the remarks on page 23 regarding the small ' in the middle of a word in unaccented syllables. The vowels इ *i* and उ *u* at the end of a word are fully pronounced in Magahī, and not as ' or " as in Maithilī. A final अ *a* is not usually³ pronounced in

¹ Calcutta, 1893.

² Vide ante, p. 21, for further details.

³ A final *a* is pronounced in the second person of verbs, as in मार *mārā* given above.

prose, but is pronounced in poetry. The pronunciation will be followed in the transliteration. Thus फल will be transliterated *phal* in prose, and *phala* in poetry.

The **Rule of the Short Antepenultimate** applies in Magahī, exactly as it does in Maithilī. The reader is referred to pages 24 and ff.

As in the case of Maithilī, the chief difficulty of Magahī Grammar is the number of verbal forms for each person. The verb, as in Maithilī, agrees both with its subject and with its object, and, while there is no distinction of number, there are the four forms of each person depending on the honour of the subject and the object.

As in Maithilī, the four forms are as follows :—

1. Subject non-honorific, Object non-honorific.
2. Subject non-honorific, Object honorific.
3. Subject honorific, Object non-honorific.
4. Subject honorific, Object honorific.

The second and fourth forms may be distinguished by the fact that they always end in *n*. The preceding vowel is generally, but not always, *i* or *u*, and, though this is not shown in the paradigms, these are often pronounced long. Thus, besides *dekhalⁿthin*, he (honorific) saw him (honorific), we may have *dekhalⁿthīn*.

The **Rule of Attraction** closely agrees with that which obtains in Maithilī. If a verbal form ends in *aī* (or *ai*) *i* or *in*, and the Object, direct or remote, is in the second person, the *aī* (or *ai*) is changed to *aū* (or *au*), the *i* to *ū*, and the *in* to *un*. This rule also applies when the Subject of the verb is connected indirectly with the second person. Thus, if the subject of a verb is 'his brother', the termination would be *aī* or *i*, but if it is 'your brother,' the termination would be *aū* or *ū*. The letter *ō* is often substituted for *aū*. The following examples illustrate this rule :—

Rām larⁿkā-kē mārālⁿkaī, Ram beat the child.

Rām tohⁿrā larⁿkā-kē mārālⁿkaū, Ram beat your child.

Okⁿrā gārī-mē kaūn māl haī, What goods are there in his cart ?

Tohⁿrā gārī-mē kaūn māl haū, What goods are there in your cart ?

Dekhalⁿthin, he has seen His Honour.

Dekhalⁿthun, he has seen Your Honour.

Okar bhāī āīlⁿthī haī, his brother has come.

Tōhar bhāī āīlⁿthū haī, your brother has come.

Note that in the last instance, the auxiliary has not changed its form.

The letter *k* may be added to any form in *aī* (or *ai*), *aū* (or *au*), or *ō*, without changing the meaning. Thus, *mārālⁿkaī* or *mārālⁿkaīk*; *mārālⁿkaū* or *mārālⁿkaūk*.

Besides the ordinary Present Definite and Imperfect formed as in other Aryan languages by adding the Auxiliary Verb to the Present Participle, Magahī has two tenses, which may be called the Present Indefinite, and the Past Indefinite, respectively. They are formed by adding the Auxiliary Verb to the root, to which the letter *a* has been appended. Thus *dēkha hī*, I see; *dēkha halū*, I saw. These tenses are of very frequent occurrence.

On the whole, Magahī Grammar closely follows that of Maithilī. The two main distinguishing points are, first, the use of the two tenses just mentioned, and, second,

the form of the Verb Substantive, which is *hi*, I am, instead of the very common Maithilī *chhi*.

It should be remembered that the rules of Magahī spelling are in no way fixed, and that forms will often be met which deviate from those now given, but it is hoped that if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Magahī Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *ai* to *au*, *i* to *u*, or *in* to *un*, or by adding *k*, are omitted, to save space. They are provided for by the above general rules.

MAGAHĪ SKELETON GRAMMAR.

I.—NOUNS—

Each has three forms as in Maithili. Thus (-short) *ghōrā*, (long) *ghōr^aā*, (redundant) *ghōrauā*, a horse.

The short form may be weak (as *ghōr*), or strong (as *ghōrā*).

Number.—Plural is formed by adding *a* and shortening a final long vowel. Thus, *ghōrā*, horse, pl. *ghōra^an*; *ghar*, a house, pl. *ghara^an*. Plural may also be formed by adding nouns of multitude, such as *sab*, *lōg*. Thus *ghōrā sab*, the horses; *rājā lōg*, the kings.

Case.—The only two cases are the Instrumental and the Locative, formed, as in Maithili by the addition of *ē* and *ā* respectively, before which a final *ā* is elided, and a final *i* or *ū* is shortened. Thus, *ghōrē*, by a horse; *ghōrā*, in a horse; *phāl*, a fruit; *phālē*, *phālā*; *mālī*, a gardener; *mālīē*, *mālīā*. These forms do not occur in the Plural.

Other cases are formed by postpositions added to the nominative, or (when that exists) to the oblique form (see below). Some of these are *kā*, to (also used as a sign of the Accusative); *sē*, *sē*, *sālē*, from or by; *lā*, *lā*, *kāstīr*, *lāgī*, for; *mē*, *mē*, *mā*, in; *k*, *ke*, *kār*, of. Before the postposition *k*, a final long vowel is shortened. Thus *ghōrak*, of a horse. When the noun ends in a consonant, *a* is inserted. Thus *phāl-ak*, of a fruit.

Gender.—Adjectives do not change for gender.

Oblique Form.—In all nouns ending in vowels, the oblique form is the same as the Nominative. In all nouns ending in consonants, it may either be the same as the nominative, or may add *e*. Thus *ghar ke* or *gharē ke*, of a house.

Verbal nouns in *i* have an oblique form in *lā*. Thus *dēkhal*, seeing; oblique form *dēkh^alā*. Other verbal nouns follow the ordinary rule about nouns ending in consonants.

II.—PRONOUNS—

	I		Thou		Self	This	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.			
Sing.							
Nom.	—	<i>ham</i>	<i>tā</i> , <i>tō</i>	<i>toh^arā</i>	<i>ap^ane</i>	<i>ī</i>	<i>ū</i>
Obl.	<i>mōrā</i>	<i>ham^arā</i>	<i>tōrā</i>	<i>toh^arā</i>	<i>ap^ane</i>	<i>eh</i>	<i>oh</i>
Gen.	{ <i>mōr</i> , or <i>mōrā</i> , (f.) <i>mōrī</i>	{ <i>hammar</i> , <i>hamār</i> , <i>hamare</i>	{ <i>tōr</i> , <i>torā</i> , (f.) <i>tōrī</i>	{ <i>tōkar</i> , <i>tohār</i> , <i>tohare</i>	{ <i>ap^ane-ke</i> <i>apan</i>	{ <i>ē-ka^r</i> , <i>eh-ke</i> , etc.	{ <i>ō-ka^r</i> , <i>oh-ke</i> , etc.
Plur.							
Nom.	<i>hamanī</i>	<i>ham^aranī</i>	<i>tohanī</i>	<i>toh^aranī</i>	<i>ap^ane sab</i>	<i>ī</i>	<i>ū</i>
Obl.	<i>hamanī</i>	<i>hamaranī</i>	<i>tohanī</i>	<i>toh^aranī</i>	<i>ap^ane sab</i>	<i>inā</i>	<i>unā</i>

	Who.	He, that.	Who?	What (thing).	Anyone, someone.
Sing.					
Nom.	<i>jē</i> , <i>jaun</i>	<i>sē</i> , <i>taun</i>	<i>kē</i> , <i>kō</i> , <i>kann</i>	<i>kā</i> , <i>kī</i> , <i>kaūchī</i>	<i>ken</i> , <i>kōī</i> , <i>kāhū</i>
Obl.	<i>jeh</i>	<i>teh</i>	<i>keh</i>	<i>kāhe</i>	<i>kekaro</i> , <i>kannō</i>
Gen.	<i>jē-ka^r</i> , <i>jeh-ke</i> , etc.	<i>tē-ka^r</i> , <i>teh-ke</i> , etc.	<i>kē-ka^r</i> , <i>keh-ke</i> , etc.		
Plur.					
Nom.	<i>jē</i> , <i>jinh^akanī</i>	<i>sē</i> , <i>tinh^akanī</i>	<i>kē</i> , <i>kinh^akanī</i>	<i>kī</i> is peculiar to South-East Patna, <i>kaūchī</i> to Gaya.	Anything, something, is <i>kuchhū</i> , <i>kuchchū</i> or <i>kuchchū-o</i> , which has no oblique form.
Obl.	<i>jinh</i>	<i>tinh</i>	<i>kinh</i>		

NOTE.—In the above, the Oblique forms of the Plural are often used for the Nominative. There are many forms of the oblique plural. The following are those of the pronoun of the first person (the others can be formed from analogy), *ham^aninh*, *ham^aranh*, *hamaranh*. The spelling of these fluctuates. Thus, we find *ham^anin*, and so on. From *ī*, we have, *in^akanh*, *inhani*, *ikh^anin*, *akh^anī*, *ekh^anī*, *inh^akanhī*, *inh^akā*. So also for *ū*, *jē*, *sē* and *kē*. The spelling of all these fluctuates.

Oblique Genitives.—All genitives in *kar* have an oblique form in *k^arā*. Thus, *ē-ka^r*, *ek^arā*; *ō-ka^r*, *ok^arā*; *jē-ka^r*, *jek^arā* and so on. This can be used as a kind of secondary oblique Case of the pronoun, to which postpositions can be attached. Thus *Dat. sing.*, *ek^arā kē*, and so on.

III.—VERBS—

A.—Auxiliary Verbs & Verbs Substantive.

	Present, I am, etc.				Past, I was, etc.			
	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>hī¹</i>	—	<i>hī²</i>	—	<i>halū¹</i>	—	<i>halī²</i>	—
2	<i>hē³</i>	<i>hahin⁴</i>	<i>hā⁵</i>	<i>hahun⁶</i>	<i>halē³</i>	<i>hal^ahin</i>	<i>halā⁵</i>	<i>hal^ahun</i>
3	<i>hai⁷</i>	<i>hahin⁸</i>	<i>hai⁹</i>	<i>hāin¹⁰</i>	<i>hal⁵</i>	<i>hal^ahin⁴</i>	<i>halan⁷</i>	<i>hal^athin⁸</i>

Optional forms:—

¹ *Hakī*, *hikū*; ² *hiāi*; ³ *hā*, *hē*, *hai*, *hahī*, *hakī*; fem. *hī*, *hī*; ⁴ *hakin*; ⁵ *hahū*, *hahō*, *hahū*; ⁶ *hahūn*; ⁷ *hā*, *hē*, *hū*, *hā*, *hās*, *hakoi*, *hahī*; ⁸ *hakhin*; fem. *hakhin*, *hakhinī*; ⁹ *hath*, *hathī*; ¹⁰ *hathin*; fem. *hathin*, *hathinī*.

Optional forms:—

¹ *Halī*; ² *halinī*; ³ *halā*, *halē*, *hal^ahī*, *halā*; fem. *halī*, *halī*; ⁴ *halōh*, *hal^ahū*, *hal^ahō*, *hal^ahū*; ⁵ *halai*, *hal^ahī*; fem. *halī*; ⁶ *hal^a*, *khin*; fem. *hal^athin*, *hal^akhinī*; ⁷ *hal^athī*; fem. *halin*; ⁸ fem. *hal^athin*, *hal^athinī*.

B.—Transitive Verb.—*Dēkhab*, to see. Root, *dēkh*.

Verbal nouns, 1, *dēkhab*, obl. not used; 2, *dēkhal*, obl. *dēkh'lā*; 3, *dēkh*, obl. *dēkhe*.

Participles, *Pres.* *dēkhīt*, *dēkhat*, *dēkhait*; fem. -ī; obl. -te; *Past.* *dēkhal*; fem. -lī; obl. -le.

Conjunctive Participle, *dēkh ke* or *dēkh kar*.

Simple Present, I see, etc. *Present Conditional*, (if) I see, etc.

Past. I saw, etc.

	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>dēkhū</i> ¹	—	<i>dēkhī</i> ²	—	<i>dēkh'lū</i> ¹	—	<i>dēkh'lī</i> ²	—
2	<i>dēkh</i> ³	<i>dēkh'hin</i>	<i>dēkhā</i> ⁴	<i>dēkh'hun</i>	<i>dēkh'lē</i> ¹	<i>dēkhal'hin</i>	<i>dēkh'lā</i> ²	<i>dēkhal'hun</i>
3	<i>dēkhai</i> ⁵	<i>dēkh'hin</i> ⁶	<i>dēkhatā</i> ⁷	<i>dēkh'thin</i> ⁸	<i>dēkh'lak</i> ¹	<i>dēkhal'kun</i> ⁶	<i>dēkhal'thī</i>	<i>dēkhal'thin</i> ⁷

Optional forms:—

¹ *dēkhī*; ² *dēkhiai*; ³ *dēkhē*, *dēkhā*, *dēkhē*, *dēkh'hī*; fem., *dēkhī*, *dēkhī*, *dēkhū*; ⁴ *dēkhāh*, *dēkh'hū*, *dēkh'hō*, *dēkh'hū*; ⁵ *dēkhē*, *dēkhas*; ⁶ *dēkh'khin*; fem. *dēkh'khin*, *dēkh'khini*; ⁷ *dēkhī*, *dēkh'thī*; ⁸ *dēkhin*, *dēkh'thin*; fem., *dēkh'thin*, *dēkh'thini*.

Optional forms:—

¹ *dēkh'lī*; ² *dēkh'liai*; ³ *dēkh'lē*, *dēkh'lā*, *dēkhal'hī*; fem. *dēkh'lī*, *dēkh'lī*, *dēkh'lū*; ⁴ *dēkh'lāh*, *dēkhal'hū*, *dēkhal'hō*, *dēkhal'hū*; ⁵ *dēkh'kai*, *dēkhal'kai*; fem. *dēkh'lī*; ⁶ *dēkh'lan*, *dēkhal'khin*; fem., *dēkh'lin*, *dēkhal'kin*, *dēkhal'khin*, *dēkhal'khini*; ⁷ *dēkhal'hin*, *dēkhal'kathin*; fem., *dēkhal'thin*, *dēkhal'thini*.

Future, I shall see.—Two varieties.

Variety I—

Variety II—

	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>dēkhab</i> ¹	—	<i>dēkh'bai</i>	—	Wanting	Wanting	Wanting	Wanting
2	<i>dēkh'bā</i> ²	<i>dēkhab'hin</i>	<i>dēkh'bā</i> ³	<i>dēkhab'hun</i>	Wanting	Wanting	<i>dēkh'hā</i> ⁴	Wanting
3	Wanting	Wanting	Wanting	Wanting	{ <i>dēkhī</i> <i>dēkhat</i> ⁵	<i>dēkhat'hin</i> ⁶	{ <i>dēkh'hā</i> <i>dēkh'tan</i> ⁴	<i>dēkhat'thin</i> ⁴

Optional forms:—

¹ *dēkh'bā*, *dēkh'baū*; fem. *dēkh'bī*; ² *dēkh'bā*, *dēkh'bā*, *dēkhabā*, *dēkhab'hī*; fem. *dēkh'bī*, *dēkh'bī*, *dēkh'bū*; ³ *dēkh'bāh*, *dēkhab'ā*, *hū*, *hō*, *hū*;

Optional forms:—

¹ *dēkh'hāh*; ² *dēkh'tai*; ³ *dēkh'hin*, *dēkh'khin*; fem. *dēkh'khin*, *dēkh'kani*. ⁴ *dēkhat'thī*; fem. *dēkh'tin*; ⁵ fem. *dēkhat'thin*, *dēkhat'thini*.

Past Conditional, (if) I have seen, etc.

The *Imperative* is the same as the *Simple Present*. *Precative Forms* are *dēkhab'hū*, *dēkh'hā*, and *dēkhī*.

	Form I	Form II	Form III	Form IV
1	<i>dēkhaitū</i> ¹	—	<i>dēkhaitī</i>	—
2	<i>dēkhaitē</i>	<i>dēkhait'hin</i>	<i>dēkhaitā</i>	<i>dēkhait'hun</i>
3	<i>dēkhait</i>	<i>dēkhait'hin</i>	<i>dēkhaitan</i>	<i>dēkhait'thin</i>

Present Indefinite, I see; *dēkha hī* or *dēkhe hī*, and so throughout, conjugating the Auxiliary Verb.

Past Indefinite, I saw; *dēkha halū*, or *dēkhe halū*, and so throughout.

Present Definite, I am seeing; *dēkhait* (*dēkhīt* or *dēkhat*) *hī*, and so throughout.

Imperfect, I was seeing; *dēkhait* (etc.) *halū* and so throughout.

¹ Or *dēkh'tū*, or *dēkhītū*, and so throughout. The word *hal* may be added throughout. Thus *dēkhaitū hal*. Optional forms as in the *Past* of the Auxiliary.

Perfect, I have seen, formed by adding *hai*, *hā*, *ha*, or *hā* to the *Past*. Thus, *dēkh'tū hai*, I have seen. *Pluperfect*, I had seen, similarly formed by adding *hal* or *halai*. Thus *dēkh'tū hal*, I had seen.

C.—Neuter Verbs.—These only differ in the conjugation of the *Preterite*, and of the tenses derived from it, which follow that of *halū* not that of *dēkh'tū*. Thus 3, *Form I*, *girāl*, he fell. So *gir'tū hai*, I have fallen.

D.—Verbs whose roots end in ā; pāśē, to obtain. *Pres. Part.*, *pāwat*, *pāit*.

	Simple Pres.	Future.	Past.	Past Conditional.	
1	<i>pāwī</i> or <i>pāwī</i>	<i>pāēb</i>	<i>paulū</i> or <i>pailū</i>	<i>pautū</i> or <i>paitū</i>	Forms containing <i>au</i> , like <i>paulū</i> , <i>pautū</i> , are only used in the case of transitive verbs, except <i>khāēb</i> , to eat, which does not use such forms. They are never used in the east of the Magahī tract.
2	<i>pāwā</i>	<i>pailā</i> or <i>pābā</i>	<i>paulā</i> or <i>pailā</i>	<i>pautā</i> or <i>paitā</i>	
3	<i>pāwatā</i>	<i>pāi</i> , <i>pāit</i>	<i>paulak</i> or <i>pailak</i>	<i>pāwat</i> or <i>pāit</i>	

E.—Irregular Verbs.

Jāēb, to go; *Past Part.*, *gāl*.
Karāb, to do; " *kail*.
Marāb, to die; " *mūl* or *mūl*.
Dēb, to give; " *dāl* or *dīhal*.
Lēb, to take; " *lāl* or *līhal*.
Hēb, to become; " *hāl*, *hāl* to *hāl*.

BHOJPURI.

<i>Lāṭhī-mē guṇa bahuta haī,</i>	<i>sadā rākhīhā saṅga,</i>
<i>Naddī nāra agāha jalā,</i>	<i>tahā bachāwai aṅga.</i>
<i>Tahā bachāwai aṅga,</i>	<i>jhapaṭa kuttō-kē mārai :</i>
<i>Dushmana dāwāgīra,</i>	<i>hōe tina-hū-kē jhārai.</i>
<i>Kaha Gīri-dhara Kabi-rāya,</i>	<i>bāta bādhā yaha gāṭhī,</i>
<i>Saba haṭhyāra-kē chhāri</i>	<i>hāṭha-mē rākhā lāṭhī.</i>

The Bhojpuri National Anthem.

(Thus paraphrased by Mr. W. S. Meyer, I.O.S.)

Great the virtues of the Stick !
 Keep a Stick with you alway—
 Night and day, well or sick.

When a river you must cross,
 If you'd save your life from loss,
 Have a stout Stick in your hand,
 It will guide you safe to land.

When the angry dogs assail,
 Sturdy Stick will never fail.
 Stick will stretch each yelping hound
 On the ground.

If an enemy you see,
 Stick will your protector be.
 Sturdy Stick will fall like lead
 On your foeman's wicked head.

Well doth poet Girdhar say
 (Keep it carefully in mind)
 ' Other weapons leave behind,
 Have a Stick with you alway.'

Bhojpuri, or, if the word were strictly transliterated, Bhoj¹purī,¹ is properly speaking the language of Bhojpur, the name of a Town and Pargana in the north-west of the District of Shahabad. It is a place of some importance in the modern history of India. The town is the original head-quarters of the Dumraon Raj, and the battle of Buxar was fought at Bagh²sar a few miles to its west. Politically, it belongs rather to the United Provinces than to Bihār, although it is at the present day included within the boundaries of the latter province. It was from its neighbourhood that the famous Bundelkhand heroes, Alhā and Ūdan, traced their origin, and all its associations and traditions point to the west and not to the east.

The language called after this locality has spread far beyond its limits. It reaches, on the north, across the Ganges, and even beyond the Nepal frontier, up to the lower ranges of the Himalayas, from Champaran to Basti. On the South, it has crossed the Sone, and covers the great

¹ The word Bhojpuri has obtained currency in English, and it would be an affectation of purism to spell the name 'Bhoj¹purī.'

Ranchi plateau of Chota Nagpur, where it ultimately finds itself in contact with the Bengali of Manbhum, and with the Oṛiyā of Singhbhum.

Of the three Bihārī dialects, Maithilī, Magahī, and Bhojpurī, it is the most western.

The language boundaries.

North of the Ganges, it lies to the west of the Maithilī of Muzaffarpur, and, south of that river, it lies to the west of the Magahī of Gaya and Hazaribagh. It then takes a south-easterly course, to the south of the Magahī of Hazaribagh, till it has covered the entire Ranchi Plateau, including the greater part of the Districts of Palamau and of Ranchi. Here, it is bounded on the east by the Magahī spoken in the sub-plateau parganas of Ranchi and by the Bengali of Manbhum. On the south it is here bounded by the Oṛiyā of Singhbhum and the Native State of Gangpur. The boundary then turns to the north, through the heart of the Jashpur State, to the western border of Palamau, along which line it marches with the form of Chhattisgarhī spoken in Sargūjā and western Jashpur. After passing along the western side of Palamau, the boundary reaches the southern border of Mirzapur. It follows the southern and western borders of that District up to the river Ganges. Here it turns to the east, along the course of that stream, which it crosses near Benares, so as to take in only a small portion of the north Gangetic portion of Mirzapur. South of Mirzapur, it has still had Chhattisgarhī for its neighbour, but on turning to the north, along the western confines of that District, it has been bounded on the west, first by the Baghēlī of Baghelkhand, and then by Awadhī. Having crossed the Ganges, its boundary line lies nearly due north to Tāṇḍā on the Gogra, in the District of Fyzabad. It has run along the western boundary of the Benares District, across Jaunpur, along the west of Azamgarh, and across Fyzabad. At Tāṇḍā, its course turns west along the Gogra and then north up to the lower ranges of the Himalayas, so as to include the District of Basti. Beside the area included in the above language frontier, Bhojpurī is also spoken by the members of the wild tribe of Thārūs, who inhabit the Districts of Gonda and Bahraich.

The area covered by Bhojpurī is, in round numbers, some fifty thousand square miles. At home, it is spoken by some 20,000,000 people as

Bhojpurī compared with the other Bihārī dialects.

compared with the 6,235,782 who speak Magahī, and the 10,000,000 who speak Maithilī. So far, therefore, as regards the number of its speakers, it is much more important than the other two Bihārī dialects put together. This division of the dialects of Bihārī into two groups, an eastern, consisting of Maithilī and Magahī, and a western, Bhojpurī, commends itself on both linguistic and ethnic grounds. The two eastern dialects are much more closely connected with each other than either is connected with Bhojpurī. In grammatical forms, Maithilī and Magahī have much in common that is not shared by Bhojpurī, and, on the other hand, Bhojpurī has peculiarities of declension and conjugation which are unknown to the other two. There is a difference of intonation, too, between the east and the

Pronunciation compared.

west, which is very marked to anyone who is familiar with the languages of Eastern Hindōstān. In Maithilī, the vowel *a* is pronounced with a broad sound approaching the 'o' in *hot* colour which it possesses in Bengali. Bhojpurī, on the contrary, pronounces the vowel with the clear sharp-cut tone which we hear all over Central Hindōstān. Contrasted with this the dialect also possesses a long drawled vowel, which is written in many different ways,

but which is always pronounced like the *ao* in *aoi*.¹ This last sound also occurs both in Maithilī and in Magahī, but not nearly to so great an extent, and, moreover, when it does occur in these dialects, it is not so liable to be noticed owing to the broad sound of the frequently occurring vowel *a*, with which it is, as pronounced in the east, easily confounded. In Bhojpurī, on the contrary, the contrast between this drawled *ā* and the clear-cut sound of the common *a* is so very marked, and the drawled *ā* is of such frequent occurrence, that it gives a tone to the whole language which is recognised at once.

In the declension of nouns, the favourite Bhojpurī postposition of the genitive is *ke*, while in the Eastern dialects it is either *k* or *kar* or *kēr*.
Declension and conjugation compared. Besides this, the genitive of a Bhojpurī substantive has an oblique form, a thing unknown to Maithilī or Magahī. As regards pronouns, Bhojpurī has a word for 'your honour',—viz. *raure*,—which does not occur in the east. In the conjugation of verbs, the Bhojpurī verb substantive, *bāṭē*, he is, does not appear in the other two, while the form of the verb substantive which may be called common to the three dialects,—*hai*, he is,—is throughout its conjugation pronounced so differently in Bhojpurī that it can hardly be recognised as the same verb. In the conjugation of the finite verb, Bhojpurī has a present tense,—*dēkhī-lā*, I see,—which is peculiar to itself, and is not met in the other two dialects. Finally,—Bhojpurī has cast aside all that maze of verbal forms which appals the student when he first attempts to read Maithilī or Magahī. All those forms which depend upon the person of or the degree of respect to be shown to the object, which are so characteristic of these two dialects, are absent from Bhojpurī, and instead we have a simple conjugation, with rarely more than one form for each person.

Bhojpurī has three main varieties,—the Standard, the Western, and Nagpuriā. It has also a border sub-dialect called Madhēsī, and a broken form called Thārū.
Sub-dialects. Standard Bhojpurī is spoken mainly in the Districts of Shahabad, Ballia, and Ghazipur (Eastern half), and in the Doab of the Gogra and the Gandak. As its name implies, Western Bhojpurī is spoken in the Western Districts of Fyzabad, Azamgarh, Jaunpur, Benares, the western half of Ghazipur, and South-Gangetic Mirzapur, while Nagpuriā is spoken in Chota Nagpur. Madhēsī is spoken in Champaran, and Thārū Bhojpurī along the Nepal frontier from that district to Bahraich.

Standard Bhojpurī extends over a large area, and exhibits some local peculiarities.
Standard Bhojpurī. The most noticeable is the preference of the more southern Districts of Shahabad, Ballia and Ghazipur, and of the southern part of Saran, for the letter *r* instead of *ṛ* in the conjugation of the auxiliary verb. Thus, while the Northern Standard Bhojpurī prefers to say '*bāṭē*' for 'he is,' the Southern prefers *bārē*. In the centre and north of Saran, there is a peculiar form of the Past tense of the verb, in which *u* is substituted for the *l* which is usually typical of Bihārī; but this anomaly does not go further north, and in Eastern Gorakhpur, the language differs but little from that of Shahabad. Still further to the north-west, in Western Gorakhpur and in Basti, there are a few other divergencies from the Standard, but they are not of importance, and are mainly due to the influence of the neighbouring western

¹ This is the sound which I transliterate by *ā*.

variety of the dialect. Natives, who are quick to recognise any divergence of dialect, call the language of Eastern Gorakhpur Gorakhpurī, and the language of the west of that district and of Basti, Sarwariā.¹

Western Bhojpurī is frequently called Pūrbī, or the Language of the East, *par excellence*. This is naturally the name given to it by the inhabitants of Western Hindōstān, but has the disadvantage of being indefinite. It is employed very loosely, and often includes languages which have nothing to do with Bhojpurī, but which are also spoken in Eastern Hindōstān. For instance, the language spoken in the east of the District of Allahabad is called Pūrbī, but the specimens of it which have been sent to me are clearly those of a form of Eastern Hindī. It altogether wants the characteristic features of Bhojpurī,—the present in *-lā* and the Past in *-al*,—and instead has the well-known Eastern Hindī Past in *-is*. I have hence decided to abandon the term Pūrbī altogether, and to use instead the term ‘Western Bhojpurī,’ which, while not so familiar to Natives, has the advantage of being definite, and of connoting exactly what it is wanted to express.

As compared with Standard Bhojpurī, the following are the principal points of difference in Grammar. In Standard Bhojpurī, the termination of the Genitive is *ke*, with oblique form *ka*; in the Western dialect it is *ka* or *kāi*, with an oblique form *kē*. The latter has also an Instrumental Case ending in *an*, which is altogether wanting in the Standard language. In Western Bhojpurī, the adjective is liable to change according to the gender and case of the noun which it qualifies. This is much rarer in the Standard form of the language. The use of the pronouns in the two forms of speech differs considerably. The forms of the demonstrative pronouns vary, and the word *tūh* can be used as an honorific pronoun of the second person in the West, which is not the case in the East. In the East the oblique form of nouns and pronouns usually ends in *ā*, while in the West, it always ends in *ē*. The Verb Substantive has two forms in both sub-dialects, but the *hāwī*, I am, of the East has become *hawī* in the West. As forms of this verb are of frequent occurrence, and as the difference of pronunciation is very marked, the result of this last point is that the ‘tone-colour’ of each of the two sub-dialects shows considerable diversity from that of the other. In the conjugation of the verb, there are two marked differences. Nothing is more marked in Standard Bhojpurī than the nasal tone which is given to the termination of the first person plural, which, being also used for the singular, is of frequent occurrence. Thus a man of Shahabad says *ham kailī* for ‘I did’. In Western Bhojpurī this nasal is dropped in the plural, and we only have *ham kaili*. Moreover, in the latter, the first person plural is not nearly so often used for the Singular, as in the Standard. The termination of the third person plural also differs considerably in the two forms of speech. In the Standard it ends in *-an* or in *-ani*, and in the West it ends in *-aī*. The above are only the most noteworthy points of difference between the two main forms of Bhojpurī. There are many other minor ones, for which the reader is referred to the grammatical notes prefixed to the specimens. See, especially, pp. 249 and ff.

The Nagpuriā of Chota Nagpur differs from the Standard type principally in the fact that it has borrowed grammatical forms from the neighbouring Chhattisgarhī of the east of the Central Provinces.

Nagpuriā.

¹ For an explanation of this last name, see pp. 238 and ff.

Instances are the use of the termination *-har*, to give definiteness to a noun, and the suffix *-man* to form the plural. There are other divergencies from the Standard which will be found described on pp. 280 and ff. It may be noted that Nagpuriā is sometimes known by the people who speak it as Sadān or Sadrī and is called by the Munḍa tribes of Chota Nagpur 'Dikkū Kāji.'

The Madhēsi of Champaran is the language of the '*Madhya-dēśa*,' or 'Middle country,' between the Maithilī of Tirhut and the Bhojpuri of Gorakhpur. As its name implies it is a border form of speech possessing some of the characteristics of each dialect. Its structure is, however, in the main that of Bhojpuri.

The Thārū who inhabit the Tarai along the Nepal frontier have no speech of their own. Wherever we find them they have adopted more or less completely the language of their Aryan neighbours. Those who are found in the British districts from Bahraich to Champaran speak a corrupt form of Bhojpuri, mixed here and there with aboriginal words which will repay the investigations of the ethnologist. It is worth noting that the Thārū of Bahraich and Gonda speak Bhojpuri, although the local Aryan language is not that language, but is Eastern Hindī.

The area in which Bhojpuri is spoken is shown in the map facing page 1.

The following are the figures which show the number of speakers of Bhojpuri within the area in which it is a vernacular. The totals are given for each sub-dialect. For details, district by district, the reader is referred to the various sections dealing with each sub-dialect:—

Southern Standard	4,324,293
Northern Standard, viz.:—	
Dialect of Saran	1,504,500
Gorakhpuri	1,307,500 ¹
Sarwariā	3,353,151 ¹
	<hr/>
	TOTAL
Western Dialect	6,165,151
Nagpuriā	3,939,500
Madhēsi	594,257
Thārū Bhojpuri	1,714,036
	39,700
	<hr/>
	TOTAL
	16,776,937

Besides the above, there is the population of the Nepal Tarai, which, of necessity, cannot be numbered. A moderate estimate would put the Bhojpuri speakers of that tract at three millions, so that we are justified in estimating the whole number of people who speak Bhojpuri at home, as in round numbers 20,000,000.

For the reasons stated when dealing with Maithilī, *vide ante* pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Bhojpuri, but who live in parts of India where Bhojpuri is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam the following estimated figures. No figures of any kind are available for the rest of India.

¹ Include some speakers of Thārū Bhojpuri and Domrā.

Table showing the estimated number of speakers of Bhojpuri, within the Lower Provinces of Bengal, but outside the Area in which Bhojpuri is the Vernacular Language.

Name of District.	Number of Speakers.	REMARKS.
Burdwan	12,800	
Bankura	1,600	
Birbhum	9,200	
Midnapur	40,600	
Hooghly	4,900	
Howrah	19,000	
24 Parganas	23,000	
Calcutta	71,600	
Nadia	3,600	
Jessore	1,500	
Murshidabad	40,900	
Khulna	1,600	
Dinajpur	7,300	
Rajshahi	4,000	
Rangpur	17,900	
Bogra	9,400	
Pabna	7,000	
Darjeeling	4,500	
Jalpaiguri	9,300	
Kuch-Bihar (State)	4,800	
Dacca	11,600	
Faridpur	2,300	
Backergunge	900	
Mymensingh	24,800	
Chittagong	1,200	
Nonkhali	162	
Tippera	2,200	
Bhagalpur	7,406	
Cuttack	350	
Puri	340	
Balasore	920	
Jashpur State	200	
TOTAL	346,878	

Table showing the estimated number of speakers of Bhojpurī within the Province of Assam.

Name of District.	Number of Speakers.	REMARKS.
Cachar Plains	18,400	
Sylhet	18,500	
Goalpara	3,100	
Kamrup	900	
Darrang	3,200	
Nowgong	1,800	
Sibsagar	10,300	
Lakhimpur	9,000	
Naga Hills	130	
Khasi and Jaintia Hills	350	
Unshai Hills	50	
TOTAL	65,730*	* Nearly all these are tea-garden coolies.

The following is, therefore, the total number of speakers of Bhojpurī recorded in the above tables :—

Number of people speaking Bhojpurī at home	20,000,000
" " " " elsewhere in the Lower Provinces	346,878
" " " " in Assam	65,730
Total	20,412,608

Bhojpurī has hardly any indigenous literature. A few books have been printed in it. Those which I have met will be found mentioned in the list of Texts given under the head of Authorities. So far as I am aware, no portion of the Bible has been translated into the dialect. Numerous songs are current all over the Bhojpurī area, and the national epic of *Lōrik*, which is also current in the Magahī dialect, is everywhere known.

AUTHORITIES—

A.—EARLY REFERENCES.

I know of no early references to the Bhojpurī language. Bhojpur, itself, is frequently mentioned by Muhammadan historians, and its wild inhabitants are referred to in no complimentary terms. Nor is the word *Pūrbī*, so far as I am aware, met with in any early writer, as the name of a language. The following article, taken entire from Yule's 'Hobson Jobson,' illustrates the use of the word from the earliest times as a geographical and ethnical title.

Poorub, and **Poorbeea**, ss. Hind. *Pūrab*, *Pūrb*, 'the East,' from Skt. *pūrva* or *pūrba*, 'in front of,' as *paścha* (Hind. *pachham*) means 'behind' or 'westerly' and *dakshina*, 'right-hand' or 'southerly.' In Upper India the term usually means Oudh, the

Benares division, and Behar. Hence POORBEEA (*pūrbiyā*), a man of those countries, was, in the days of the old Bengal army, often used for a sepoy, the majority being recruited in those provinces.

1553. "Omaum (Humayun) Patriah.....resolved to follow Xerchan (Sher Khan) and try his fortune against him..... and they met close to the river Ganges before it unites with the river Jamona, where on the West bank of the river there is a city called Canose, one of the Chief of the kingdom of Dely. Xerchan was beyond the River in the tract which the natives call PURBA." *Barros*, IV. ix. 9.

1616. "Bengala, a most spacious and fruitful province, but more properly to be called a kingdom, which hath two very large provinces within it, PURB and Patan, the one lying on the East, the other on the West side of the river." *Terry*, Ed. 1665, p. 357.

1666. "La Province de Halabas s'appelloit autrefois PUROR" *Thevenot*, v. 197.

1881. ".....My lands were taken away,

And the Company gave me a pension of just eight annas a day;

And the POORBEEAS swaggered about our streets as if they had done it all.....".

Attar Singh loquitur, by 'Swar.' in an Indian paper, the name and date lost.

B.—GRAMMARS AND VOCABULARIES.

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C.—TEXTS.

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The character in general use in writing Bhojpuri is the Kaithī, for the alphabet of which, see the plate facing p. 11. The Dēva-nāgarī is also used by the educated classes. Examples of both these alphabets will be found in the following specimens.

Written Character. Pronunciation. There is a marked difference between the pronunciation of Bhojpuri and that of the two eastern dialects of Bihārī. The sound of the latter, especially of Maithilī, more nearly approaches that of Bengali, owing to the frequent occurrence of the letter *a* which is pronounced rather broadly. In Bhojpuri, on the contrary, the letter *a* is usually pronounced in the clear-cut way which we find elsewhere in the North-Western Provinces, *i.e.*, like the *u* in *nut*.

The long, drawled *a* which I transliterate *ā*, is especially common in Bhojpuri, and its contrast with the short clear-cut *a*, which is of frequent occurrence, gives a striking piquancy to the general tone-colour of the dialect. Usually, this drawled *ā* is left unrepresented in writing but its existence is fully recognised, and various attempts are made by different people to portray it. Thus, some write the sign * over the consonant containing this vowel. Others write * after it. Others write : after it, and others repeat the letter अ *a* after it. For instance, the word *dēkhā-lā*, you see, is written by some देखल; by others देखलः; by others देखलः; and by others देखलअ. The first method is that adopted by the present writer.

The short vowel, which I transliterate *ā*, which is pronounced like the *a* in *mad*, and which is common in Maithilī and Magahī, does not occur in Bhojpuri. The clear-cut *a* pronounced like the *u* in *nut* is always substituted.

The **Rule of the Short Antepenultimate** occurs in Bhojpuri as in the other Bihārī dialects. The only difference is that a long *ā* is shortened to *a* and not to *ā*. Thus, the third person Past of *māral*, to strike, is *marlas*, he beat, not *mārlas*. For further particulars regarding the shortening of the Antepenultimate, a fact which is continually observed in Bhojpuri, see pp. 24 and ff.

As customary, when the letter *a* in the middle of a word is silent, or is only very lightly heard, it is represented by a small * above the line. As elsewhere, this is not done in poetry, in which every *a*, even the *a* at the end of a word is fully pronounced.

Bhojpuri Grammar is much more simple than that of Maithilī or Magahī. Except in a few isolated instances, the form of the verb depends only on the subject. The Object has no effect upon it. In Standard Bhojpuri, the first person singular is very rarely used, the plural being used instead, but this is not the case in the Western sub-dialect.

Bhojpuri has a peculiar form of the Present Indicative, which closely corresponds to the Naipālī Future, and which is, itself, often used in the sense of the Future. It

is formed by adding the suffix *-lā* to the Present Subjunctive. According to Dr. Hoernle, this suffix means 'gone,' and is used like the *-gā* of the Hindōstānī Future. Just as the Hindōstānī *dēkhū-gā*, mean literally 'I am gone that I may see,' hence 'I am going to see,' hence 'I shall see,' so do the Naipālī *dēkhū-lā*, and the Bhojpurī *dēkhī-lā*. In the last named instance the tense has come to be more often used as a present.

Bhojpurī has its own Verb Substantive. Just as *chhi*, I am, is typical of Maithilī, and *hi*, I am, is typical of Magahī, so *bāṭī*, *bārī*, or *bānī*, is typical of Bhojpurī.

It is hoped that, if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Bhojpurī grammar, as shown in the following sketch :—

BHOJPURĪ SKELETON GRAMMAR.

I.—NOUNS—

Each has three forms as in Maithili. Thus (short) *ghōṛā*, (long) *ghōṛāwā*, (redundant) *ghōṛauā*. The long form sometimes ends in *ē* instead of *ā*. Thus, *ghōṛēwā*. All these forms may have their termination nasalised. Thus *ghōṛāwā*. The short form may be weak (as *ghōṛ*) or strong (as *ghōṛā*).

Number.—Plural is formed by adding *nī*, *nā*, or *n*, and shortening a preceding long vowel. Thus *ghōṛā*, horse, *ghōṛanī*, *ghōṛanā*, or *ghōṛan*, horses; *ghar*, a house, pl. *gharanī*, *gharanā* or *gharan*. Plural may also be formed by adding nouns of multitude, such as *sabā*, all, *lōg*, people. Thus *ghōṛā sabh*; *rājā lōg*.

Case.—The only true cases are the Instrumental and Locative Singular, formed, as in Maithili, by the addition of *ē* and *ē* respectively, before which a final *ā* is elided, and a final *ī* or *ū* is shortened. Thus, *ghōṛē*, by a horse; *ghōṛē*, on a horse; *phal*, a fruit, *phalē*, *phalē*; *mālī*, a gardener; *mālīē*, *mālīē*. These forms do not occur in the plural.

Other cases are formed by postpositions added to the nominative, or (when such exists) to the oblique form; see below. Some of these are *kē*, to (also used as a sign of the accusative); *sē*, *tē*, *santē* or *kar'tē*, by; *khātīr*, *lōg*, *lō*, for; *sē*, *lē*, from; *kē*, *ke*, *kāi*, of; *mē*, *mō*, on.

Before the postposition *kē*, a final long vowel is shortened, as in *ghōṛak*, of a horse; when the noun ends in a consonant, a is inserted, as in *gharak*, of a house. There is an oblique genitive postposition *kā*. Thus *rājā-kē mandir*, the king's palace; but *rājā-kā mandir-mē*, in the king's palace. The distinction is seldom observed by the uneducated.

Gender.—In Standard Bhojpuri, adjectives do not change for gender.

Oblique Form.—Verbal nouns in *al* have an oblique form in *lā*. Thus *dekhal*, seeing; *dekhalā-mē*, in seeing. Verbal nouns in the form of the root have an oblique form in *e*. Thus, *dēkhē*, seeing; *dekhe-lā*, for seeing. In all other nouns, the oblique form is the same as the nominative.

II.—PRONOUNS—

	I.		Thou.		Your Honour.	Self, Your Honour.	This.	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.				
Sing. Nom.	<i>mē</i>	<i>ham</i>	<i>tū</i> or <i>tē</i>	<i>tū</i> or <i>tē</i>	{ <i>raurā</i> <i>raurā</i> <i>raurā</i> as nom.	<i>ap'ne</i>	<i>i, ihe, ihā</i>	<i>ū, ō</i>
Obl.	<i>mohi</i> or <i>mō</i>	<i>ham'rā</i>	<i>tohi</i> or <i>tō</i>	<i>toh'rā</i>		<i>ap'nā</i>	<i>ehi, ehē, ihā</i>	<i>ohi, oh, ō, uhiā</i>
Gen.	<i>mōr, mōre</i>	<i>ham'r, ham're</i>	<i>tōr, tōre</i>	<i>toh'r, toh're</i>	<i>rāur, raure</i>	<i>apan, appan, or ap'ne.</i>	<i>eh-ke</i>	<i>oh-ke</i>
Plur. Nom.	<i>ham'nī-kā</i>	<i>ham'ran</i>	<i>toh'nī-kā</i>	<i>toh'ran</i>	{ <i>rauran</i> <i>rauran</i> Ditto.	<i>ap'nan</i>	<i>inh-kā</i>	<i>unh-kā</i>
Obl.	<i>ham'nī</i>	<i>ham'ran</i>	<i>toh'nī</i>	<i>toh'ran</i>		<i>ap'nan</i>	<i>inh</i>	<i>unh</i>

	Who.	He, that.	Who?	What (thing).	Any one, some one.
Sing.					
Nom.	<i>jē, jawan, jaun</i>	<i>sē, tē, tawan, taun</i>	<i>kē, kawan, kaun</i>	<i>kā</i>	<i>keū, kēhu, kaunō</i>
Obl.	<i>jeh, jaunā</i>	<i>teh, taunā</i>	<i>keh, kaunā</i>	<i>kā, kāhe, kethī</i>	{ <i>keū. kehū, kaunō</i> <i>kek*ro, kathiyo.</i> <i>kek*ro</i>
Gen.	<i>jeh-ke, jē-kar, jek*re</i>	<i>teh-ka, tē-kar, tek*re</i>	<i>keh-ke, kē-kar, kek*re</i>	{ <i>kā-ke, kāhe-ke,</i> <i>kethī-ke</i>	
Plur.					
Nom.	<i>jinh-kā, jawan, jaun</i>	<i>tin-kā, tawan, taun</i>	<i>kin-kā, kawan, kaun</i>	Anything, something. Is <i>kachhu, kuchchho</i> or <i>kuchhuo</i> . Declined like a substantive.	
Obl.	<i>jinh</i>	<i>tin</i>	<i>kin</i>		
Gen.	<i>jinh-ke</i>	<i>tin-ke</i>	<i>kin-ke</i>		

An optional form of the oblique singular of *ū*, is *wāhi*; of *jē*, *jāhi*; of *tē*, *tāhi*; of *kē*, *kāhi*. For *teh*, we can substitute *tehi* or *tē*; for *oh*, *ohi* or *ō*, and so on for the others.

There are many forms of the oblique plural in all the above. The following are those of *i*. The others can be formed by analogy. *Eh'nī* *inhan, inhanh, inh'nī*; so *ok'nī, unhan, etc.*; *jek'nī, etc.* The spelling of all these fluctuates.

The genitives in *r* and *re* have a feminine form in *ī*, which is met in poetry. Thus *mōrī, ham'rī*, and so on.

All these genitives have an oblique form in *ā*, viz. *mōrā, ham'rā, tōrā, toh'rā*; so also *ek'rā, ok'rā, jek'rā, tek'rā* and *kek'rā*. These can be used as fresh oblique bases of the Pronoun. Thus *mōrā-sē*, from me; *ek'rā-sē*, from this, and so on. In the plural they become *ham'ran, toh'ran, ek'ran, etc.*; thus *ham'ran-sē*, from us.

III.—VERBS—

General Note.—In all Verbs, the first person singular is hardly ever used except in poetry. The plural is used instead. The use of the second person singular is vulgar. The plural is here also used instead. The first person plural is commonly used instead of the second person when it is desired to show respect. The syllable *sā* may be added to the second or third person to show the plural number or respect. Thus *dekā-sā-sā*, your honour sees.

It is quite common to use Masculine forms instead of the Feminine.

A.—Auxiliary Verbs, and Verbs Substantive—

Present, I am, etc.

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>baṛē</i>)	—	<i>baṛē</i> or <i>bānē</i>	<i>bāryē</i>	(<i>hāwē</i>)	—	<i>hāwē</i> , <i>hāṛē</i>	<i>hāryē</i>
2	<i>bāṛ</i> , <i>bāṛā</i> , <i>baṛasi</i> , <i>bāṛas</i>	<i>bāṛis</i>	<i>bāṛā</i> , <i>bāṛāh</i>	<i>bāṛū</i>	<i>hāwē</i> , <i>hāwas</i> , etc.	<i>hāwis</i>	<i>hāwā</i> , <i>hāwāh</i>	<i>hāwū</i>
3	<i>bā</i> , <i>bāṛē</i> , <i>bāṛa</i> , <i>bāṛō</i> , <i>baṛasi</i> , <i>baṛasu</i> , <i>bāṛas</i>	—	<i>bāṛan</i>	<i>bāṛin</i>	<i>hā</i> , <i>hāwē</i> , <i>hāwasī</i> , <i>hāwas</i>	—	<i>hāwan</i>	<i>hāwin</i>

Past, I was, etc.

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>rah'lē</i>)	—	<i>rah'lē</i>	<i>rah'lyē</i>	(<i>rah'ē</i>)	—	<i>rah'ē</i>	<i>rah'yē</i>
2	<i>rah'lē</i> <i>rah'las</i>	<i>rah'li</i> <i>rah'lis</i>	<i>rah'lā</i> <i>rah'lāh</i>	<i>rah'lū</i>	<i>rah'ē</i> <i>rahas</i>	<i>rah'i</i> <i>rahis</i>	<i>rahā</i> , <i>rahāh</i>	<i>rahū</i>
3	<i>raha</i> , <i>rah'lē</i> , <i>rah'lasī</i> , <i>rah'las</i>	<i>rah'li</i>	<i>rah'lan</i>	<i>rah'līn</i>	<i>rah'ē</i> <i>rah'asi</i> , <i>rahas</i>	<i>rah'i</i>	<i>rahan</i>	<i>rahin</i>

Sometimes the *h'* is dropped. Thus *raṛē*, I was.

The Strong Verb Substantive is *hākhā*, to become, conjugated regularly.

The Negative Verb Substantive is *naṛkhā* or *naṛkhē*, I am not, conjugated regularly, but only in the present tense.

B.—Finite Verb—

Verbal Nouns.—(1) *dēkhā*, obl., *dēkhē*; (2) *dēkhal* (infinitive), obl., *dēkh'ā*; (3) *dēkhab*, no obl. form. All mean 'to see' 'the act of seeing.'

Participles.—Pres. *dēkhat*, *dēkhit*, *dekhat*; Fem., *dekha'ti*, etc.; obl., *dekha'ā*, etc.; Past, *dēkhal*; Fem., *dekha'li*; obl. *dekha'ā*.

Conjunctive Participle.—*dēkh-ke* or *dēkhi-ke*; *kā* may be used instead of *ke*.

Simple Present—I see, etc.; and Present Conditional (if) I see, etc.

Present Indicative, I see, etc., I shall see, etc.

	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>dēkhā</i>)	—	<i>dēkhī</i>	<i>dēkhyē</i>	(<i>dēkhā-lā</i>)	—	<i>dēkhi-lā</i> <i>dēkhi-lē</i>	<i>dēkhā-lyē</i>
2	<i>dēkhā</i> , <i>dēkhē</i> <i>dekhasi</i> , <i>dekhas</i>	<i>dēkhis</i>	<i>dēkhā</i> <i>dēkhāh</i>	<i>dēkhū</i>	<i>dēkhā-lē</i> <i>dēkhe-lē</i>	<i>dēkhā-lisī</i>	<i>dēkhā-lā(h)</i> <i>dēkhe-lā(h)</i>	<i>dēkhā-lū</i>
3	<i>dēkhē</i> , <i>dēkha</i> , <i>dēkhō</i> , <i>dekhasi</i> , <i>dekhasu</i> , <i>dekhas</i>	—	<i>dēkhan</i> <i>dekhanī</i>	<i>dēkhin</i>	<i>dēkhā-lā</i> <i>dēkhe-lā</i>	<i>dēkhā-li</i>	<i>dēkhā-lē</i> , -lan, -lani <i>dēkhe-lē</i> , -lan, -lani	<i>dēkhā-lin</i>

Past, I saw, etc.

Future, I shall see, etc.

	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>dekha'ā</i>)	—	<i>dekha'ī</i>	<i>dekha'lyē</i>	(<i>dekha'bā</i>) (<i>dekha'baū</i>)	—	<i>dēkhab</i> , <i>dekha'bi</i> <i>dekhiāh</i>	<i>dēkhib</i> , <i>dekhiōi</i>
2	<i>dekha'lē</i> <i>dekha'las</i>	<i>dekha'li</i> <i>dekha'lis</i>	<i>dekha'lā(h)</i>	<i>dekha'lū</i>	<i>dekha'bē</i>	<i>dekha'bi</i> <i>dekha'bis</i>	<i>dekha'bā(h)</i>	<i>dekha'lū</i>
3	<i>dekha'lē</i> <i>dekha'las</i> <i>dekha'lasi</i>	<i>dekha'li</i>	<i>dekha'lan</i> <i>dekha'lani</i>	<i>dekha'lin</i>	<i>dēkhi</i>	—	<i>dekhihē</i> <i>dekhihen</i>	—

Past Conditional, I had seen, etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	(<i>dekha'tā</i>)	—	<i>dekha'tī</i>	<i>dekha'tyē</i>
2	<i>dekha'tē</i> <i>dekha'tas</i>	<i>dekha'ti</i> <i>dekha'tis</i>	<i>dekha'tā(h)</i>	<i>dekha'tū</i>
3	<i>dēkhat</i> , <i>dēkhit</i> <i>dekha'tē</i> <i>dekha'tas</i> <i>dekha'tasi</i>	<i>dekha'ti</i>	<i>dekha'tan</i> <i>dekha'tani</i>	<i>dekha'tin</i>

¹ or *dekhitī*, and so throughout.

The Imperative is the same as the Simple Present. Precautionary Forms are, singular, *dekhihē*, *dēkhū*, *dekha'bē*; Plural, *dekhihā*, *dekhihau*, *dēkhī*, *dekha'bā*.

Present Definite. I am seeing, *dēkhat bānī*, and so on. Contracted form *dekha'tānī*, or *dekha'tārī* and so on. The participle does not change for gender or number.

Imperfect, I was seeing, *dēkhat rah'ī*, or *dēkhat rahī*, and so on. The participle does not change for gender or number.

Perfect, *I have seen*, formed by adding *hā* or *hā* to the Past. *hā* is used in the first and third persons plural, and *hā* in the second person, and in the third person singular. Thus *dekha'ī hā*, I have seen: *dekha'lā hā*, you have seen. *Hā* may be substituted for *hā* and *hā* for *hā*.

Another form of the Perfect is made by conjugating the locative of the Past Participle, with the Present tense of the auxiliary verb. Thus, *dekh'le bānī*, I have seen, *dekh'le bāṛā*, you have seen, and so on.

Pluperfect, I had seen, *dekh'le rah'le* or *rah'ī* and so on. The syllable *ā* may be added. Thus, *dekh'le rah'le ā*. In the second person, and in the third person singular, *ā* is used instead of *āṛ*.

C.—Neuter Verbs—

In the third person singular masculine of the past, they may take the form of the Past Participle, without any suffix. Thus beside *gir'le* and *gir'las*, we may have also *giral* (fem. *gir'li*), meaning, 'he fell.'

In the second form of the Perfect, the nominative, and not the locative of the Past Participle is used. Thus, *giral bānī*, not *gir'le bānī*, I have fallen. In the Pluperfect, the form is the same as in the Active Verb. Thus, *gir'le rah'le* or *rah'ī*, I had fallen.

D.—Verbs whose roots end in *āw* and *ā*—

Those in *āw* are all transitive verbs, except the neuter verb *gāw*, sing.

Example,—*pāwal*, to obtain; Pres. Part., *pāwat*, *pāwit*, *pāit*; Past Part., *pāwal*.

	Simple Pres.		Pres. Ind.		Past.		Future.		Past Conditional.	
	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.
1	<i>pāṛ</i>	<i>pāṛ</i>	<i>pāwe-lṛ</i>	<i>pāi-lā</i>	<i>paulṛ</i>	<i>paulī</i>	<i>paibṛ</i>	<i>pāib</i>	<i>pautṛ</i>	<i>pautī</i>
2	<i>pāwē</i>	<i>pāwā</i>	<i>pāwe-lē</i>	<i>pāwe-lā</i>	<i>paulē</i>	<i>paulā</i>	<i>paibē</i>	<i>paibā</i>	<i>pautā</i>	<i>pautā</i>
3	<i>pāwas</i>	<i>pāwan</i>	<i>pāi-lā</i>	<i>pāwe-lē</i>	<i>paulas</i>	<i>paulan</i>	<i>pāi</i>	<i>paibē</i>	<i>pāit</i> or <i>pāwat</i>	<i>pautan</i>

Those in *ā* are all neuter verbs, except the active verb *kāā*, eat.

Example,—*kāāil*, to eat; Pres. Part., *kāāit* or *kāāt*; Past Part., *kāāil*.

	Simple Pres.		Pres. Ind.		Past.		Future.		Past Conditional.	
	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.
1	<i>kāāṛ</i>	<i>kāāṛ</i>	<i>kāā-lṛ</i>	<i>kāāi-lā</i>	<i>kāāilṛ</i>	<i>kāāilī</i>	<i>kāāibṛ</i>	<i>kāāib</i>	<i>kāāitṛ</i>	<i>kāāitī</i>
2	<i>kāāwē</i>	<i>kāāwā</i>	<i>kāā-lē</i>	<i>kāā-lā</i>	<i>kāāilē</i>	<i>kāāilā</i>	<i>kāāibē</i>	<i>kāāibā</i>	<i>kāāitā</i>	<i>kāāitā</i>
3	<i>kāāwas</i>	<i>kāāwan</i>	<i>kāā-lā</i>	<i>kāā-lē</i>	<i>kāāilas</i>	<i>kāāilan</i>	<i>kāāi</i>	<i>kāāibē</i>	<i>kāāit</i>	<i>kāāitan</i>

A neuter verb, such as *aghā*, be satiated, would make its 3rd sg. past optionally *aghāil*. The verb *āw*, come, is treated as a verb in *āw* in the Present Indicative (*āwe-lā*), he comes, and the Preterite Conditional (*autī*, (if) I had come). In the other tenses, it is treated as a verb in *ā*. Thus *aitī*, I came; *āil*, he came.

E.—Irregular Verbs—

<i>karal</i> , to do;	Past Part. <i>karal</i> or <i>kail</i> , Conj. Part. <i>ke</i> or <i>kā</i> .
<i>dharaḷ</i> , to place, seize;	" <i>dharaḷ</i> or <i>dhail</i> , " <i>dhāi</i> or <i>dhā</i> .
<i>mar</i> , to die;	" <i>maral</i> or <i>mūal</i> , Pres. Part., <i>marat</i> or <i>mūat</i> .
<i>jāil</i> , to go;	" <i>jail</i> .
<i>dāl</i> , to give;	" <i>dikal</i> or <i>dāl</i> .
<i>lāl</i> , to take;	" <i>likal</i> or <i>lāl</i> .
<i>lāal</i> , to become;	" <i>lhal</i> .

F.—Causal Voice, formed by adding *āw* to root. Thus *dekhāwē-lā*, I cause to see. The double causal adds **āwāw*.

G.—Potential Passive Voice, formed by adding *ā* to the root. Thus *dekhāi-lā*, I can be seen.

MAITHILÍ OR TIR'HUTIYĀ.

The standard dialect is the language which is specially called Tir'hutiya by people in other parts of India. It is called Maithili by its speakers. Its head-quarters are the North and Centre of the Darbhanga District, where the Maithil Brāhman musters in large numbers. In the South of Darbhanga it is spoken in the slightly corrupt form which I call Southern Standard Maithili. It is spoken in its greatest purity by Maithil Brāhman, and the other higher castes of its habitat. The lower castes have a habit of clipping their final syllables which will be abundantly shown in the specimens. The same peculiarity is observable in the Southern variety of the Standard Language.

Standard Maithili is also spoken in that portion of the District of Monghyr (except in the southern portion of Gogri Thana), which lies north of the Ganges. As its geographical position would suggest, it is the Southern variety which is spoken here. The District of Bhagalpur is similarly divided into two portions, a northern and a southern by the Ganges. North Bhagalpur is a long narrow strip of country which runs from the Ganges right up to the Nepal frontier, and includes two sub-divisions, *viz.*, Supaul on the north, and Madhipura, south of Supaul, on the banks of the Ganges. Standard Maithili is spoken over the whole of North Bhagalpur, the pure variety being spoken in Supaul, and the southern in Madhipura.

In the District of Purnea, which lies to the east of North Bhagalpur, the bulk of the population speak Eastern Maithili, but the Brāhman of that District, especially those living to the west on the Supaul border, speak pure Standard Maithili.

The following is the estimated population speaking both varieties of Standard Maithili :—

Name of District.	Number of Speakers.
Darbhangā	2,460,000
Monghyr	800,000
Bhagalpur	956,800
Purnea	30,000
TOTAL .	4,246,800

With reference to the above, it may be mentioned that the Magistrate of Monghyr has returned 1,000,000 people as speaking Maithili in his District. On further inquiry it appears that it may be estimated that, of these, 800,000 speak Standard Maithili, and the remaining 200,000 the Chhikā-chhikī Bōli of the South of the Ganges. All the above figures are estimates made by the local officers, as the Census figures do not distinguish between Maithili and the Hindī dialects of the North-Western Provinces.

No attempt has been made by the local officials to distinguish the populations speaking the true Standard Maithili and its Southern variety. The matter is not of

great importance, but the following estimates, based on my own experience, will not, I think, be found to be very incorrect:—

TRUE STANDARD MAITHILĪ.

Name of District.	Number of Speakers.
Darbhangā	1,460,000
Bhagalpur	456,800
Purnea Brāhman	30,000
TOTAL .	1,946,800

SOUTHERN STANDARD MAITHILĪ.

Name of District.	Number of Speakers.
Darbhangā	1,000,000
Monghyr	800,000
Bhagalpur	500,000
TOTAL .	2,300,000

The following specimen is in the pure Maithili dialect used by the Tirhutia Brāhman and other higher class people of the Darbhanga District, their head-quarters. It is written in the character which they use themselves,—the Maithili, *par excellence*. This character is only used by these Brāhman, and accordingly I have also given the same specimen in the variety of the Kaithi character which is used in that District. Both specimens are in facsimile. Writers in this part of the country are very careless, and hence, there are minor differences, principally owing to slips of the pen, between the two copies. These are not sufficient to render separate transliterations necessary, and so I have given only one transliteration, following, as a rule, the copy in the Maithili character, and silently correcting any mistakes as they occur. It should be remembered that the Maithili character is used only by Brāhman, and that other higher class people use the Kaithi character:—

हमदसममदेही हमअनावापकनग आपर आउवद्वनकामकहावेहि
 जेखोंवावहमधर्मकिविद्वद्व आउवअपनेक असाक्ष पापकय
 नसबि हमकेविअपनेकवशेकहावेक यो गानहिही हमवाअपन
 बनिहाजँ कावाअनआउ तअनउठान आउवअपनावापकममी
 पवननपानुअअनउठकहिब नकीउकवकपउक्यादमिकेँदयाके
 नमीहि आउवदोतिकेँउक्यादामनपहि केँउक्यावुमँननथीहि
 वेहोद्वनकाकहँकेहि जेखोंवावहमधर्मकिविद्वद्व आउवअपनेकअ
 साक्षपापकयनसबि हमकेविअपनकवेहोकेहावेक योअनहिही
 पव नुवापअपना नोकवमउमकहनथीहि जेमउमउतमवसुरहाव
 केँहिनकपहिबवह आउवहिनका हाथमेउवापउ वामपनहीपहिवाक्या
 अहमवामनाकनिआउ आउवअनदकरीकि एकउ अहमववेहोअज्ञानबुनमे
 केविजिउतसबि हेताउतहु नमेफेविउहेनसबि आउवअनउ नोक
 निअनकदेनँ अनाह

एकउवेहोअतमेवुनोक अअनउ अकममीपद्व वन अअनउवाअ
 आउवनावकआद अननक आउवअपनामेवकमउ मेमउककेँअप

नानावजाकें प्रबु न के कजे प्रा की मि के क उ द्धन काम कह न के
 नि अ अ नान व १७७ अ न वु मि आ ७ व अ नान क बा प र उ ७ मे
 व क य न नि अ वि ३ हे उ की द न का वे ग नि र ग ना ७ न अ वि प व नु ७
 जो ध के डी त र न हि ग ता ह ३ हे उ द न क बा प बा ह व आ वि द न का
 बु न्ना रें न ग ता ह ७ बा प कें उ व द न नि जे दे न्ना ह म ए उ क व व म
 अ नान क से बा क वे दी आ ७ व क हि ७ अ पान क आ छ ा ठ लं र न ब हि
 के न आ ७ व अ पाने ह म्मा क हि ७ गु गा बा ब हि दे न जे ह म्मा अ पाना
 मि थ म ड क म द्दी आ न न्द क र ति द्दी प व नु अ पाने क ड्रा र्थे जे रे
 शे न्ने वे ग मा म्म क म द्दी अ पाने क म म न ति आ न न अ वि उं हि म्मा
 ए न अ पान ७ क्मा नि मि ७ व उ ठं से व क व न अ वि बा प द न का क
 ह न थी नि जे हे वान क तं स दा ह म्मे म द्दी आ ७ बा ज कि न्नु
 ह म्मा अ वि से ता ह्म मि क द्दी प व नु आ न न्द क थ न ह म्मि त हे
 व उ छि त वु न की थ क ठ ड्रा त हे व ड्रा म्मा न वु न के वि डी ठ न अ
 वि हे छ व न वु न के वि डी ठ न अ वि =

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT, KAITHĪ CHARACTER.

(DARBHANGA DISTRICT.)

(AS USED BY HINDŪS OF THE HIGHER CASTES, WHO ARE NOT BRĀHMAN.)

को नो मनु ज्यो के ई देवा ते एणि ओहि मे स द्यो छा वाप सौ क हू के कि दे ओ
 वायु - धन सम्पति - मे सो दे हमन - हिस्ता होरे - से हमना दीश - न जन ओ हुनका -
 अपन - सम्पति - बादि देठ थिन्. थिन्क - दीन - विन ठा - डल - द्यो दका - वेदा - राग
 छिन् रेउ ठाँ - उर उर देश - वही ठ - ओम - वात रे - वचनी में - अपन - सम्पति - ड्डा
 देछ. न जन वेसिन् - छिन् न वउ कुअठ - न जन - वाहि देश मे - मरुअण ठ - मउ ठेउ ओन
 वासना - उठे रहि रे ठाँ ठेउ - आओन - वेओरेउ - वाहि देश - नि वासी - रुने सो -
 रेउ ओ दजिने - नरे ठाँ ठ - देओना - अपना जेन - सने में - सुगत - वनोये ठ - मी ठेउ
 ओर - ओहि - दिमाडि - सो दे मुगत - जोरि देठेउ - अपन पेद - नीने वीरि पठ - आ
 ओन - ओ ओन हि - ओअना - छिन् देउ - आओर - न जन ओअना - ग्यात नेठेउ - पाँचि वा
 उठेउ - हमना - बापि - वनि हान शज - जारे पसो - अधिउ - रोधी पेउ देकि - ओन श्म -
 उजसो - मने दी - हम अपना - वाप - चाँते रे दारे प - आओन - हुनका शो - उहये कि दे -
 ओ नाल - हम धर्म उ - पिउ द्या - ओर - अपनेउ - अधा द - वापि ठेउ अधि - हम छेनि - अपनेउ
 वेघ उहोयेउ - जो म्यन हि दी - हमना - अपन वनि हान - पजो नाल जारे - न जन पेउ ठेउ
 आओर - अपना - वाप - शर्मिप - वठठ - पनीउ - न जन पे - उअण दि देउ - प्री ओका
 वाप ओअना - हो जेउ - द्यो ओठे थिन् - ओर - दोउ उ - वेअना - शना मे - ठपदि के ओ

उनाउआठिठशीक—वेद्यानउ—उठउकि—दे—ओवाउ—हमघमउविउघ—ओनअ
 पेनेकअघ्यद्धपापयैठअदि—हमसेनि—अपनेउ—वेघउरवेउ—दोयनहिदी—
 परीउ—वाप—अपना—नोउन—शरुशो—उहठशीकवे—शरुशो—उलम—वस्त्र—पाले—
 हिनका—परिनाउ—आओनहिनका—लशेमे—ओदी—आओन—परेमे—मनहीमहिनाप
 आओन—हमनाठेठि—जोई—ओन—आनऊ—उनी—उमिउतो—ईहमनेवो—पुईठ
 दूठेसेठिनि—दिठठ—आदि—हेनारेठदूठ—सेठिने—नेहठअदि—आआन—गजन—आओ
 उकि—आनऊउने—ठगठह—ओउनदेठेवो—जेठेमे—दूठे—लन—ओवाउ—समीप
 पडवठ—गजनवेवावा—ओन—नावउसप—उनठउ—आओन—अपना—सेवउ—
 ओमेसी—लेउठे—अपनाठग—पकोठे—पुइठेउ—देईडीथिउ—ओहुनसोउठउठ
 दे—अपनेउ—गोई—आरेठदूथि—आओन—अपनेउ—वाप—कउउतसव—उठेठेकि
 अदि—परीउवो—क्रीधउ—गीतन—नहिगेठह—लेउहुनकावाप—वाएनआपि
 हुनका—उहावरे—ठगठह—ओवापउ—उतरदेठधिरु—देदेपु—हमरेतेउ—कन
 मी—अपनेउ—वेवाउवेदी—आओनउहिमी—अपने—उअओउ—उठधन—नहिउठ—
 आओन—अपने—हमनाउहिमी—दूगनोनहिदेठ—देहमअपना—मित्रसग—ठाआन
 नउनिगहु—परीउअपनेउईवेघ—वेवेस्था—सगउसंग—अपनेउ—सम्पति—जोयेठ
 अदि, पेहिआरेठ—अपने—ओउना—निमित्त—कउउतसव—अदि—वापहुनका
 उहठधीक—पाठउतो—सदा—हमना—संग—आओन—देउि—हम—अदि—
 गोल—धिउहु—परीउ—आनऊउतप—हजित—हेप—एवीगदूठ—उमिउतो—
 ईगोल—गोई—पुईठदूठ—उमिदिठठ—अदि—लेजरेठदूठ—उमिनेहठअदि

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILĪ DIALECT AS USED BY BRĀHMAṆS AND HIGHER CASTE HINDŪS.

(DARBHANGA DISTRICT.)

Kōnō manukhya-kē dui bēṭā rahainhī. Oh¹-sā chhot¹-kā
A-certain man-to two sons were. Them-from the-younger.
 bāp-sā kahā¹-kainhī, jē, 'au bābū, dhan-sampatt¹-mē-sā jē
the-father-to said, that, 'O Father, the-property-in-from which
 hamar hissā hōy, sē ham¹-rā diyā.' Takhan ō
my share may-be, that to-me be-good-enough-to-give.' Then he
 hun¹-kā apan sampatt¹ bāt¹ del¹-thinh¹. Thōrek din
to-them his-own property having-divided gave. A-few days
 bit¹-lā-uttar chhot¹-kā bēṭā sabh-kichh¹-kē (ekatthā kāi),
on-passing-after the-young son everything (together having-made),
 katah³ dūr dēs chal-gēl; āor ōtah¹ luch¹-pani-mē apan
somewhere far country departing-went; and there debauchery-in his-own
 sampatt¹ urā-dēlak. Jakhan ō sabh-kichh¹ kharch kāl
property (he)-squandered. When he everything expenditure having-done
 chukal, takhan oh¹ dēs-mē mahā akāl par¹-laik, āor ok¹-rā
finished, then that country-in a-great famine fell, and to-him
 kalēs hōe lag¹-laik, āor ō jāe-kā oh¹ dēsak nibāsi-
trouble to-be began, and he having-gone that country-of the-dwellers.
 sabh-mē-sā ek-gōṭāk-otai rahāi lāgal, jē ok¹-rā
all-(sign of plur.)-in-from one-individual's-near to-dwell began, who him
 ap¹-nā khēt-sabh-mē sūgar charāba-lāi paṭhaul¹-kai, āor ō oh¹
his-own fields-(plur.)-in swine feeding-for sent, and he those
 chhīmar¹-sā jē sūgar khāit-chhalaik apan pēt bharāi chāhait-chhal,
husks-with which the-swine eating-were his-own belly to-fill wishing-was,
 āor keo ok¹-rā nah¹ kichh¹ dēik. Āor jakhan ok¹-rā jñ(gy)ān
and anyone to-him not anything gives. And when to-him sense
 bhelaik, ō bichār-kailak jē, 'ham¹-rā bāp-kē banihār-sabhak
became, he considered that, 'my father's labourers-(plur.)-of
 khāek-sā adhik rōṭi pakait-chhainh¹, āor ham bhūkh-sā
eating-of-than more loaves being-cooked-are, and I hunger-from
 maraichhī. Ham ap¹-nā bāpak-lag jāeb¹, āor hun¹-kā-sā kah¹-bainh¹
am-dying. I my-own father's-near will-go, and him-to I-will-say

jē, "au bābū, ham dharmak biruddh āor ap'nek adhyaksh
 that, "O Father, I of-virtue against and of-your-Honour (in)-sight-of
 pāp kail-achh'. Ham phēr' ap'nek bētā kahābāik y(j)ogy'
 sin have-done. I again your-Honour's son of-being-called fit
 nah' chhi. Ham'rā apan banihār jakā rākhal-jāo." 'Takhān ō
 not am. Me thine-own labourer like please-to-keep.' 'Then he
 ūṭhal, āor ap'nā bāpak samip chhal, parantu jakhan ō pharākah'
 arose, and his-own father-of near went, but when he at-a-distance
 chhal, ki ōkar bāp ok'rā dēkh'-kāl dayā kāl'thinh', āor
 was, that his father him having-seen compassion made, and
 daurī-kāl ok'rā garā-mē lapat'-kāl ok'rā chumbā lel'thinh'.
 having-run him on-the-neck having-embraced to-him a-kiss took.

Bētā hun'kā kahāl'kainh' jē 'au bābū, ham dharmak biruddh āor
 The-son to-him said that 'O Father, I of-virtue against and
 ap'nek adhyaksh pāp kail-achh'. Ham phēr' ap'nek bētā
 of-your-Honour in-sight-of sin have-done. I again your-Honour's son
 kahābāik y(j)ogy' nah' chhi.' Parantu bāp ap'nā nōkar-
 of-being-called fit not am.' But the-father his-own servants-
 sabh-sā kahāl'thinh' jē, 'sabh-sā uttam bastra bahār (bāhar) kāl
 (plur.)-to said that, 'all-than excellent clothes out having-made
 hin'kā pahirābāh, āor hin'kā hāth-mē aūṭhī, paer-mē pan'hi
 this-person clothe, and this-person's hand-on a-ring, feet-on shoes
 pahirābā, āor ham'rā-lokani khāi, āor ānand kari; kiek-tā i
 put-on, and-(let) us-people eat, and rejoicing make; because this
 hamar bētā muil chhal, sē phēr' jīul achh'; herāel chhal, sē phēr'
 my son dead was, he again alive is; lost was, he again
 bhēṭal achh'.' Āor takhan ō-lokani āna(nd) karāi lag'lāh.
 met is.' And then they-people rejoicing to-do began.

Ō-kar jēth bētā khēt-mē chhalaik. Jakhan ō gharak samip
 His elder son field-in was. When he of-the-house near
 pahūchal, takhan ō bājā āor nāchak śabd sun'lak, āor ap'nā
 arrived, then he music and dancing-of the-sound heard, and his-own
 sēbak-sabh-mē-sā ek-kē ap'nā lag bajā-kāl, puchhal'kaik
 servants-(plur.)-in-from one-to of-himself near having-called, he-asked
 jē, 'i ki thikaik?' Ō hun'kā-sā kahāl'kainh' jē, 'ap'nek
 that, 'this what is?' He him-to said that, 'your-Honour's
 bhāi āel chhath', āor ap'nek bāp baṛ utsab kailanh'.
 brother come is, and your-Honour's father a-great feast has-
 achh': ē hēt' kī hun'kā bēs nirōg pāol-achh'.
 made: (for)-this reason that him well safe-and-sound has-found.'
 Parantu ō krōdh kāl bhitar nah' gēlāh. Ē hēt' hunak
 But he anger having-made within not went. (For)-this reason his

bāp bāhar āb' hun'kā bujhābāi lag'lāh. Ō
father outside having-come him to-remonstrated-with began. He
 bāp-kē uttar dēlanh' jē, 'dēkhū, ham etek barakh-sā
the-father-to answer gave that, 'look, I so-many years-from
 ap'nek sēbā karaichhī, āor kahiō ap'nek ājñ(gy)ā(k)
your-Honour's service am-doing, and ever your-Honour's orders
 ullaṅghan nah' kail, āor ap'ne ham'rā kahiō chhāgar-ō nah'
disobedience not did, and your-Honour to-me ever a-goat-even not
 dēl, jē ham ap'nā mitra-sabhak saṅg ānand karitāh'.
gave, that I (my)-own friends-(plur.)-of with rejoicing I-might-make.
 Parantu ap'nek i bēṭā, jē bēṣyā-sabhak saṅg ap'nek
But your-Honour's this son, who harlots-(plur.)-of with your-Honour's
 sampatt' khā-gēl-achh', jēh' āel, ap'ne ok'rā nimitt
property has-devoured, when he-came, your-Honour of-him for-the-sake
 bar utsab kail-achh'.' Bāp hun'kā kahāl'thinh' jē, 'hē bālak,
a-great feast has-made.' The-father to-him said that, 'O child,
 tō sadā ham'rē saṅg chhā, āor jē-kichh' hamar achh', sē tōhar
thou always of-me-even with art, and whatever mine is, that thine
 thikāh'. Parantu ānand karab, harkhit haib, uchit chhal, kiek-tā
is. But rejoicing to-make, rejoiced to-be, proper was, because
 i tōhar bhāi muil chhal, phēr' jūl achh': herāel chhal, phēr'
this thy brother dead was, again alive is: lost was, again
 bhēṭal achh'.'
met is.'

The next specimen is a letter in Standard Maithili, which formed part of the record of a case tried by me in the Darbhanga District some twenty years ago. It was originally written in the Kaithī character, but is here given in the Dēva-nāgarī. It is in other respects given exactly as it was written, only names of persons and places being, for obvious reasons, changed.

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

॥ श्री चंपावती निकट दुरमिल भा लिखित पत्र ॥

स्वस्ति चिरंजीवि चंपावती के आशीख, आगा लकुमनक जुवानो ओ चीठी सौ अहाँ सभक कुशल छेम बूझल, मन आनंद भेल । श्री लक्ष्मी देवि के नेना छोट छैन्हि, जेहि सौ ओकर परवरण होइक से अवश्य कर्तव्य थीक । हुनिका माता नहि; अहँ लोकनिक भरोस तेल कुँड़क निगाह रहैन्हि । एक बकस पठाओल अछि, से अहाँक हेतु, अहाँ राखब; बकस में छौ ६) टा रुपैया छैक, ओ मसाला सभ छैक; से बकस खोलि दुइटा रुपैया ओ आधा २ सभ मसाला लक्ष्मी दाइ के अपने चुपे देवैन्हि, दुइटा रुपैया मसाला बकस अपने राखब; अहँ ले भेजाओल अछि । कोनो बातक मन में अदेशा मति राखो; जे चीज वस्तु सभ अहाँक नोकसान भेल अछि से सभ पहुँचत, तखन हम निश्चित हैव ॥

श्री समधी जी के प्रनाम; आगा भोला साहु के बहुत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिँ करैछिएन्हि; हमार बेटा जेहन छथि से खूब जनैछो; जल्दी रुपैया असूल करू, नहिँत पोछू पड़ताएव । बखारीक धान सभ बेच लेलैन्हि । एह बेकूप के कहाँ तक नोक अकिल हैतैक ॥

श्री बाबू गोविंद के आशीख ।

	रुपैया	अमोट धारा
रहिकाक पहना	२)	२
श्री लक्ष्मी दाइ	२)	२
श्री छोटी जनी	२)	२

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Śrī Champābatī nikaṭ Durmil Jhā likhit patra.
The-respected Champābatī near (to) Durmil Jhā written letter.
 Swastī.

It-is-well (i.e. may-good-luck-attend-you).

Chiramjib' Champābatī-kē āśikh, āgā Lachhumanak
The-long-lived Champābatī-to blessings, moreover (from)-Lachhuman's
 jubānī ō-chiṭhī-saū ahā sabhak kuśal-chhēm būjhal. Man ānand
words and-letter-from you all well-being I-learnt. Heart pleased
 bhēl. Śrī Lachh'mī-Dēb'-kē nēnā chhōṭ chhainh',
became. The-respected Lakshmi-Dēbi-to child little is,
 jeh'-saū ōkar parbaras hoik sē abaśya kartabya thik. Hunikā
what-(means-) by his support may-be that surely to-be-done is. To-her
 mātā nah'; ahaī lokanik bharōs tēl kūrak nigāh rahainh'.
mother (is-)not; you people-of hope oil pot-of (let-thē-)eye remain.
 Ēk bakas pathāol-achh', sē ahāk hēt', ahā rākhab;
One box I-have-sent, that you-of for, you will-keep-(it);
 bakas mē chhau-tā rupaiyā chhaik ō masālā sabh chhaik; sē
box in six rupees are and spices all are; that
 bakas khōl' dui-tā rupaiā ō ādhā ādhā sabh masālā Lachh'mī
box opening two rupees and half half all spices Lakshmi
 Dā'-kē ap'ne chuppē debainh', dui-tā rupaiā masālā bakas
Dāi-to you silently will-give, two rupees spices box
 ap'ne rākhab; ahaī lai bhejāol-achh'. Kōnō bātak man mē
you keep; you for I-have-sent. Any things-of heart in
 andēśā mat' rākhi; jē chij bast' sabh ahāk noksān
anxiety do-not keep; whatever things property all your injured
 bhēl-achh', sē sabh pahūchat, takhan ham nischint
has-been, that all will-reach-(you), then I easy-in-(my)-mind
 haib. Śrī sam'dhi-jī-kē pranām; āgā
will-be. The-respected father-in-law-to compliments; moreover
 Bhōlā Sāh'-kē bahut din bhelainh', ahā lokani takājā nah'
Bhōlā Sāhu-to many days passed, you people demand not

karaichhiainh¹; hamār bēṭā jēhan chhath¹, sē khūb janaichhi;
are-making; my son what-sort, is, that well you-know;
 jaldī rupaiā asūl karū, nah¹-ta pichhū pachh¹-tāeb.
soon rupees realization make, otherwise afterwards you-will-repent.
 Bakhārik dhān sabh bēch-lēlanh¹, eh bēkūph-kē kahā-tak
Of-granary the-paddy all he-has-sold, this fool-to till-when
 nīk akil haitaik. Śrī Bābū Gōbind kē āśikh.
good sense will-be. The-respected Bābū Gōbind to blessings.

		Rupaiā. Rupees.	Amōṭ dhārā. Mango-serve slabs.
Rahikā	pahunā	2	2
Of-Rahikā	bridegroom.		
Śrī Lachhamī Dāi		2	2
Respected Lakshmi Dāi.			
Śrī chhoṭī jani		2	2
Respected little girl-folk.			

TRANSLATION OF A LETTER WRITTEN BY DURMIL JHĀ TO MUSAMMAT CHAMPĀBATĪ.

After compliments,—May you live for a long time. My good wishes to Champā-batī. Moreover, I have learnt both from the mouth of Lakshman and from your letter that you are all well, and my heart has been pleased thereby. Lakshmi Dēbī has had a little child, and we must make arrangements for its support; she has no mother, and I hope that you will keep an eye on her, and see that she gets everything necessary (*lit.* oil and pots). I have sent you a box herewith; it is for you, keep it. In the box there are six rupees, and some Kābuli * fruits; open the box and give two rupees and half the fruit to Lakshmi Dāi, but give it privately. You will keep two rupees, the remainder of the fruit, and the box; I have sent them for you. Don't be unhappy about anything: all your property, which has been spoilt, will be recovered for you; and then only will I be easy in my mind.

My compliments to the father-in-law. Moreover, it is a long time since you have pressed Bhōlā Sāhu to pay the money he owes. You know what sort of temper my son has, so realize the money quickly, or you will repent afterwards. He has sold all the paddy in the granary. When will the fool get decent wisdom?

My good wishes to Gōbind Bābū.

	Rs.	Slabs of mango conserve.
For the Rahikā bridegroom	2	2
For Lakshmi Dāi	2	2
For the little girl	2	2

* The word *masālā* usually means spices. I am, however, assured that here it must be translated as above.

The next specimen is a short poem by the famous old Master-singer, Vidyāpati Thākur, who flourished at the end of the 15th century. He was court poet to Rājā Śiva-simha of Sugāonā, a village still existing in the Darbhanga District. There is a tradition that this king was summoned by the Emperor to Delhi for some offence, and that Vidyāpati obtained his patron's release by an exhibition of clairvoyance. The Emperor locked him up in a wooden box and sent a number of the courtesans of the town to bathe in the river. When all was over he released him, and asked him to describe what had occurred. Vidyāpati immediately recited *impromptu* the poem which I now give as a specimen of his powers, describing a beautiful girl at her bath. Astonished at his power, the Emperor granted his petition to release King Śiva-simha.

The poem has been handed down by word of mouth for centuries, and the language is, no doubt, modernised; but there is little doubt that, whatever we may think of the legend, the ideas are those of the poet himself.

As customary, the poet inserts in the last verse his own name.

In poetry, all vowels, even a silent *a* at the end of a word, and those represented in prose by small letters above the line in the middle or at the end of a word, are fully pronounced.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

A POEM BY VIDYĀPATI THĀKUR.

कामिनि करण सिनाने । हेरइते हृदय हरण पचवाने ॥
 चिकुर गलण जल धारा । सुख-ससि डर जनि रोखण अंधारा ॥
 तितल बसन तनु लागू । मुनि-हुँ-क मानस मन-मय जागू ॥
 कुच-जुग चारु चकेवा । निअ कुल आनि मिलाओल देवा ॥
 ते संकाण भुज पासे । बाँधि धरिअ घन उड़त अकासे ॥
 भनहि विद्यापति भाने । सुपुरुख कबहुँ न होण नदाने ॥

TRANSLITERATION AND TRANSLATION.

Kāmini karāe sinānē,
A-fair-one does bathing,
 heraite hṛidaya harāe pacha-bānē.
on-seeing the-heart seizes the-five-arrowed-one.
 Chikura galāe jala-dhārā,
Her-locks melt (in)-a-water-stream,
 mukha-sasi dāra jani roae ādhārā.
moon-face [(in)-fear as-though weeps darkness.
 Titala basana tanu lāgū,
The-wet garments (to)-the-body cling,
 muni-hū-ka mānasa mana-matha jāgū.
hermits-even-of (in)-the-soul the-God-of-Love awakes.
 Kucha-juga chāru chakēwā,
The-bosom-pair fair chakēwās,
 nia kula āni milāola dēwā.
own family having-brought united the-God.
 Tē sākāe bhuja-pāsē,
Therefore in-fear in-the-arm-noose,
 bādhī dharia, ghana urata akāsē.
having-bound clasp, clouds they-will-fly into-the-sky.
 Bhanahi Bidyāpati bhānē,
Saith Vidyāpati the-sun-(of-poets),
 su-purukha kaba-hū na hōe na-dānē.
a-wise-man ever not becomes a-fool.

FREE TRANSLATION OF THE FOREGOING.

1. The pretty one is bathing, and as I gaze, the five-arrowed (God of Love) seizes my heart.
2. Her locks melt in a cascade of water-drops, as though darkness were weeping in fear of the brightness of her moon-face.
3. Her garments, wet (and transparent), cling to her form, and so fair is the vision that (Cupid), the soul-disturber, awakes even in the hearts of hermits.
4. Her two fair bosoms are a pair of sweet *chakēwās*,¹ as though God had brought and united each to its mate.
5. Therefore, for fear that they will fly away to the clouds in the sky, bind them and hold them fast in the snare of thine arms.
6. Singeth Vidyāpati, the Sun among the Poets, 'a wise man never proves himself a fool.'²

The above is the straightforward meaning of the above lines. But, as is customary in Indian poetry, it is so arranged that altogether different senses can be obtained by dividing the words differently. Thus, if we divide the first line as follows, and slightly alter the spelling, we get,—

Kā Maīna kara e sinānē, hera ite hṛidaya Hara Pacha-bānē.

Which means, 'O Maina, God of Love, why art thou beckoning? See here, on her heart is seated Hara (i.e., her bosom), (thine enemy,) O thou who hast five arrows.'

So the second line may be divided,—

Chikura galae jala-dhārā, mukha-sasi ḍara jani ro, ae ādhārā.

Which means, 'Weep not (*jani ro*), O darkness, in fear of her moon-face, for her locks are clouds, which will soon overshadow (its brightness).

Again, the third verse,—

Tita lava sanātana lāgū, muni-hū-ka mānasa Mana-matha jāgū.

Which means, 'There (on her bosom, or Hara,³) the pious have fixed their devotion, for thou, O Cupid, hast awoken even in the hearts of hermits.

The next specimen is a short extract from the *Hari bans*, a poetical life of Krishna, written by Man-bōdh Jhā in the latter half of the eighteenth century.

¹The Brahminy duck, a snow-white bird. Under ordinary circumstances, they are cursed never to pass the night together.

²*I.e., verb. sap. sat.*

³In the first verse, her bosom was compared to the God Hara, who was the destroyer of the Indian Cupid. Hence, when the latter attacks the saints, they fix their minds on the former in self-protection. But, alas for their good intentions, Hara, himself, has taken the form of her bosom.

[No. 4.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

EXTRACT FROM MAN-BŌDH'S HARI-BANS.

कतो एक दिवस जखन बिति गेल । हरि पुन हथगर गोड़गर भेल ॥
 से कोन ठाम जतै नहिँ जायि । कै बेरि अंगनहुँ सोँ बहरायि ॥
 द्वार उपर सोँ धरि धरि आनि । हरखित हसयि जसोमति रानि ॥
 कौसल चलयि मारि कहूँ चाल । जसोमति काँ भेल जिवक जँजाल ॥
 कै बेरि आगि हाथ सोँ छीनु । कै बेरि पकलाह तकला बीनु ॥

TRANSLITERATION AND TRANSLATION.

Kato-eka dibāsa jakhana bitī-gēla,
Some days when they-passed,
 Hari punu hatha-gara goṛa-gara bhēla.
Hari again hand-using feet-using became,
 Sē kona t̥hāma jatai nahī jāthi,
That what place where not he-goes,
 Kai beri āgana-hū-sō baharāthī.
How-many times the-courtyard-even-from he-goes-outside.
 Dwāra-upara-sō dhari dhari āni,
The-doorway-on-from seizing seizing bringing,
 Harakhita hasathi Jasōmati rāni.
Gleeful laughs Jasōdā the-queen.
 Kausala chalathi māri-kahū chāla,
Clever he-goes having-beaten his-gait,
 Jasōmati-kā bhela jibaka jājāla.
Jasōdā-to he-became of-life the-worry.
 Kai beri āgi hātha-sō chhīnu,
How-many times fire his-hand-from she-snatches,
 Kai beri pakalāha takalā bīnu.
How-many times was-he-burnt looking without.

FREE TRANSLATION OF THE FOREGOING.

When some time had passed, (the babe) Hari soon began to be able to use his hands and feet.

What place was there, where he did not go? How often did he go outside even the court-yard of the house?

Gleefully used Madam Jasōdā to laugh, as she ever and again caught him up, and brought him back from the outer doorway.

Sharp as a little needle would he strut about, till he became the worry of her life.

How often did she snatch burning coals out of his very hand! and how often did he burn (his fingers) when she was not looking!

The next specimen is a short poem written in the middle of the last century by Bhānu-nāth Jhā. It describes the pangs suffered by a Herd maiden who has been deserted by Krishna. According to custom, the poet enters his own name, and that of his patron, the father of the present Mahārāja of Darbhanga in the last verse.

[No. 5.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

A POEM BY BHĀNU-NĀTH JHĀ.

जदुपति बुझिअ बिचारो । अभिनव विरह बेआकुलि नारी ॥
 नलिन सयन नहिं भावे । तनि पथ हेरइति दिवस गमावे ॥
 केओ चानन कर लेपे । केओ कहइ जिउ रहल सँछेपे ॥
 कोन परि करति निवाहे । सित-कर किरन सतत कर दाहे ॥
 तप जनि करइ सकामे । निस दिन जपइति रह तसु नामे ॥
 भानु-नाथ कवि भाने । रस बुझ महेसुर सिंघ सुजाने ॥

TRANSLITERATION AND TRANSLATION.

Jadupati	bujhia	bichārī,		
<i>O-Krishna</i>	<i>understand</i>	<i>having-considered,</i>		
abhinaba	biraha	beākuli	nārī.	
<i>fresh</i>	<i>severance</i>	<i>distraught</i>	<i>the-lady.</i>	
Nalina	sayana	nahī	bhābē,	
<i>Lotus</i>	<i>bed</i>	<i>not</i>	<i>pleases,</i>	
tani	patha	herāiti	dibasa	gamābē.
<i>his</i>	<i>path</i>	<i>watching</i>	<i>the-day</i>	<i>she-passes.</i>
Keo	chānana	kara	lēpē,	
<i>Some</i>	<i>sandal</i>	<i>do</i>	<i>anointing,</i>	
keao	kahai	jiu	rahala	sāchhēpē.
<i>some</i>	<i>say</i>	<i>life</i>	<i>was</i>	<i>in-danger.</i>
Kona	pari	karati	nibāhē ?	
<i>What</i>	<i>on</i>	<i>will-she-make</i>	<i>recourse ?</i>	
Sita-kara	kirana	satata	karu	dābē.
<i>Moon</i>	<i>rays</i>	<i>continually</i>	<i>do</i>	<i>burning.</i>
Tapa	jani	karai	sakāmē,	
<i>Austerities</i>	<i>as-it-were</i>	<i>she-does</i>	<i>zealously,</i>	
nisa	dina	japaīti	raha	tasu nāmē.
<i>night</i>	<i>day</i>	<i>muttering</i>	<i>she-remains</i>	<i>his name.</i>
Bhānu-nātha	kabi	bhānē,		
<i>Bhānu-nāth</i>	<i>poet</i>	<i>sings,</i>		
rasa	bujha	Mahesura	Singha	sujānē.
<i>sentiment</i>	<i>understands</i>	<i>Mahōśvara</i>	<i>Simha</i>	<i>the-wise.</i>

FREE TRANSLATION OF THE FOREGOING.

O Kṛishṇa, learn and understand. Distraught is the lady by the fresh severance.
Even a bed of lotuses pleases her not. On his (i.e., thy) path gazing does she
pass the day.

Some are anointing her body with cooling sandal-paste, while others stand by and say
she cannot live.

To what can she have recourse? Even the cool rays of the moon continually burn
her.

She is, as it were, performing austerities with but one fixed desire, and night and
day she prays, murmuring but his¹ name in her prayers.

Saith the Poet Bhānu-nāth, The wise Mahēśvara Simha understands the sentiment.

The next specimen is a translation of the Parable of the Prodigal Son into the form
of Maithilī which is used by the lower caste Hindūs of the Darbhanga District. It will
be noticed that the principal differences are that in the first place the vocabulary is not
so sanskritised, and, in the second place, that the forms of the verb which end in *nh'*,
and which denote that respect is shown to the object are not used.

It is printed in Kaithī type.

¹ *Tasu* is an old or poetical form of the genitive, equivalent to *taḥar*.

[No. 6.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILĪ DIALECT (AS USED BY HINDŪS OF THE LOWER CASTES).

(DARBHANGA DISTRICT.)

एक गोटा के दुई वेठा नहैक । छोटका वेठा वाप सौं कहैकैक जे वाप हमन हिस्सा सभ धन दै दह । वाप ओकन हिस्सा धन बाटि देकैक । थोनेक दिन पन छोटका वेठा अपन सभ धन एकट्ठा के वढ़ी दून देस यति गेठ । ओग अपन सभटा धन कुकनन में ओहा देक । ओकन सभ धन जखन ओहा गेठैक, ओहि देस में वड़ मानी अकाठ पड़ै । जखन ओ ओहि देस में एक गोटाक ओहि गाम सुगन यनेवा पन नोकन नहै । ओकना सुगनक धैवाक मूसो ने धैवा ठै मेरै । जखन ओकना होस मेठैक भोन पड़ै जे हमना वापक ओहि गाम कगेक नोकन अखि जकना धा पी के अधिक धन वयैकैक । हम एग मूषे मनेछी । हम वापक ओग जाएव कहै जे हम गोहन ओ मगवानक वड़ अपनाय कैठ । हम गोहन वेठा कहैवाक जोग नहि छिओ । हमना गो अपना ओहि गाम नोकन नाथ । ई सभ वाग मन में गनि वापक ओग यठठ । वापक ठग पहुंयठ । ठेकिन जखन सुनकंहि छठ ओकन वाप देखिगहि मनक ठेठ ओकना दिस जठठो यठठै, ओकना गनदनि में ठग के युमवा ठेठैक । वेठा कहैकै जे वाप हम गोहन मगवानक वड़ अपनाय कैठहु तँ हम गोहन वेठा कहैवा जोग नहि छी । ओकन वाप यहि पन अपना नोकन के कहैकै जे धूव नीक २ बुआ ठा, एकना पहना, औगी हाथ में दही, पनहो से पहना दही । मोटाएठ वाक्का ठा के मान जे हम सभ धा पी के धुसी कनी । कियैक गो हमन वेठा भनि के जी एठै । ई वेठा हेना गेठ छठ से छेन मेठठ । ई कहि सभ धुसी कन ठागठ ।

जखन ओकन वड़का वेठा धेगसौं धन अवेग नहै, धनक नणदीक नाथ ओ गान सुनठक । अपना नोकन सौं पुछकै जे आई की छिएक जे नाथ गान होखैक । ओ सभ कहैकैक जे गोहन मारि आएठ अखि नीके जेकां एठै है तँ गोहन वाप एक मोटाएठ वाक्का मनठक है । गहि पन ओ गनसाए गेठै, आगन नहो गेठ । जखन ओकन वाप वाहन आवि ओकना नेहोना कन ठगठै । ओ अपना वाप सौं कहैक जे एगेक दिन सौं हम गोहन सेवा कैठिओ गोहना कहठा सौं कोनो काज वाहन नहो

जैठ, गैओ गों हमना कहिओ वरुनीक वय्यो ने प्याए ठै देहठ जे हम अपना दोस
 सगल संगे प्युसी करिगहुं । ठेकिन गोहन ई वेठा जे अपन सग यन नन्दीवाणी में
 ओहा कं आएठ अछि गऊना ठै गों मोटाएठ वाक्का मानठ अछि, वाप कहठलै, वेठा
 गों हनइन हमना संगे नहैकै, जे किछु यन हमना अछि से सग गोहने बिओक ।
 हमना सगके प्युव प्युसी करि वृह जे गोहन भाई मरि कं सेन जो एठौ अछि ।

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (AS USED BY HINDŪS OF THE LOWER CASTES).

(DARBHANGA DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Ek gōṭā-kē dui bēṭā rahaik. Chhoṭ^akā bēṭā bāp-saũ
One person-to two sons were. The-younger son father-to
 kahal^akaik jē, 'bāp, hamar hissā sabh dhan dāi dāh.' Bāp
said that, 'Father, my share all wealth having-given give.' Father
 ō-kar hissā dhan bāṭⁱ del^akaik. Thōrek din par chhoṭ^akā bēṭā
his share wealth dividing gave. A-few days on the-younger son
 apan sabh dhan ekaṭṭhā kāl barī dūr dēs chalⁱ gēl.
his-own all wealth together making very distant country going went.
 Ōt apan sabh-ṭā dhan ku-karam-mē ohā-dēlak. Ō-kar
There his-own entire wealth bad-deeds-in he-wasted. His
 sabh dhan jakhan ohā-gelaik, ohⁱ dēs-mē bar bhārī
all wealth when was-wasted, that country-in a-great heavy
 akāl paṛⁱlai. Takhan ō ohⁱ dēs-mē ēk gōṭak ohⁱ-ṭhām
famine fell. Then he that country-in a person's near
 sūgar charaibā-par nōkar rahal. Ok^arā sugarak khaibāk
swine feeding-on servant remained. By-him of-swine of-feeding
 bhūs-ō nē khaibā-lāl bhēṭai. Jakhan ok^arā hōs bhelaik, mōn
chaff-even not eating-for was-got. When to-him senses became, consideration
 paṛⁱlai jē, 'ham^arā bāpak ohⁱ-ṭhām katek nōkar achhⁱ, jak^arā
happened that, 'my father's near how-many servants are, to-whom
 khā-pī-kā adhik dhan bachai-chhaik; ham ēta bhūkhē
having-eaten-(and)-drunk much wealth remains-over; I here by-hunger
 marai-chhi. Ham bāpak ōta jāeb, kah^abai jē, "ham tōhar ō
am-dying. I father's there will-go, I-will-say that, "I of-thee and
 Bhag^abānak bar ap^arādh kail. Ham tōhar bēṭā kahaibāk jōg
of-God great sin did. I thy son of-being-called worthy
 nahⁱ chhiau. Ham^arā tō ap^anā ohⁱ-ṭhām nōkar rākhā."'
not am-by-thee. Me thou thine-own near a-servant keep."'
 I-sabh bāt man-mē ṭhānⁱ, bāpak ōta chalal. Bāpak
These words mind-in having-resolved, father's there he-went. Father's
 lag pahūchal. Lēkin jakhan pharakā^a-hⁱ chhal, ō-kar bāp
near he-arrived. But when at-a-distance-even he-was, his father

dekhitāhī mam'tak lēl; ok'rā dis jal'dī chal'lai; ok'rā gar'dan'-mē
on-seeing compassion took; his direction quickly he-went; his neck-on
 lagā-kā chumbā lel'kaik. Bētā kahal'kai jē, 'bāp, ham
having-stuck kiss took. The-son said that, 'Father, I
 tōhar Bhag'bānak bar ap'rādh kailāh'. Taī ham tōhar bētā
of-thee of-God great sin did-for-thee. Therefore I thy son
 kabaibā jōg nahī chhī.' Ō-kar bāp ehī-par ap'nā nōkar-kē
(of)-being-called fit not am.' His father this-on his-own servants-to
 kahal'kai jē, 'khūb nīk nīk nuā lā, ek'rā pahirā;
said that, 'very good good garment bring, on-this-(person) put-on;
 aūthī hāth-mē dahī; pan'hi-sē pahirā-dahī; moṭāel bāchhā lā-kā
a-ring hand-on put; shoes-with clothe; the-fatted calf having-brought
 mārā, jē ham-sabh khā-pī-kā khusī karī.
kill, that we having-eaten-(and)-drunk happiness may-make.
 Kiyāik-tau hamar bētā marī-kā jī-ailai; i bētā herā-gēl-
Because my son having-died has-come-to-life; this son had-been-
 chhal, sē phēr bhētal.' I kahī sabh khusī
lost, he again has-been-got.' This saying all happiness
 kara lāgal.
for-making began.

Jakhan ō-kar bar'kā bētā khēt-saū ghar abait-rahai, gharak
When his elder son the-field-from home was-coming, of-the-house
 naj'dik nāch ō gān sun'lak. Ap'nā nōkar-saū puchhal'kai jē,
near dancing and singing he-heard. His-own servant-from he-asked that,
 'āī kī chhīaik, jē nāch gān hoi-chhaik?' Ō-sabh kahal'kaik
this what is, that dancing singing is-occurring?' They said
 jē, 'tōhar bhāī āel achhī; nikē jekā ailai-hai, taī tōhar
that, 'thy brother come is; well because he-is-come, therefore thy
 bāp ēk moṭāel bāchhā mār'lak-hai.' Tāhī-par ō tam'sāe-gelai,
father a fatted calf has-killed.' That-on he became-angry,
 āgan nahī gēl. Takhan ō-kar bāp bāhar ābī ok'rā
to-the-inner-court not went. Then his father outside having-come to-him
 nehōrā kara lug'lai. Ō ap'nā bāp-saū kah'lak jē, 'etek
entreaty to-make began. He his-own father-to said that, 'so-many
 din-saū ham tōhar sēbā kailiau. Toh'rā kah'lā-saū kōnō kāj
days-from I thy service did-for-thee. Thy saying-from any action
 bāhar nahī kail, taiō tō ham'rā kahīō bak'rik
outside not I-did, nevertheless thou to-me ever of-a-goat
 bachch-ō nē kbāe-lāi dēlāh, jē ham ap'nā dōst-sabhak
the-young-one-even not eating-for gavest, that I my-own friends-of
 saṅgē khusī karitāhū. Lēkin tōhar i bētā, jē apan
with happiness might-have-made. But thy this son, who his-own

sabh dhan raṇḍī-bāji-mē ohā-kā ael achh¹, tak¹rā-lāi tō
all wealth harlotry-in having-squandered come is, him-for thou
 moṭāel bāchhā mār¹lā-achh¹. Bāp kahal¹kai, 'bētā, tō har-dam
the-fatted calf hast-killed.' The-father said, 'son, thou always
 ham¹rā saṅg rahai-chhaī. Jē-kichh¹ dhan ham¹rā achh¹, sē sabh tohar-ē
me with remaines¹. Whatever wealth to-me is, that all thine-even
 chhiauk. Ham¹rā-sabh-kē khūb khusī-kar būjh, jē tōhar
is-to-thee. To-us much happiness-of (there-is)-propriety, for thy
 bhāi mar¹-kā phēr jī-ailau-achh¹.
brother having-died again has-come-to-life-for-thee.'

SOUTHERN STANDARD MAITHILĪ.

Between the District of Darbhanga, and those Districts of Bengal proper in which the Bengali language is spoken, lie the northern portions of the Districts of Monghyr and Bhagalpur, and the entire Districts of Purnea and Malda, all of which lie north, or, in the case of Malda, north-east of the River Ganges. Purnea and Malda may be left out of consideration for the present. Northern Bhagalpur consists of two subdivisions, Supaul and Madhipura. The former is the northern of the two, and is bounded on the west by the Darbhanga District and on the east by the low country which contains the shifting bed of the River Kusi, and which separates it from the District of Purnea. The language and people of Supaul are the same as that of Northern and Central Darbhanga, and the specimens previously given for that area, will also do for the dialect spoken in it. Going from west to east in order, the Samastipur subdivision of Darbhanga, North Monghyr, and the Madhipura subdivision of Bhagalpur form a belt of land on the northern bank of the Ganges, in which also Maithili is spoken, but not quite so purely as in the true Standard Maithili tract of Central and North Darbhanga. A grammar of the form of the dialect here spoken will be found in part V of the *Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*, written by the present author. The following are the chief points of difference between it and Standard Maithili:—

A. PRONUNCIATION—

The principal difference is that the rule of shortening the antepenultimate vowel is not followed in the case of the Simple Present of a verb. Thus, 'he sees,' is *dēkhai*, not *dekhai* as in Standard Maithili.

B. NOUNS—

Another termination of the Genitive is *ke*. Before the Genitive termination *k*, a final long vowel is shortened. Thus, from *nēnā*, a boy, one form of the Genitive is *nēnak*, not *nēnāk*, as in Standard Maithili. The Locative in *ē*, which is rare in Standard Maithili, is much more common in this southern form of the dialect.

C. PRONOUNS—

The Genitives of the Personal Pronouns are as follows,—*mōr*, *mōre*, or *mōra*; *hamar*, *ham're*, or *ham'ra*; *tōr*, *tōre*, or *tōra*; *tōhar*, *toh're*, or *toh'ra*. The Honorific pronoun of the second person is *āis*, *ahā*, or *ap'ne*. The Genitives of *jē*, who; *sē*, he; and *kī*, who?; are *jē-kar*, *tē-kar*, and *kē-kar*, respectively. The corresponding oblique forms are *jek'rā*, *tek'rā*, and *kek'rā*. The oblique form of *kī*, what?, is *kathī*, *kethī*, *kāhe*, *kah'*, or *kiyē*.

D. VERBS—

The following are the terminations used in the Simple Present, and in the Past, Indicative and Conditional. The four Forms have the same power as in Standard Maithili:—

Person.	Form I.	Form II.	Form III.	Form IV.
1	<i>ā</i> , <i>ō</i> , or <i>aū</i>	Same as Form IV .	<i>ī</i> , <i>iai</i> (Fem. <i>ī</i>) . . .	<i>iainh</i> .
2	<i>ē</i> (Fem. <i>ī</i>), <i>ē</i> , <i>ai</i> , <i>aī</i> , <i>hī</i> , or <i>hik</i> .		<i>dh</i> , <i>ā</i> , <i>hau</i> , or <i>hauk</i> . .	<i>huh</i> .
3	<i>ai</i> or <i>aik</i>		<i>ath</i> , <i>ath'</i> , <i>ā</i> (Fem. <i>ī</i>), or <i>anh</i> (Fem. <i>inh</i> .)	<i>thinh</i> , <i>hinh</i> .

The Past tense Indicative of transitive verbs has the following terminations in the third person:—

Forms I and II.—*ak*, *kaik*. Form III.—*kā*, *ē*, *anh*, *āt*. Fem. *kī*, *inh*, *it*. Form IV.—*hinh*, *khinh*.

In the case of intransitive verbs, the second person has the following terminations:—

Form I.—*ā*, *hai*, *hā*.

In the third person, Form I either drops all terminations, or else take one of the following,—*ē*, *ai*, and, in North Monghyr, *a*. The terminations of Forms III and IV are those given above in the table, with, in addition, *ē*, *āt*; fem. *īt*.

In addition to the above, the following terminations may be used in the Past tense of any verb, whether transitive or intransitive:—

Form I.—1st person, *ā* (only in North Monghyr); 3rd person, *kai*.

Form III.—1st person, *ianh*, *ihanh*; 2nd person, *hā*.

The following are the terminations of the Future:—

Person.	Form I.	Form III.	Forms II and IV.
1	<i>bō̃, bai, baik</i>	<i>ab</i>	<i>baiñh.</i>
2	<i>bē, bē̃, bai, baĩ, bhē̃, bhaĩ, bhē̃, bhik</i>	<i>bāh, bā, bhai, bhauk</i>	<i>bhaiñh.</i>
3	<i>at, tai, taik; (Fem.) aiñ</i>	<i>ianh (Fem. iñh), tā (Fem. ti), tāt (Fem. tīt), tath̃.</i>	<i>thiñh, thanē.</i>

As in Standard Maithili, the object influences the form of the verb which should be used. The following rules illustrate this:—

Forms I and II are used when the subject is non-honorific. Forms III and IV when it is honorific.

Forms II and IV are used when the object, direct or remote, is mentioned with respect.

When the object, direct or remote, is in the second person, an *ai* or *aik* in any termination of the first or third person is changed to *au* or *auk*, respectively. The terminations *hē̃*, *ai*, and *aik*, are only used when the object, direct or remote, is inferior to the subject. So also *au* and *auk*, except that, when they are pronounced with a kind of drawl, the object is mentioned with some, though not great, respect.

AUXILIARY VERBS—

Instead of *hai*, he is, the following forms are also used:—*ah'*, *ah*, *eh*, *yeh*, *ya*, *ha*, *ehai*.

Besides the base '*chha*' which we meet in Standard Maithili, there is also a base *chhika*. Thus, *chhikai*, he is. A common form of the 3rd singular of the simple verb is *achh*, or *chha*, instead of *achh'*.

In Madhipura, the Past Participle of the verb *hōeb*, to become, is *hōl*, as well as the *bhēl* of Standard Maithili.

AUTHORITY—

GREYSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language. Part V. South Maithili. Dialect of South Darbhanga, North Munger, and the Madhepūr subdivision of Bhagalpūr.* Calcutta, 1885.

The first of the following specimens is a portion of the Parable of the Prodigal Son, in the form of the dialect spoken in Madhipura. As the dialect so closely resembles Standard Maithili, and as other specimens will be given, it is unnecessary to give the entire Parable.

Note the tendency to throw a final short *i*, by epenthesis, into the preceding syllable. Thus *chail*, for *chal'*, having gone; *pair* for *par'*, having fallen, and *bāet*, i.e., *bāit*, for *bāit'*, having divided. Note, also, the form *kar'-kai-kō̃*, having done.

[No. 7.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(MADHIPURA, BHAGALPUR.)

SPECIMEN I.

कोए आदमी के दुइ बेटा छै। छोटा बेटा अपना बाप के कहै कि
 हमन हिस्सा बन बाँट देअ। ओकर बाप हुनो मार के बन बाँट देअै।
 कुछ दिन बाद छोटा बेटा बन सब जमा करि के को कोनो आउत मुठु
 के बैठ देअै। एव आपन बन सब सौधीनिक पाछा बेनबाद के देअै
 जयन जे सब पयल के देअै एव ओने वैठ अछाठ पैठ गेठै। एव जे आदमी
 जानोव होवै ठागठ। एव अहन में कोनो आदमी कोने जे नोकर रहि गेठ ॥

TRANSLITERATION AND TRANSLATION.

Kōe ād'mī-kē dui bēṭā chhalai. Chhoṭ'kā bēṭā ap'nā bāp-kē
A-certain man-to two sons were. The-younger son his-own father-to
 kahal'kai ki, 'hammar hissā dhan bāeṭ dēā.' Ōkar bāp dūnō
said that, 'my share wealth having-divided give.' His father the-two
 bhāi-kē dhan bāeṭ del'kai. Kuchh^h dinak bād chhoṭ'kā bēṭā dhan
brothers-to wealth having-divided gave. Some of-days after the-younger son wealth
 sab jamā kar'-kai-kō, kōno āur muluk-kē chail-del'kai. Tab āpan dhan
all collected having-made, some other country-to went-away. Then his-own wealth
 sab saukhīnik pāchhā ber'bād kai-del'kai. Jakhan ū sab kharach kai-del'kai, tab
all revelry-of after wasted he-made. When he all spent had-made, then
 ōnē baīr akāl paīr gelai. Tab ū ād'mī garib hōwāi lāgal.
there a-great famine having-fallen went. Then that man poor to-be began.
 Tab sahar-mē kōno ād'mī kōtē ū nōkar rahī-gēl.
Then the-city-in a-certain man near he a-servant remained.

The next specimen comes from the Begusarai Subdivision of North Monghyr. It is a folk-tale, illustrating the proverbial folly of a Jolahā, or man of the weaver caste. The Jolahās are the wise men of Gotham of Bihār folk-tales.

The original is given in facsimile, as it is a good specimen of the Kaithī character of North Monghyr.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHÂRÎ.

MAITHILÎ DIALECT (SOUTHERN VARIETY).

(BEGUSARAI, NORTHERN MONGHYR.)

SPECIMEN II.

A FOLK-TALE.

फोए - गोव - में - एगो - दोठरा - १५ + नव - ७ - कामायन -
 कामायन - एह - पढ़ेएह - गुँआ - जोर - कैठफ - नव -
 अपना - मौगी - में - कहठफ - फि - ऐ - गुँआ - में - हम -
 गैह - मोठ - ठेव - आग - ओफा - दूध - दही - पाएन -
 ओइया - दोठरा नीआ - कहठफे - फि - हम - दूध - दही
 ठेइ - पढ़ेएठ - फाग + ३ - वाग - मुनि - फे - दोठरा -
 लिसिआए फे - ओफा - वा - मागि - मागठ फे - आग -
 कहठफे - फि - हम - दूध - दही - मैलेन - फेठीम
 ३ - ठेइ - पढ़ेगी + गैया - ओफा - मौगी - दूध फे -
 ठेइ - ४०० - नव - दोठरा - ओफा - पावु - पावु
 जिगावै - ठेठ - ४०० - नायन - नायन - अपना - मुगगा
 गोठ - नव - ओफा - साग - ओफा - में - पुवठफे -
 फि - गो - फा - ओठे - अए - गैया - ७ - दोठरा -

फइठफै - फि - इम-न - नोइते - रिआं - औं औं अइ-
 नव - ओफा - सा - ओफा - सें - आलेफै - राठ -
 पूवै ठाठाठै - नव - खिच - बाग - वगए - वगए - फें - फइठफै -
 नैप - ओफा - सा - ओफा - वा - मागि - मागठफै -
 आ - फइठफै - फि - औंते - नोइते - जैस - इम - टाटी -
 गेठ - फिम - ठाठाठै - अरि - नैप - ठ - जोठइवा -
 फइ - ठाठाठै - फि - आंएइ - एयने - न - इम -
 नैसिओ - न - ठेठेठै अवर - नोइते - टाटी - फैस -
 ठाठाठै - नैप - ओफा - सा - फइ ठाठाठै - फि -
 ओ - पुवफ - नैस - नो - ठेठेठै - नव - इम - वरिण -
 पूव - फइसै - जेठफै - जेठो - ओफा - मा - पीठ
 गा गी - गठन - फैठइ - अवर - नव - जोठइवा -
 पुइठफ - आ - अपना - वडुफै - राठ - पफनि -
 ठेठफ - आ - दुग - जेफनि - अपना - वा - आरठ -
 आ - पुव - सें - राइ - ठाठाठ -

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(BEGUSARAI, NORTHERN MONGHYR.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Kōi gāw-mē ēgō jol'hā rahai. Jab ō kamāet kamāet
A-certain village-in a weaver was. When he labouring labouring
 das pand'rah rupaiā jaur kailak, tab ap'nā maugī-sē kah'lak ki,
ten fifteen rupees collected made, then his-own wife-to he-said that,
 'ai rupaiā-sē ham bhaīs mōl-lēb, ār ō-kar dūdh dahī khāeb.'
'these rupees-with I a-buffalo will-buy, and its milk (and) tyre will-eat.'
 Oi-par jolah'niā kahal'kai ki, 'ham-hū dūdh dahī lai har
That-on the-weaver's wife said that, 'I-also milk (and) tyre to-my-father's-house
 paṭhāel karab.' Ī bāt suni-kē jolah'wā khisiāe-kē ok'rā
sending will-do.' This word having-heard the-weaver having-become-angry her
 bar mār' mār'al'kai, ār kahal'kai ki, 'ham-ta dūdh dahī
a-great beating beat, and said that, 'I-on-my-part milk (and) tyre
 khaibē na kaili-ah, i laihrē paṭhaiti.' Tai-par
eating-even not have-done, this-(woman) to-her-father's-house will-send.' That-on
 ōkar maugī rūsi-kē lahirā chal'lai. Tab jolah'wā
his wife having-been-huffed to-her-father's-house went. Then the-weaver
 ok'rā pāchh^a pāchh^a phirābāi-lēl chalal. Jāet jāet apan
her behind behind causing-her-to-return-for went. Going going his-own
 sasurār gēl. Tab ō-kar sār ok'rā-sē puchhal'kai
father-in-law's-house he-reached. Then his brother-in-law him-from asked
 ki, 'Tō kahā ailē-achh?' Tai-par ō jolah'wā kahal'kai ki, 'ham-ta
that, 'You where have-come?' That-on that weaver said that, 'I-on-the-one-hand
 toh'rē hiā ailaū-ah.' Jab ō-kar sār ok'rā-sē ābāi-ke
to-you only-here have-come.' When his brother-in-law him-from coming-of
 hāl pūchhe lāg'lai, tab ō sab bāt banāe-banāe-kē
the-reason asking began, then he the-whole affair constructing-constructing
 kahal'kai. Tai-par ō-kar sār ok'rā bar mār' mār'al'kai, ār kshal'kai
told. That-on his brother-in-law him a-great beating beat, and said
 ki, 'aī-rē! tōhar bhaīs hamar tāṭi rōj kia ujārai-ah?' Tai-par
that, 'Ah! your buffalo my mat-fence every-day why destroys?' That-on

ō jolah^{wā} kahe lāg^{lai} ki, 'āe-hō, ekh^{nē}-ta ham bhāisi-ō
that weaver saying began that, 'Oh! oh! now-even-on-the-one-hand I a-buffalo-even
 na lelaū-achh. Tōhar tātī kaisē ujārai-chha?' Tai-par ō-kar sār
not have-got. Your mat-fence how is-it-destroying?' That-on his brother-in-law
 kahāi lāg^{lai} ki, 'arē bur^{bak}, bhaīs tō lēlē nai, tab hamar bahin dūdh
saying began that, 'O fool! a-buffalo you did-get not, then my sister milk
 kahā-sē bhejhal^{kau} jē tō ok^{rā} mār pīt gārī gañjan
where-from sent-of-thine that you her beating striking abuse distress
 kail^{hī}-achh?' Tab jolah^{wā} bujh^{lak}, ār ap^{nā} bah^{ke} hāth pakarⁱ
have-done?' Then the-weaver understood, and his-own wife's hand seizing
 lēlak, ā dun^u bēkatⁱ ap^{nā} ghar āel, ār sukh-sē rahāi
took, and the-two persons their-own house came, and happiness-with to-remain
 lāgal.
 began.

FREE TRANSLATION OF THE FOREGOING.

In a certain village there dwelt a weaver. When he had saved some ten or fifteen rupees by honest labour, he said to his wife, 'I'll buy a buffalo with this money, and drink the milk and tyre which I get from it.' His wife replied, 'and I'll send some milk and tyre regularly to my own people.' This reply angered the weaver, and he gave her a sound drubbing, saying, 'before I've eaten my milk and tyre, this creature wants to send it to her father's house.' Then up got his wife, and went off in a huff to her own people. The weaver followed her in the hope of bringing her back, and at length reached his father-in-law's. There he met his brother-in-law, who asked him why he had come, 'O, as for me,' he said, 'I've only come to see you.' The brother-in-law, however cross-questioned him, and the weaver told him the whole story in detail. Thereon the brother-in-law gave him a sound drubbing, crying, as he did so, 'Ah, then, so it's your buffalo that breaks down my fence every day!' The weaver cried between the blows, 'Oh! Oh! Why I don't even own a buffalo, so how can it have broken down your fence.' Then said the brother-in-law, 'You fool! If you had not a buffalo, how did my sister send the milk here about which you gave her all that beating and abuse?' Then the weaver understood, and took his wife by the hand and brought her home, and there they lived happy ever afterwards.

EASTERN MAITHILĪ OR GĀŌWĀRĪ.

The language of the greater part of Purnea District closely resembles the South Maithilī with which we have just been dealing. East of the Mahananda, however, the bulk of the population speaks a form of Northern Bengali, which has already been described, under the head of that language. We may, therefore, say that Maithilī is the language of Central and Western Purnea, as contrasted with the Bengali of the East of the District. Over this tract, and especially in the West, people of the Brāhmaṇ caste speak pure Standard Maithilī similar to what is spoken in North Darbhanga, and in the Supaul Subdivision of Bhagalpur. The number of speakers of this Standard dialect in the District is estimated at 30,000. The corrupt Maithilī which is illustrated by the following specimens is spoken by the illiterate classes throughout the centre and west of the District, and, even to the east of the River Mahananda by Hindūs. The Bengali of the east of the District is principally spoken by Muhammadans. This corrupt form of Maithilī is locally known as Gāōwārī, or the village dialect. If it is desired to give it a more definite name, we may call it Eastern Maithilī. It is estimated that it is spoken by 1,300,000 speakers.

To the above, 1,300,000 speakers of Eastern Maithilī, should be added the 2,300 Thārūs who inhabit the northern part of the District, who, so far as I can gather, speak a corrupt form of the dialect.

Full particulars regarding the Thārūs will be found on pp. 311 and ff, under the head of Bhojpurī. Unfortunately, in Purnea, they are so wild that it has been found impossible to procure any specimens of their language.

The total number of speakers of Eastern Maithilī is therefore 1,302,300.

The principal points of difference between it and Standard Maithilī are the following:—

I. PRONUNCIATION.—As in Southern Maithilī, in the Simple Present, a long vowel is not shortened before *ai* or *au*. Thus, *dēkhai*, not *dekhai*, he sees.

II. NOUNS.—The termination of the Genitive is *k*, *ke*, *kar* or *kēr*.

III. PRONOUNS.—One form of the nominative of the pronoun of the first person is *hammē*, and of the second person, *tōhē*. The genitive singular sometimes ends in *e*; thus, *tōhar* or *toh^{re}*, thy. The Honorific Pronoun of the second person is *ap^{ne}*, *ihā*, or *ahā*. The Demonstrative pronouns are *i*, *ī*, *ē*, *ihāy*, *ethī*, or *ithī*, this, and *ū*, *we*, *wahāy*, or *uthī*, that. The genitives of *jē*, who; *sē*, he; and *kē*, who? are *jakar* or *jē-kar*; *takar* or *tēkar*; and *kakar* or *kē-kar*, respectively. The corresponding oblique forms are *jok^{rā}* or *jēk^{rā}*; *tak^{rā}* or *tek^{rā}*; and *kak^{rā}* or *kek^{rā}*. 'What?' is *kī* or *kā*, oblique, *kathī* or *kithī*. Anyone, someone, is *kōi*, oblique, *kathū*, *kōnō*, *kak^{ro}*, *kek^{ro}*, or *kek^{rahou}*. Anything, something, is *kuchh* or *kuchh^h*, oblique, *kuchh*, *kuchh^h*, or *kethī*. The plural of all pronouns is formed by adding *sab*, *sibī*, *sī*, or *ār*.

IV. VERBS.—In Standard Maithilī, there are four sets of forms to each person, depending on the respect shown both to the subject and the object. In the first form, the subject is non-honorific, and the object also non-honorific. In the second, the subject is non-honorific, but the object is honorific. In the third, the subject is honorific, and the object non-honorific. In the fourth, both are honorific. In Eastern Maithilī, the forms in which special honour is shown to the object have almost disappeared, that

is to say, only the first and third forms are in common use. A few isolated instances of the fourth form will be mentioned subsequently.

As in Standard Maithilī, the plural is the same as the singular. The first person is often used honorifically instead of the second.

The following are the terminations used in the Simple Present, the Past, and the Past Conditional:—

Person.	Form I.	Form III.
1	<i>ā, ā, aū, āū, or ā</i>	<i>i, iai.</i>
2	<i>ā, ā, ā, or aī</i>	<i>ā, hāḥ, hauk.</i>
3	<i>ai, aik</i>	<i>at.</i>

In the Past tense, the third person singular also may end in *kai* or *kaik*, and, in the case of transitive verbs, in *ak*. In the case of intransitive verbs, we may also have, for the same person, the termination *kā*.

For the Future, we have the following terminations:—

Person.	Form I.	Form III.
1	<i>bai, bō or baū</i>	<i>ah, bi.</i>
2	<i>bā, bē, bē, bai, bhē, or mē</i>	<i>bā, b'hāk, bhauk.</i>
3	<i>at, tai, it, itai, tah, itah</i>	...

ibai, ibō, etc., may be substituted for *bai, bō*, etc., thus resembling the Bengali form. Eastern Maithilī *dekhībō*, is equivalent to the Bengali *dēkhiba*, pronounced *dekhībō*, I will see.

Regarding the use of these persons, it may be said that, as a rule, forms ending in *ai* or *aik* are used when the direct or remote object of the sentence is inferior to the subject. Moreover, when such terminations have the object, direct or remote, in the second person, they are changed, as in Standard Maithilī, to *au* and *auk*, respectively.

In the second and third persons, we sometimes find a termination *ain* used when special respect is shown to the object, direct or remote. If it is in the second person, this *ain* becomes *aun*. These are the only relics of the second and fourth forms of Standard Maithilī.

AUXILIARY VERBS—

The initial *h* of the Standard Maithilī *kai*, he is, is dropped, and we have *ai*. This verb forms a future, *haibai*, I shall be, which is conjugated throughout.

Besides the base '*chha*,' we have also a strengthened base '*chhika*.' Thus, *chhai*, *achh*, or *chhikai*, he is.

The Past tense of the verb *hōeb*, to become, is *hōl*, not *bhēl*, as in Standard Maithilī. In this, also, we see an approach to Bengali. *Bhēl* is, however, also used. 'Having become,' is *bhē-ke*.

FINITE VERBS—

The Past Participle in Standard Maithilī ends in *al*, thus, *dēkhal*, seen. In Eastern Maithilī it may also end in *il*. Thus, *dēkhiḥ*. This is specially the case in Central

Purnea, on the Bengali Frontier. The same termination may also optionally be preserved in the tenses derived from that participle. Thus, Past, *dekh^hlai* or *dekhilai*, he saw. Here again, we see the shading off into Bengali, which has *dekhilen*. Sometimes *in* is substituted for *l*, as in *kainē-chhaun*, for *kailē-chhaun*, (thy father) has made.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Part VIII.—*Maithil-Bangālī Dialect of Central and Western Puraniyā*. Calcutta, 1887.

The first specimen is the Parable of the Prodigal Son. It is printed in the Kaithī character, and as the copy sent by the Collector is an excellent example of the way in which that character is written in Purnea, it is printed in facsimile. With it is given a transliteration into the Roman character. It has not been thought necessary to give an interlinear translation.

The second specimen is a popular song. It is printed in Kaithī type, and is accompanied by a transliteration and an interlinear and a free translation.

As usual, in written Kaithī, the spelling is capricious. The mistakes have been silently corrected in the transliteration of the first specimen.

[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PURNĀ.)

SPECIMEN I.

रैउगोचउ छूँवेचाहैव पौँउगामेशे धोचउ चापशे
 उहउ छेयोवाग हग वल्ला जेशमन दारन हग
 दह नयनाउ पौँउग शमन वांदा देउठै औरथोउंउ
 दन कानठेशे धोचउवेदा शगै वदोनठि ह्वादेश वठगै
 और वौने अपन शमन सुयनगामे उहैठै औरनयना
 शगै उड़ारविउठ उदेशमे गाग अउठ गेठै और उ
 कलगामे गगे ठगठ नयना उदेशउ रैउयनाउठ पठगा
 पठउठ उअन जेनशलिमे उग यगवे नोनठैव और
 पौँउग मग नहै उ उवाठउशय जेउग वारथै अपन पे
 गे छोर पौँउग नग है नहै नयना वायाउठ उहग
 वाप उगे उनग वनागा उगैव और एन उयमगैवा
 एन उमिठ अपन वाप उगे जेवै और वौँउग उवै उगे
 वाप एगे वगमानशे और नोउग शमन अपनाचउठैधौन

ઔનં અવં દીજોડા નદં કુચેતી તોડા વેદા કહેઠોન
 ઈના તોડે અપન વનાદાનાંદા વનાવદા વવડીકે અપવ
 વાવડ ઠગ વૃદ્ધ ઔનડી લેવના સ્વદૈવે કોવોડા દેવકે
 વોડા વાવડે દશા નેઠે ઔન દોનકે વોડા ગદ્દા ઠગા
 કેઠકે ઔન વદા બ્રહ્મકે વેદાવોડા કહેઠકે ઈમમે

નગનાનકને ઔનતોડાકને અપનાય કેંકાંડ ઔન
 અવ દીજોડાનદં કુચેતી તોડા વેદા કહેઠોન અપન
 ગોડા રાવશે વોડા વાવ કહેઠકે કુચાક નાકપ્પાના
 નાકાકામાનઃ ઔન વોડા નાનદા-ગોડ ઔન વોડા દાધમે
 મંત્રી ઔન જૈમે બ્રહ્મા નાનદાદ દ્યોડ ઔન ઈવ્યં
 ઔન નાક નવૈમ જાદે ને ઈના દીવેદાનેદે અવનાકધે
 દેનારેકેદે અવનાકધે તિલ્લનાડિવિશાકને ઠાગા ઔન
 વોડા વડકા વેદા વ્યેનમે તો લવના ધાકકા ઔકેક
 ગાવ ઔન નાવક રાવક કુચક લવના રેક ગોડાકે
 વાઠાદકે બ્રહ્મકે કે દીકા દ્યોડે ઉકહેકે કોનોને વો
 ઔકધોન ઔન તોડા વાવ વડા ઉગરાવ કેને વ્યોન
 રેશક કેક નેડ નાક જૈકકોન ઉકીવ નેકે નાનના

ગઈગેઠ કે-ગાના ઈંગનાશે વાવવોડા પદારથે વોડા
 વોચઠડ વોડા ઉગનામે વાવશે ડાઠડ કેદેવ્ય ન
 રેના વાશશે તોડા રેવા ડોઢા ડવ્યઢો તોડા વાવશે
 ડાડ ગઈ તોડા તોડા રેડા વડાડ વડો ગઈ દેડા
 ડેડાવ ગાડોડ રો મીડડે વડા મનામો ડોડ વડાવ
 તોડા રે વેડા ડોડોડ જોડોડ રામવડ વડોડામો
 વેડ ડેડડોડ તો રેડાડેડ વડા ઉગશવ ડેડડોડ
 ઉ વોડા ડાડડે ડેડાડડ તોડે દાડમ દાડા રાંગવડ
 જોડાવ રામવડ દાડવેડ રો તોડા વાડડોડ વડા
 ઉગશવ ડાડો ઉવાડાડે ડાડે જો તોડા રે નાઈ મીડે
 રાડોડ રો વાડડોડ ડોડ રેડ રાડોડ રો વેડડોડ

[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PURNEA.)

SPECIMEN I.

TRANSLITERATION.

Ek gōṭā-kē dui bēṭā rahain. Ok^arā-mē-sē chhot^akā bāp-sē kah^alak ke, 'hō bāp, hamar bakh^arā jē sampat hōetah ha^amrā dē-dā.' Tekh^anī ū ok^arā sampat bāṭ^a del^akai. Aur thōrek din bit^alē-sē chhot^akā bēṭā sabhai baṭōr^a-ke dūr dēs chal gelai, aur otē apan sampat luch^apanī-mē burail^akai. Aur jekh^anī sabhai burāe chukal ū dēs-mē bhārī akāl bhelai, aur ū bip^ati-mē gire lāgal. Takh^anī ū dēsak ēk dhanikak paṭhaṅgā^a pakar^alak. Ū apan khēt sabh^a-mē sūgar charābe bhejal^akain, aur ok^arā man rahai ke ū chhil^akā sab jē sūgar khāe-chhai apan pēt bharē. Kōi ok^arā nahī dai-rahai, takh^anī bichār^alak ke, 'hamar bāp kanē ket^anā banihārī karaichh, aur ham bhūkh marai-chlī, ham utḥi-ke apan bāp kanai jāibai, aur ok^arā kah^abai ke, "hō bāp, hammē Bhag^amān-sē aur toh^arā sām^anē ap^arādh kail-chhihaun, aur ab ī jōkar nahī ke phēr^a toh^arā bēṭā kah^alai-haun. Ham^arā tōhē apan banihār nāhat banābāh." ' Tab utḥ^a-ke apan bāpak lag chalal, aur ū jekh^anī phar^akaī rahē ke ok^arā dekh^a-ke ōkar bāp-kē dayā bhelai; aur daur^a-ke ok^arā gallā lagāe lel^akai; aur bahut chumalkai. Bēṭā ok^arā kahal^akai, 'hammai Bhag^amān kanē aur toh^arā kanē ap^arādh kailāū, aur ab ī jōkar nahī ke phēr^a tōhar bēṭā kah^alai-haun.' Apan naukhar sab-sē ōkar bāp kahal^akai ke, 'nīk nīk bastar nikāl^a ānāh, aur ok^arā pinhābhauk; aur ok^arā hāth mē āguṭhī, aur pair-mē jutā pinhāē dahauk, aur ham khaīa, aur nīk manaia, kiē jē hamar ī bēṭā (muil) rahe, ab jīl chīē; herāel-rahē ab milal-chhē.' Tekh^anī ū khusī kare lāgal.

Aur ōkar bar^akā bēṭā khēt-mē rahai. Jakh^anī gharak lag ailaik gīt aur nāchak sabad sun^alak. Takh^anī ēk naukhar-kē bolāe-ke puchhal^akai ke, 'ī kī chhikai?' Ū kahal^akai ke, 'toh^are bhāī ail-chhaun, aur tōhar bāp barā utsab kaine-chhaun, ethik lēl jē ū nīk pail^akaun.' Ū kur^adh bhē-ke bhit^arī nahī gēl; ke bhit^arī āg^anā-sē bap ōkar bah^arāe-ke ok^arā bodh^alak. Ōkar uttar-mē bāp-sē kahilak ke, 'dēkhā tah, et^anā baras-sē tōhar sēbā karaichhī; kakhan^a haū tōhar bāt-sē pharak nahī bhelāū; tai par ēk-ṭā bak^arik bach-chō nahī delā-hai, ke apan hit-lōk-sē mil-ke khusī manāmaū; aur jakhan tōhar ī bēṭā ailaun, jē tōhar sampat paturīā-mē bhuṭ-kail^akaun tō ek^arā lēl barā utsab kail^ahauk.' Ū ok^arā kahal^akai, ke, 'hē bālak, tōhē har-dam hamar saṅg chhāh; jē sab sampat hamar chhaih, sē tōhar chhik^ahaun. Takh^anī utsab kar^anā uchit rahe, kiē jē tōhar ī bhāī muil rahaun sē jīl^ahaun; aur herāil-rahaun sē bhēṭ^al^ahaun.'

^aProtection.

[No. 10.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHÂRĪ.

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PURNEA.)

SPECIMEN II.

A FOLK-SONG.

कथी बिनु मुहमाँ नठिन मेठ सपिआ हे । कथी बिनु देहिआने हमनी गेठना ।
 पान बिनु मुहमाने नठिन मेठ सपिआ हे । पिआ बिनु देहिआने हमनी गेठना ।
 गनजो उठ घन घोर सपिआ हे । सेहो देखि उठ जिन मोन सपिआ हे ।
 बनवै जोगिनि कर मेस में सपिआ हे । करवै में जिआ के उदेस सपिआ हे ।

TRANSLITERATION AND TRANSLATION.

Kathi binu muhamā malina bhela, Sakhiā hē,
What without face pale became, Friend O,
 Kathi binu dehiā, re, jhamari gela nā?
What without body, ah, emaciated went O?
 Pāna binu muhamā, re, malina bhela, Sakhiā hē,
Betel without face, ah, pale become, Friend O,
 Piā binu dehiā, re, jhamari gela nā.
Beloved without body, ah, emaciated went O.
 Garajī uṭhala ghana ghōra, Sakhiā hē,
Roaring rose clouds terrible, Friend O,
 Sē-hō dēkhi ḍarala jiba mōra, Sakhiā hē.
That-also seeing feared life my, Friend O.
 Dharabai jōgini-kara bhēsa mē, Sakhiā hē,
I-will-take ascetic-of guise I, Friend O,
 Karabai mē piā-ke udēsa, Sakhiā hē.
Will-do I beloved-of search, Friend O.

FREE TRANSLATION OF THE FOREGOING

For want of what has your face become pale, O Friend ?
For want of what has your body become emaciated ?
For want of betel, my face has become pale, O Friend,
For want of my Beloved, has my body become emaciated.
The clouds have risen with a sound of thunder, O Friend,
When I see that also, my soul is terrified, O Friend.
I will assume the garb of an ascetic, O Friend,
And will search for my beloved, O Friend.

DISTRICT

SONTHAL PARGANAS

SHOWING THE DISTRIBUTION OF THE ARYAN LANGUAGES
OF THE DISTRICT

Scale of Miles
10 5 0 10

Tract where Bihari (Maithili) Language is spoken.
Do. Bengali (Western Dialect).
Do. where the languages overlap.

NOTE.—In this map Non-Aryan languages are excluded from consideration.



NOTE.

Area in Square Miles 5,469
Population in 1891 1,754,196.

CHHIKĀ-CHHIKĪ BŌLĪ.

This dialect is almost confined to the south of the Ganges. The only exception is a small tract on the north of the Ganges, in the south of the Gogri Thana of the Monghyr District, in which Chhikā-chhikī has intruded into the territory which properly belongs to Southern Standard Maithilī. It is spoken in the eastern part of South Monghyr, in South Bhagalpur, except in a small tract in the west of the Banka Sub-division, and in the north and west of the Sonthal Parganas, where it is separated from Bengali, by the range of hills running from the north-east to the south-west through the centre of that District. This mountain chain forms a natural barrier which precludes the existence of an intermediate form of speech between the two languages. Only in the south-west of the District, in the Subdivision of Deoghur (Dēogarh) is there a small tract, south and east of the town of Deoghur, where the two languages overlap without combining, Maithilī being spoken by people from Bihār, and Bengali by those of Bengal. The state of affairs is illustrated in the map opposite. It will, of course, be understood that this description takes no account of the Mundā and Dravidian languages which are spoken in the Sonthal Parganas and the neighbouring Districts. Here the aborigines live more or less side by side with the speakers of Aryan languages, and in some parts of the Sonthal Parganas, as many as four languages are spoken by different tribes of people living in the same locality.

The following is the estimated number of people speaking Chhikā-chhikī Bōlī.

Name of District.	Number of Speakers.
Monghyr	200,000
Bhagalpur	920,000
Sonthal Parganas	599,781
TOTAL	1,719,781

The name 'Chhikā-chhikī' is that given to the dialect in Bhagalpur. In Monghyr, it is simply called Maithilī, which is misleading. In the Sonthal Parganas, it appears to have been considered to be a kind of Magahī, but this, as will be subsequently shown, is incorrect. It is called 'Chhikā-chhikī Bōlī,' owing to the frequency with which the word *chhikai*, meaning 'he is,' and its congeners is used. It is unnecessary to describe the grammar of this form of the dialect in detail. It closely resembles the language spoken north of the river in Madhipura and Purnea. Suffice it to draw attention to two peculiarities which it shares with the dialect spoken in Monghyr. The first is the fondness which it has for adding the sound of 'o' in the English word 'hot' to the end of words. This sound it represents by the letter ओ, which is represented in transliteration by ō. It should be remembered that, in the following specimen, every ō at the end of a word is pronounced ȳ, like the 'o' in the word 'hot.' Thus, what in Standard Maithilī would be *apan*, own, becomes in South Bhagalpur *ap^onō*, pronounced *ap'nȳ*. The other peculiarity is the tendency there is to lengthen a final short i. Thus, instead of the Standard Maithilī *karⁱ*, having done, South Bhagalpur has *kari*. The local dialect has

other peculiarities which are not illustrated in the specimen. These can be learnt from the grammar mentioned below.

The language of Bhagalpur is partly influenced by the Bengali spoken in the neighbouring districts of Bengal. Excluding the Sonthal Parganas, it is the most eastern of the South-Gangetic Districts in which Bihārī in any form is spoken. It is of some special interest, because, so far as I know, the first translation of any portion of the Bible into a vernacular language of Northern India of which we have any record was made into it. Some time at the end of the 18th century 'Antonio, a Roman Catholic Missionary at Boglipur on the Ganges, translated the Gospels and the Acts into the dialect of the people of that District.'¹ It is to be regretted that no trace of this translation can now be found.

AUTHORITY—

GREYSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Calcutta, 1887. Part VII.—*South Maithilī-Baṅgālī Dialect of South Bhagalpūr*. Calcutta, 1887.

The following specimen of the dialect is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgarī character, and is accompanied by a transliteration into the Roman character. The dialect so closely resembles that of the country across the Ganges, that an interlinear translation is unnecessary. Although printed in the Dēva-nāgarī character, it should be understood that the usual character employed in Bhagalpur, as in other parts of Bihār, is the Kaithī.

¹ *Calcutta Review*, Vol. v, June, 1846, p. 722. Also *Journal of the Bengal Asiatic Society*, Vol. lxii, 1893, pp. 41 and ff.

[No. II.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(SOUTH BHAGALPUR.)

एक आदमी के दू बेटा रहै। ओकरा में सँ छोटका अपनो बाप से कहलकै कि बाबू जे धन हमरा बखरा में होय ऊ हमरा दे दे। एकरा पर ऊ अपनो धन ओकरा बाँटी देलकै। आरो थोड़ी दिन भी नय बितलै कि ओकरो छोटका बेटा सब अपनो धन इकट्ठा करि के कोइ दोसरो देश घुमै लै चलो गेलै आरो वहाँ अपनो सब धन के ऐश जैश में खरच करी देलकै। तबे हौ मुलुक में बड़ी अकाल पड़लै आरू ऊ कंगाल होय गेलै। ऊ हौ देश के नगर वासी के यहाँ गेलै आरो वहाँ रहै लगलै। ऊ ओकरा अपनो खेत में सूअर चरावै ले भेजी देलकै। ऊ ओकरा खावै ले नय देतियै। तबे ऊ हरख होई के अपनो पेट भूसा में भरी लेतियै जे सूअर के खाय लै देल जाय रहै। जबे ओकरा होस भेलै तबे ऊ अपनो मनो में कहे लगलै कि हमरो बाप के एतना धन छै कि केतै नौकर खाय रहलो छै आरू बचै भी छै। जबे हमे भूख से मरी रहल छी। तबे हमे बाबू के यहाँ जायकी आरो बाबू के कहभैन कि हमे भगवान के उलटा काम करलेकी। एकरे सँ दुखी छी आरो तोरो लिगचाँ भी तोरो बेटा कहलावै लायक नय रहलाँ। हमरो भी नौकर रख। जबे ऊ अपनो बाप कन गेलै हौ बहुत दूर पर रहै कि ओकरो बाप ओकरा देखलकै आरू ओकरा बहुत दया भेलै। तबे ऊ दौड़ी के बेटा के गला में लगाय लेलकै आरू चुम्मा लेलकै। तबे ओकरो बेटा बोले लगलै कि बाबू हमे भगवान के उलटा काम करी के पापी भेल छो आरो तोरो लगीच में भी तोरो बेटा कहलावै के जोग नय रहलाँ। तब ओकरो बाप अपनो नौकर से कहलकै कि बढ़ियाँ २ कपड़ा लत्ता लै लाने आरो ओकरा पिनामें आरू एक आँगठी भो हाथ में पिन्हाय दहीं आरू गोड़ में लुत्ता पिन्हाय दहीं आरो एक मोटो हिनो बछेड़ा के लानो के मारे आरू हमरा सब मिली के खाओँ पोओँ आरो खुसी करोँ ॥

तखनी ओकरो बड़का बेटा खेत में छेलै। जखनी ऊ घर लिगचाँ ऐलै ऊ नाच गीत सुनी के नौकर सँ पुछलकै कि ई सब कि होय छै। तबे हुनक नौकर बोललहैन कि तोरो छोटका भाई ऐल छौन। तोरो बाबू मोटो हिनो बछेड़ा मारल छौन। हुनो अपनो गेल लड़का के पैलकात जेहनो रहैन तेहनो। ऊ इ बात सुनि के खिसियाय गेलै आरो घर जावै में रुसी गेलै। तबे ओकरो बाप बाहर चललो ऐलै आरो ओकरा सँ बहुत निहोरा बिनती करलकै। तबे ओकरो बेटा बाप से कहलकै कि इतना दिन से हमे तोरो सेवा करलिहौन आरो तोरो बात कभी नय टारलिहौन तबे तौ एको पाठा भो नय देलहै कि हमे यार दोस्त के संग खुशी करताँ। जब कि हमरो नाय कसबी पतुरिया के साथ अपनो सबटा धन लुटा पटाय चलल ऐलहौन तौ ओकरा ले मोटा हिनो बछेड़ा मारलहै। तबे ओकरो बाप बोललै कि तौह तो सब दिन संग रहै छ अब जे कुछ हमरा पाम छै ऊ सब तोरे छेकौँ। अब ई बात सुनासिब छेकौँ कि हमरा सब मिली लुली के खुसी करोँ आरो ऊ तोरो भाय छेकौँ जे मरी गेल रहौन से फेर जिल-हौँ आरो जे हेराय गेल रहौन से फेर पैली गेलहौन ॥

[No. II.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(SOUTH BHAGALPUR.)

TRANSLITERATION.

Ek ād'mī kē dū bēṭā rahai. Ok'rā mē sē chhoṭ'kā ap'nō bāp sē kahal'kai k', 'bābū, jē dhan ham'rā bakh'rā mē hōy ū ham'rā dai dē.' Ek'rā par ū ap'nō dhan ok'rā bāṭi del'kai. Āro thōrō din bhī nay bit'lai k' ok'rō chhoṭ'kā bēṭā sab ap'nō dhan ikaṭṭhā kar' ke kō' dos'rō dēs ghūmāi lāi chal'lō gēlai āro wahā ap'nō sab dhan kē aīs jais mē khar'ch kar' del'kai. Tabē hau muluk mē baṛi akāl paṛ'lai, āṛ' ū kaṅgāl hōy gēlai. Ū hau dēs ke nagar-bāsī ke yahā gēlai āro wahā rahe lag'lai. Ū ok'rā ap'nō khēt mē sūar charāwāi le bhēji del'kai. Ū ok'rā khāwāi le nay detiyai. Tabē ū har'kh hōi ke ap'nō pēt bhūsā sē bharī letiyai jē sūar ke khāy lāi dēl jāy rahai. Jabē ok'rā hōs bhēlai tabē ū ap'nō manō mē kahe lag'lai k', 'ham'rō bāp ke et'nā dhan chhai k' ketai naukar khāy rah'lō chhai āṛ' bachai bhī chhai. Jabē hamē bhūkh sē marī rahal chhi. Tabē hamē bābū ke yahā jāy-chhi, āro bābū kē kah'bhain k', 'hamē Bhag'wān ke ul'tā kām kar'le chhi. Ek'rai sē dukhī chhi, āro tōrō lig'chā bhī tōrō bēṭā kah'lāwe lāyak nay rah'lā. Ham'rō bhī naukar rakkh.' 'Jabē ū ap'nō bāp kan gelai hau, bahut dūr par rahai k' ok'rō bāp ok'rā dekh'al'kai āṛ' ok'rā bahut dayā bhelai. Tabē ū daurī ke bēṭā ke galā mē lagāy lel'kai āṛ' chummā lel'kai. Tabē ok'rō bēṭā bole lag'lai k', 'bābū hamē Bhagwān ke ul'tā kām kar' ke pāpī bhēl chhi, āro tōrō lag'ich mē bhī tōrō bēṭā kah'lāwāi ke jōg nay rah'lā.' Tab ok'rō bāp ap'nō naukar sē kahal'-kai k', 'baṛhiyā baṛhiyā kap'rā lattā lāi lānē āro ok'rā pinābhai; āṛ' ēk ōg'thī bhī hāth mē pinhāy dahī; āṛ' gōṛ mē juttā pinhāy dahī; āro ēk mōṭō hēnō bachhērā kē lān' ke mārē āṛ' ham'rā sab milī ke khāṭ piṭō āro khusī karō.'

Takh'nī ok'rō baṛ'kā bēṭā khēt mē chhelai. Jakh'ni ū ghar lig'chā āilai ū nāch gīt sunī ke naukar sē puchhal'kai k', 'ī sab k' hōyehhai?' Tabē hunak naukar bolal'hain k' 'tōrō chhoṭ'kā bhāi ail chhaun. Tōrō bābū mōṭō hēnō bachhērā mār'le chhaun. Hunō ap'nō gēl laṛ'kā kē pail'kāt jāih'nō rahain tāih'nō.' Ū ī bāt sun' ke khisiyāy gelai āro ghar jāwāi mē rusi gelai. Tabē ok'rō bāp bāhar chal'lō āilai āro ok'rā sē bahut nihōrā bin'ti karal'kai. Tabē ok'rō bēṭā bāp sē kahal'kai k', 'it'nā din sē hamē tōrō sēbā kar'lihaun āro tōrō bāt kabhi nay tār'lihaun, tabē tō ēkō pāṭhā bhī nay dēl'hē, ki hamē yār dōst ke saṅg khusī kar'tā. Jab k' ham'rō bhāy kas'bī paturiyā ke sāth ap'nō sab'tā dhan luṭā paṭāy chalal āil'haun, tō ok'rā le mōṭā hēnō bachhērā mār'al'hai?' Tabē ok'rō bāp bol'lai k', 'tōh tō sab din saṅg rahai chhā, ab jē kuchh ham'rā pās chhai ū sab tōre chhekaū. Ab ī bāt munāsib chhekaū k' ham'rā sab milī julī-ke khusī karaū, āro ū tōrō bhāy chhekaū jē marī gēl rahaun sē phēr' jil'haū āro jē herāy gēl rahaun sē phēr' pāilau gel'haun.'

The District of Monghyr, like that of Bhagalpur, is divided into two tracts, a northern and a southern, by the river Ganges. Northern Monghyr consists of the Begusarai Subdivision, and of a portion of the Head-quarters Subdivision. South Monghyr consists of the rest of the Head-quarters Subdivision and of the Subdivision of Jamuī. The main language of the District is Bihāri which is spoken in two dialects. In Begusarai Subdivision, and in the greater part of that portion of the Head-quarters Subdivision which is north of the Ganges, Southern Standard Maithilī is spoken, in the form which has been already illustrated. In the south of Gogri Thana, which is in the Head-quarters Subdivision north of the Ganges, and in the eastern portion of the same Subdivision which is south of the Ganges, in what is known as the Kharagpur country, a variety of Maithilī is spoken, which closely resemble the 'Chhikā-chhikī' dialect of Bhagalpur. In the rest of the District, the main language of the people is the Magahi dialect of Bihāri, with which we have nothing to do at present.

The following version of the Parable of the Prodigal Son is in the form of Maithilī which is spoken in the south of Gogri Thana, and in the Kharagpur country. It is spoken, approximately, by 200,000 people.

As it so closely resembles the dialect of Bhagalpur, it is unnecessary to discuss the grammar of the specimen. The following are the main peculiarities of the dialect.

It is very fond of adding a sound resembling the 'ō' in the English word 'hot' at the end of a word. It represents this sound sometimes by the letter *o* as in 'ham^oro', my, and sometimes by 'a', as in 'chal^ala', he went. There is no rule observed in this 'o' or 'a' being used according to the fancy of the writer. In the specimen, sometimes one and sometimes the other is used, and I have followed this in the transliteration. All that is to be remembered is that every final 'o' and every final 'a' is to be pronounced like the 'ō' in 'hot'.

The vowels *e* and *i* are freely interchanged. Thus, in the same sentence, we have both *chhilai*, and *chhelai*, he was.

Words, which in Standard Maithilī, as well as in the Southern Standard Maithilī of Begusarai end in a short *i*, above the line, which is hardly pronounced, in this dialect end in a long *i*. Thus, *karī*, having done, which corresponds to the *karⁱ* of Standard Maithilī and of Begusarai.

Note the forms *ham-ār*, we, and *ap^{nok}*, your-Honour.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(EAST MONGHYR.)

कोई आदमी के दू वेटा छैतै ओकना में से छोटका वाप से कहैतै कि हो वाप जे कुछ धन संपन छै ओए में जे हमनो हिससा होए छ से हमना दै द गव जे धन संपन के वांछी देखै बहुत दिन नी नै मेरै कि ओकन छोटका वेटा सब योजन क रकड़ग कनी धनी क बहुत दून मुमुक यथ गेठै और उहाँ पुयापनी में दिन नाग रही क समे धन संपन ओए देखै जब कि सब धन संपन यथ गेठै गव जे गाँव में अकाठ मेठै आनी जे विठठा हो गेठो आनी गव जे एक बह गाँव के रहैतै कन नह ठागठ जे ओकना सुअन यनावै ठेठ अपना प्येन में मेजठै आनी जे सुअन के प्यावै क जे वोयठा छैतै सेह प्याके अपना पेट मन याहैछेठ और ओकना कोए कुछ न दै गव ओकना येन मेठै कि हमनो वाप के नौकन सम क मूष से वेसी मोटी मिठैतै और हमे मूष मनीं हमे उड़ी क अपन वापो के पास जैव आनी कहैतै कि हो वाप हमे मगात्राओं सोहा और गोहनी सोहा पाप कैठ छी अब हमे गोहन वेटा कहावे के जोकन नरखी अब हमना अपन नौकन नाथी मान गवे जे उड़ी के अपन वापो के पास यथ जब जे दूने में छठो कि ओकनो वाप ओकना पन माया कनठकर और दौनी क ओकना गहठ में ठपठो के युमुना ठेठै वेटा कहैतै हो वाप हमे गोनी और पनमेसुवनो सोहा पाप कनठो अब हम गोनी वेटा कहावे के जोग नर छी गव वाप अपना नौकन के कहैतै कि समे से अक्का कपड़ा बिकानी क एकना पहनाए दहो आनी हाथ में अंगुठी और गोड़ में पुण्णा पहनाए दहो आनी हम आन प्याव और मौज उड़ावौं कहन कि हमन मर वेटा मनी गेठ छेठ शिबु जोठ हनाए गेठ छिठ शिबु मिठ गवे जे सब मौज उड़ावे ठागठ ।

ओकन वड़का वेटा प्येन में छेठ और जब धनी ठाग अरुई गव नाथी के आनु वाजा के अवाज सुनठै आनी जे अपन नौकन समे में से एकठा अपना ठाग वोठा के पुछठै को छिक्क जे कहठकर कि अपनोक के मारि ऐठो छीन आनी अपनोक के वाप अक्का मौज कैठ छैण कहिने कि अपनो वेटा क देखान समंगन पैठका गव ओकना नोष मेठै और मोहन नर जावे याह एह ठेठ ओकन वाप वाहन आए

કે શોકના મનાવે ઘાટે જ અપના વાપ કે ખવાવ દેઠકે જિ એ દિન સે હન અપલુકા
 કે સેવા કરી નહ છો આનુ કરી અપલોકા કે વાળો ન ડઠોઈ તૈશો અપલે
 દક્ષતા મેનના મો ન દેઠાં જિ ખેલના છે જ હમે દોસુન મોહિમ કે ખોને આનલુદ કરતી
 આનો ર વેદા ખે તોન કુઠ ધન સંપા કે જસવી પાછુ શુકલ શોકના એઠે સે
 અપલે વડલા મોજ કૈઠો વાપ કલકે જિ ને વેદા તો સમે દિન હમના સામઠે ઘ
 આનો ખે કુલ હમન કીક સે તોને કિલો મગન ખવે તોન માર મનઠ મેઠ ખોઠો
 દેપેઠ મેઠ મિઠઠ છો તવ તોલના આનલુદ હોવે યાહો ।

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(EAST MONGHYR.)

TRANSLITERATION AND TRANSLATION.

Kōi ād^{mi}-kē dū bēṭā chhelai. Ok^{ra}-mē-sē chhot^{ka} bāp-sē
A-certain man-to two sons were. Them-in-from the-younger the-father-to
 kahāl^{kai} ki, 'hō bāp, jē kuchh dhan sampat chau, ō-ē-mē
said that, 'O father, what any wealth property is-to-you, it-indeed-in
 jē ham^{ro} hissā hōechha, sē ham^{ra} dāi dā.' Tab ū dhan
what my share becomes, that to-me giving give.' Then he the-wealth
 sampat-kē bāṭi del^{kai}. Bahut din bhī nai bhelai, ki ok^{ra} chhot^{ka}
property dividing gave. Many days also not were, that his younger
 bēṭā sab chij-ka ekatṭhā kari dhari-ka, bahut dūr muluk
son all things together having-made having-taken, a-very far country
 chal^{la} gelai, aur uhā luchāpanī-mē din rāt rahī-ka sabhē dhan
going went, and there debauchery-in days nights remaining all wealth
 sampat khōe del^{kai}. Jab ki sab dhan sampat chal^{la} gelai, tab
property losing gave. When that all wealth property going went, then
 ū gāw-mē akāl bhelai, āro ū bilāl^{la} hō gelo, āro tab
that village-in a-famine happened, and he miserable becoming went, and then
 ū ēk wah gāw-ke rah^{waiyā} kan raha lāg^{la}, jē ok^{ra} sūar
he a that village-of a-dweller near to-remain began, who him swine
 charābāi lēl ap^{nā} khēta-mē bhejal^{kai}. Āro ū sūar-ke khābāt-ka jē
feeding for his-own field-in sent. And he swine-of eating-for what
 bokh^{la} chhelai, sē-hē khāe-ke ap^{nā} pēt bhara chāhaichhela,
husks were, those-even having-eaten his-own belly to-fill he-was-wishing,
 aur ok^{ra} kōe kuchh^a na dai. Tab ok^{ra} chēt bhelai ki,
and to-him anyone anything not gives. Then to-him senses became that,
 'ham^{ro} bāp-ke naukār sabh-ka bhūkh-sē bēsi rōṭi milaiichhai, aur
'my father's servants all-to hunger-than more bread is-got, and
 hamē bhūkha marāū. Hamē uṭhī-ka ap^{nā} bāpo-ke pās jaiba,
I (of)-hunger die. I having-risen my-own father-of near will-go,
 āro kah^{bain} ki, "hō bāp, hamē Bhag^{wānō} sōjhā, aur toh^{rō}
and will-say that, "O father, I God-also before, and thee-also
 sōjhā pāp kaila-chhi. Ab hamē toh^{ra} bēṭā kabābe-ke jōkar nāi
before sin have-done. Now I thy son being-called-of worthy not

chhi. Ab ham^{ra} ap^{na} nōkar nākhī mānā.”” Tabē ū ūthi-ke
am. Now me thine-own servant like keep.”” Then he rising
 ap^{na} bāpo-ke pās chal^{la}. Jab ū dūrē-mē chhalo, ki
his-own father-of near went. When he distance-even-in was, that
 ok^{ro} bāp ok^{ra}-par māyā karal^{kai}, aur daurī-ka ok^{ra} galla-mē lap^{ti}-ke
his father him-on pity made, and running him neck-in clasping
 chummā lel^{kai}. Bētā kahal^{kai}, ‘hō bāp, hamē tōro aur Paramēśwarō
kisses took. The-son said, ‘O father, I thy and God
 sōjbā pāp kar^{lō}; āb ham tōro bētā kahābe-ke jōg naī chhi.’
before sin did; now I thy son being-called-of fit not am.’
 Tab bāp ap^{nā} naukar-kē kahal^{kai} ki, ‘sabhē-sē achchbā kap^{ra}
Then the-father his-own servants-to said that, ‘all-than good clothes
 nikārī-ka ek^{ra} pah^{nāe} dahī; āro hātha-mē āguṭhī,
having-brought-out this-person having-clothed give; and hand-in a-ring,
 aur gōra-mē juttā pah^{nāe} dahī; āro ham-ār khāw, aur mauj
and leg-in shoes having-clothed give; and we let-eat, and merriment
 urāwaū; kahana ki ham^{ra} ī bētā marī gēla chhela, phin^o
let-us-rouse; because that my this son having-died gone was, again
 jila; harāe gēla chhila, phin^o mil^{la}.’ Tabē ū sab mauj
lived; having-been-lost gone was, again was-got.’ Then they all merriment
 urābe lag^{la}.
to-rouse began.

Ok^{ra} bar^{kā} bētā khēta-mē chhela, aur jab gharo lag ailai,
His elder son field-in was, and when the-house near he-came,
 tab nācho-ke ār^o bājā-ke abāj sunal^{kai}, āro ū ap^{na} naukar
then dancing-of and music-of noise he-heard, and he his-own servants
 sabhē-mē-sē ēk-tā ap^{nā} lag bolāe-ka puchhal^{kai}, ‘kī chhikai?’
all-in-from one himself near having-called asked, ‘what is?’
 Ū kahal^{kai} ki, ‘ap^{nok}-ke bhāī ailo chhōt, āro ap^{nok}-ke
He said that, ‘Your-Honour’s brother come is-for-thee, and Your-Honour’s
 bāp achchhā bbōj kaila-chhait, kahinē ki ap^{no} bētā-ka deh^{gar}
father good feast has-made, because that his-own son well
 samaṅgar pail^{kā}.’ Tab ok^{ra} rōkh bhelai, aur bhitar nai jābe
prosperous he-got.’ Then to-him anger happened, and inside not to-go
 chāba. Eh lel ok^{ra} bāp bāhar āe-ke ok^{ra} manābāi
he-wishes. This for his father outside having-come him to-entreat
 lag^{lai}. Ū ap^{nā} bāp-ka jabāb del^{kai} ki, ‘ētē din-sē ham
began. He his-own father-to answer gave that, ‘so-many days-from I
 ap^{nukā}-ke sēwā karī rahala chhi, ār^o kabhī ap^{nokā}-ke bāto
Your-Honour’s service doing remained am, and ever Your-Honour’s word

na utbailāũ. Tai-o ap'ne êk-tā mem'nā bhī na delāũ,
 not disobeyed. Nevertheless Your-Honour one kid even not gave,
 ki jek'rā lē-ka hamē dōst mōhim-ke jaurē ānand kar'taũ.
 that which having-taken I friends acquaintances with joy I-might-make.
 Āro i bēṭā jē tōra kul dhan sampat-kē kas'bi pāchh'
 And this son who thy whole wealth property harlots after
 phēk'lak, ok'rā ail'hē-sē ap'ne baṛ'kā bhōj kailō.' Bāp
 threw-away, his coming-on Your-Honour a-great feast made.' The-father
 kabal'kai ki, 'rē bēṭā, tō sabbhē din ham'rā sām'lē chhaĩ; āro
 said that, 'O son, thou all days me with art; and
 jē kuchh ham'ra chhika, sē tōre chhiko. Magar jabē tōra
 what anything mine is, that thine is. But when thy
 bhāe mar'la bhēl, jīlau; heraila bhēl, mil'la chau,
 brother dead became, lived-for-thee; lost became, got is-for-thee,
 tab toh'rā ānand hōbe chāhi.'
 then to-thee joy to-become is-proper.'

A dialect very similar to that of South Bhagalpur is spoken in the North and West of the Sonthal Parganas, the country of which is a continuation to the south and east of that of the former district. It is, as previously stated, separated from Bengali by the mountain range which runs down the centre of the Sonthal Parganas from north-east to south-west. Only in the Deoghur Subdivision do the two languages meet, and here speakers of Bihārī and of Bengali dwell side by side, each speaking his own language. The dialect in question has hitherto been classed as a form of Magahī, but the specimen shows that it is clearly a variety of Maithili. As in South Bhagalpur, a final *i*, which in Standard Maithili would be short, is here lengthened to *ī*, but no trace appears in the specimen of the preference for adding an 'ō' sounding like the 'o' in the word 'hot' to the end of words, which is so common in Monghyr and South Bhagalpur. It is unnecessary to give any lengthy specimen of the dialect spoken in the Sonthal Parganas. A few lines of the Parable of the Prodigal Son in a version which comes from Deoghur will be sufficient.

[No. 13.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(DEOGHUR SUB-DIVISION
OF THE SONTHAL PARGANAS.)

Ēk ād^amī-kē dū bēṭā chhalai. Ok^arā-mē-sē chhoṭ^akā ap^anā bāp-kē
One man-to two sons were. Them-in-from the-younger his-own father-to
 kahal^akai, 'hō bābū, ham^arā hisā-mē jē māl-jāl hōt sē bāṭi
said, ' O father, my share-in what property will-be that having-divided
 dē.' Tab bāp sabhē māl-jāl bāṭi del^akan.
give.' Then the-father all property having-divided gave.

WESTERN MAITHILĪ.

This is the language of the Hindās of the Muzaffarpur District. It is also spoken in the east of the District of Champaran, which lies immediately to the north-west of Muzaffarpur. The tract in Champaran is a strip of land about twelve miles long and two miles wide running along the eastern border of the District in Dhākā Thana. As already stated, the language is much infected by the dialects of Bhojpurī spoken in Saran and Champaran. It is estimated that Western Maithilī is spoken by the following number of people :—

Name of District.	Number of Speakers.
Muzaffarpur	1,754,695
Champaran	28,800
TOTAL .	1,783,495

The language spoken in the north of the District of Muzaffarpur differs somewhat from that spoken in the south, and hence specimens will be given of both varieties.

WESTERN MAITHILĪ OF NORTH MUZAFFARPUR.

The language of North Muzaffarpur is peculiar. Immediately to its west is the form of the Bhojpuri dialect, locally known as Madhēsī, which is spoken in the district of Champaran. In North Muzaffarpur, the language is in a transition stage, and is partly Maithilī, and partly Bhojpuri. It might with equal propriety be classed as a form of either language, and in the Grammar mentioned below, it is classed as a form of Bhojpuri. In the present Survey, I class it as a dialect of Maithilī because the country where it is spoken belongs historically to the ancient kingdom of Mithilā. The Brahmans of this part of the country speak a purer form of Maithilī than other castes, and still use the Maithilī alphabet.

The two following specimens are in the form of speech used by the lower castes. It is unnecessary to do more than draw attention to the numerous Bhojpuri forms which occur. Examples are the words *hā*, and *hāwē*, both meaning 'is'.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language.*—Part II.—*Bhojpuri Dialect of Shāhābād, Sāran, Champāran, North Muzaffarpur, and the Eastern Portion of the North-Western Provinces.* Calcutta, 1884.

[No. 14.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

SPECIMEN I.

एक केहु आदमी केँ दू लड़िका रहै। ओह में से छोटका बाप से कहलक, हो बाबू, धन सर्वस में से जे हमर हिस्सा बखरा होय से हमरा के दे-द। त ऊ ओकरा केँ अप्पन धन बाँट देलक। बहुत दिन न भेलैक कि छोटका लड़िका सब किछिओ जमा कर के दूर देस चल गेल और उहाँ लम्पट में दिन गमवैत अप्पन सर्वस गमा देलक। और जब ऊ अप्पन सब किछिओ उड़ा देलक, तब ओ देस में भारी अकाल परलैक, और ऊ कंगाल हो गेल। और ऊ जा के ओही देस के एक लमहर आदमी कने रहे लागल। ऊ ओकरा के अपना खेत में सूगर चरावे ला सेजलक। और ऊ अप्पन पेट क्लिका से जे सूगर खाये भरे चाहलक; और केउ ओकरा के कुछ देइक न। तब ऊ चेतलक और कहलक, कि हमरा बाप के त कतेक जना फालतू नौकर के खाये से रोटो उबर जाइथ, और हम भूखेँ मरै! हम उठ के अपना बाप किहाँ जाएब और हुनका से कहवैन कि हो बाबू, हम लोक परलोक विगाड़ली। हम अब अपने के बेटा कहावे जोग न छी, हमरो के एक जन बना के राखू। और ऊ उठ के अपना बाप किहाँ आएल। जब ऊ दूर रहे तब-ही ओकर बाप ओकरा देख क ओह कलकै, और हवस क गरा लगा लेलकै, और चुम्मा चाटो लेलकै। और बेटा बाप से कहलक, कि हो बाबू, हम परलोक विगाड़ली और अपने के सोभा में भी पाप कैली ह, और अब अपने के बेटा कहावे जोग न छी। ओकर बाप अपना नौकर सब से कहलन कि सब से बढ़ियाँ कपड़ा निकाल के लेआव, और हिनका के पहिराव, और हिनका हाथ में औंठी, और गोड़ में पनही पहिरवहुन; और हम सब कचरी और गाजी, काहे कि हमर मरल बेटा जीअल ह; हेरा गेल रहे से फेन भेटल ह। और ऊ सब आनन्द बधावा करे लगलन ॥

ओकर जेठका बेटा खेत में रहै; और जब ऊ अपना घर आएल और लगीच पहुँचल, तब बाजा और नाच होइत सुनलक। और ऊ नौकर सब में से एक नौकर के बोला के पुकलक, कि ई की होइत है। नौकर कहलकैन कि अपने के भाई ऐलन हँ और अपने के बाबूजी भोज कैलन हँ, एह लेल कि हुनका के ऊ नीमन और निरोग पैलन हँ। और ऊ खिसिया गेल, और भितरो घर में न गेल। एह लेल हुनकर बाप बाहर अलथिन और हुनका के मनावे लगलथिन। और ऊ अपना बाप के उतारा देलन, कि देखू, हम अतेक बरस से अपने के सेवा करैछी और कहिओ अपने के कहल न टारलो; और तैयो अपने हमरा के कहिओ एकी पठरुओ न देली कि हम अपना इअर दोस के संगे खुसी करतो; मगर अपने के ई बेटा, जे पतुरिया सब के संगे अपने के धन उड़ा देलक, जोने बेर आएल तौने बेर अपने ओकरा लेल भोज कैली ह। बाप बेटा से कहलन कि, हो बबुआ, त सब दिन हमरा संगे छ, और जे कुछ हमर हवे से सब तोहरे छी। आनन्द बधावा करे के उचित है, काहे कि ई तोहर भाई मर गेल रहली से जीली ह; हेरा गेल रहली से मिलली ह ॥

[No. 14.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek keh^a ād^amī-kē dū larikā rabai. Oh-mē-sē chhot^akā bāp-sē
A certain man-to two sons were. Them-in-from the-younger the-father-to
 kah^alak, 'hō bābū, dhan-sarbas-mē-sē jē hammar hissā bakh^arā hōy,
said, 'O father, wealth-property-in-from what my share portion may-be,
 sē ham^arā-kē dē dā.' Ta ū ok^arā-kē appan dhan bāt
that me-to having-given give.' Then he him-to his-own wealth having-divided
 dēlak. Bahut din na bhelaik kⁱ chhot^akā larikā sab kichhiō jamā
gave. Many days not were that the-younger son all everything collected
 kar-ke dūr dēs chal gēl, aur uhā lampatai-mē din
having-made a-far country having-gone went, and there debauchery-in days
 gam^await appan sarbas gamā dēlak. Aur jab ū appan sab kichhiō
passing his-own property wasting gave. And when he his-own all anything
 urā dēlak, tab ō dēs-mē bhārī akāl par^alaik, aur ū kaṅgāl
dissipating gave, then that country-in a-heavy famine fell, and he poor
 hō-gēl. Aur ū jā-ke ōhī dēs-ke ēk lam^ahar ād^amī kanē rahe lāgal.
became. And he going that-very country-of a rich man near to-remain began.
 Ū ok^arā-kē ap^anā khēt-mē sūgar charāwe-lā bhej^alak. Aur ū appan pēt
He him his-own field-in swine feeding-for sent. And he his-own belly
 chil^akā-sē, jē sūgar khāyē, bhare chāh^alak; aur keu ok^arā-kē kuchh
husks-with, which the-swine eat, to-fill wished; and anyone him-to anything
 dēik na. Tab ū chet^alak aur kah^alak ki, 'ham^arā bāp-ke ta katek
gives not. Then he thought and said that, 'my father-of indeed how-many
 janā phāl^atū naukār-ke khāyē-sē rōṭī ubar jāia, aur ham
men superfluous servants-of eating-from bread over-and-above goes, and I
 bhūkhē marai-chhi. Ham uṭh-ke ap^anā bāp kihā jāeb, aur hun^akā-
by-hunger am-dying. I having-arisen my-own father near will-go, and him-
 sē kah^abain kⁱ, 'hō bābū, ham lōk par^a-lōk dunū bigā^alī. Ham
to I-will-say that, 'O father, I this-world the-next-world both spoiled. I
 ab ap^ane-ke bētā kahāwe jōg na chhi; ham^arō-kē ēk jan banā-ke
now Your-Honour-of son to-be-called fit not am; me-also a servant making

rākhū,"" Aur ū uth-ke ap'nā bāp kibā̃ ael. Jab ū dūr rahē, keep." And he having-risen his-own father near came. When he at-a-distance was, tab-hī ōkar bāp ok'rā dēkh-ka chhōh kal'kai, aur habas-ka garā then-even his father him having-seen compassion made, and having-run on-the-neck lagā-lel'kai, aur chummā chāṭī lel'kai. Aur bēṭā bāp-sē kah'lak ki, applied-himself, and kiss licking took. And the-son the-father-to said that, 'hō bābū, ham par'lōkō bigā'li aur ap'ne-ke sōjbā-mē bhī pāp kaili. 'O father, I the-other-world-also spoiled and Your-Honour-of before also sin have-hā, aur ab ap'ne-ke bēṭā kabāwe jōg na chhī.' Ō-kar bāp ap'nā done, and now Your-Honour-of son to-be-called fit not am.' His father his-own naukār-sab-sē kah'lan k', 'sab-sē baṛhiā kap'rā nikāl-ke lē-āwā; aur servants-to said that, 'all-than excellent clothes having-taken-out bring; and hin'kā-kē pahirāwā; aur hin'kā hāth-mē aūṭhī, aur gōr-mē pan'hī this-person-to put-on; and this-person's hand-on a-ring, and leg-on shoes pahiraw'hun; aur ham sab kach'rī aur gāji; kāhe k' hammar maral put-on; and (let) us all eat and be-merry; because that my dead bēṭā jīal hā; hērā gēl rahē, sē phen bhēṭal hā.' Aur ū sab ānand son alive is; lost gone was, he again found is.' And then all joy badhāwā kare lag'lan. merriment to-make began.

Ō-kar jēṭh'kā bēṭā khēt-mē rahē, aur jab ū ap'nā gharē ael aur lagīch His elder son field-in was, and when he his-own house-in came and near pahūchal tab bājā aur nāch hōit sun'lak. Aur ū naukār-sab-mē-sē ēk arrived then music and dancing being he-heard. And he his-servants-in-from one naukār-kē bolā-ke puchh'lak k', 'ī kī hōit hai?' Naukar kahal'kain servant having-called asked that, 'this what being is?' The-servant said k', 'ap'ne-ke bhāi aīlan-hā, aur ap'ne-ke bābū-jī bhōj kailan-hā; that, 'Your-Honour's brother has-come, and Your-Honour's father feast has-made; eh lēl k' hun'kā-kē ū nīman aur nīrōg pailan-hā.' Aur ū khisiā-gēl this for that him he good and healthy has-got.' And he became-angry aur bhit'rī ghar-mē na gēl. Eh lēl hun-kar bāp bāhar al'thin, aur hun'kā-kē and inner house-in not went. This for his father outside came, and him manāwe lagal'thin. Aur ū ap'nā bāp-kē utārā dēlan k', 'dēkhū, ham to-remonstrate-with began. And he his-own father-to answer gave that, 'see, I atek baras-sē ap'ne-ke sēwā karaichhī, aur kahiō ap'ne-ke kahal so-many years-from Your-Honour's service doing-am, and ever Your-Honour's saying na ṭār'lī, aur taiyō ap'nē ham'rā-kē kahiō ēkō paṭharu-ō na dēlī, not disobeyed, and nevertheless Your-Honour me-to ever one-even kid not gave, k' ham ap'nā iār dōs-ke saṅgē khusī kar'tī; magar ap'ne-ke that I my-own lovers friends-of with merriment might-make; but Your-Honour's

i bēṭā jē paturiyā-sab-ke saṅgē ap'ne-ke dhan urā dēlak,
this son who harlots-of with Your-Honour's wealth dissipating gave,
 jaune bēṛ āel taune bēṛ ap'ne ok'rā lēl bhōj kailī-hā.
at-what-very time he-came at-that-very time Your-Honour him for feast has-made.'

Bāp bēṭā-sē kah'lan k', 'hō babuā, tū sab din ham'rā saṅgē chhā, aur
The-father the-son-to said that, 'O son, thou all days me with art, and
 jē kuchh hammar hāwē sē sab tōh'rē chhau. Ānand badhāwā kare-ke
what anything mine is that all thine is-to-thee. Joy merriment having-made
 uehit hai, kāhe k' i tōhar bhāi mar-gēl rah'lau, sē
proper is, because that this thy brother having-died-gone was-for-thee, he
 jīlau-hā; hērā-gēl rah'lau, sē mil'lau-hā.
has-lived-for-thee; lost-gone was-for-thee, he has-been-got-for-thee.'

[No. 15.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

हम भैंस खोल क मुदे के दूरा पर से लेले जाइत रही । पैड़ा में चौकीदार से भेंट हो-गेल ।
ऊ हमरा के ध क थाना में ले गेल । हमर मन रहे कि भैंस के देवापुर, जहाँ हमर समधी रहै छथ, बेला
आई । बेचे के मन न रहे । हमर खेत दू बेर ई भैंस चर गेल ह । हमरा रामकिसुन के अखज हवे ।
दू पाँजा धान काट लेले छथ । देवापुर करारिया से छौ कोस है ।

TRANSLITERATION AND TRANSLATION.

Ham bhaĩs khōl-ka mudai-ke dūrā-par-sē lē-lē-jāit-rahī.
I the-buffalo having-loosened the-complainant's door-on-from was-taking-away.
Paĩra-mē chaukidār-sē bhēṭ hō-gēl. Ū ham'rā-kē dha-ka
The-way-on the chaukidār-with meeting took-place. He me having-arrested
thānā-mē lē-gēl. Hammar man rahē k' bhaĩs-kē Dēwāpur,
the-police-station-in took-away. My mind was that the-buffalo to-Dēwāpur,
jahā hammar sam'dhī rahai-chhath, belā-āi. Bēche-ke
where my son's-father-in-law lives, I-should-drive-off. Selling-of
man na rahē. Hammar khēt dū bēṛ i bhaĩs char-gēl-hā.
mind not was. My field two times this buffalo has-grazed-down.
Ham'rā Rām-kisun-ke akhaj bāwē. Dū pājā dhān
Of-me (and) Ram-kisun-of enmity is. Two bundles (of) paddy
kāṭ lēlē-chhath. Dēwāpur Karariā-sē chhau kōs hai.
having-cut he-has-carried-off. Dēwāpur Karariyā-from six kos is.

MAITHILĪ-BHOJPURĪ OF SOUTH MUZAFFARPUR.

The form of Maithilī spoken in Central and South Muzaffarpur is still more strongly infected with Bhojpurī than that of the North of the District. This will be manifest from the following translation of the Parable of the Prodigal Son for which I am indebted to the kindness of Mr. A. Christian, Sub-Deputy Opium Agent of Tirhut. It was recorded in the Hajipur subdivision, situated in the south of the Muzaffarpur District.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language.* Part IV.—*Maithil-Bhojpurī Dialect of Central and South Muzaffarpur.* Calcutta, 1884.

[No. 16.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT. (CENTRAL AND SOUTH MUZAFFARPUR.)

(A. Christian, Esq., 1898.)

एक जना के दुगो बेटा रहलइन। ओकरा मे से छोटका अपना बाबू मे कहलकइन हो बाबू धन के बखरा जे कुछ हमर हो से द। तो ऊ ओकनी के बाँट देलकइन। तो कुछ दिन बितला पर छोटका बेटा सब जमा कलकइन तेकरा बाद बड़ा दूर परदेस चल गेलइन। उहाँ जा के सब धन कुकर्म मे निघटा देलकइन। पीछे सब निघटला पर ऊ देस मे बड़ा अकाल पड़लइ। ओकरा खाए पीए के दुकड़ होए लगलइ। तब ऊ गाँव मे कोई बरियार के इहाँ जा के गिरलइन। तो ओकरा अपना खेत मे सूअर चरावे ला भेज देलकइन। ओकरा मन मे छलइ के सूअर जे खोइया खाइत रहे मे ऊ हमरा मिलइत तो खा के पेट भर लेती। सेइ केउ न देइत रहइ। तब सोचलक कि हमरा बाप कने बहुत जन के खिया के बच जाले और हम इहाँ भूख मे मरीले। हम डठ के अपना बाप कने जैती ओ कहिती कि हो बाबू के हम ईसर के इहाँ ओ तोहरा इहाँ पाप कैली। हम अब ऐसन नही कि तोहर लड़िका कहाई। हमरो एगो जन जकित रखल। तब उठ के अपन बाप के इहाँ चललन। फरके से ओते देखलकइन तब बाप का ममत लगलइन दौर के गला मे लपटा लेलकइन ओ बहुत मिलाजुली कलकइन। बेटा कहलकइन हो बाबू ईसर के इहाँ ओ तोहरा इहाँ पाप कैली। अब ऐसन नही के तोहर बेटा कहाई। बाप अपना जन से कहलकइन के निमन से निमन कपरा लाव ओ हिनका के पहिना देहुन ओ हाँथ मे अऊँठी ओ गोर मे जुता पहिना देहुन ओ पोसल पालल भरि के बचा लाव ओ मार हमनीका खाई ओ अनन्द मनाई। कि हमर ई बेटा जे मर गेल रहे से अब जी गेल ओ भुतला गेल रहे से अब मिल गेल। तब ऊ अनन्द मनावे लगलन॥

ओ घड़ी उनकर बड़का बेटा खेत मे रहलइन। जब घर के नगीच अलइन तो बाजा ओ नाचे के सबद सुनलकइन। तब एक जन के बोला के पुकलकइन के कैथी है। तब ऊ कहलकइन के तोहर भाई अलथुन है उन का देहे आँगी से नीक पलकथुन ओकरा लेल लोग के तोहर बाप खिअवइत हथुन। तो ऊ खिसिया के भितरी जाए न चहलथिन तो उनकर बाप निकस के अलथिन ओ मनावे लगलथिन। तब ऊ अपना बाप से जवाब कैलन देख तो एतेक दिन से तोहर सेवा कैली ओ कबहुँ तोहर कहल न टरली ओ तू एगो पठरू भी न देल के हम अपना यारन के संग खुसी करती। जखनी तोहर ई बेटा अलथुन जे तोहर धन कसबिन संग उड़ा देलकथुन तेकरा ला जेवनार करील। तब बाप कहलकइन के तू तो नित हमरा जोड़ है और जे कुछ हमर है से तोहर है। बाकी खुसी मनावे के चाही काहे कि ई तोहर भाई जे मर गेल रहथुन से जी गेलथुन ओ भुला गेल रहथुन से मिल गेलथुन॥

[No. 16.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(SOUTH MUZAFFARPUR.)

TRANSLITERATION AND TRANSLATION.

(A. Christian, Esq., 1898.)

Ēk janā-kē dugō bēṭā rah^lain. Ok^rā-mē-sē chhoṭ^kā apⁿā
One person-to two sons were. Them-in-from the-younger his-own
 bābū-sē kahal^kain, 'hō bābū, dhan-ke bakh^rā jē kuchh hamar hō,
father-to said, 'O father, wealth-of share what any mine may-be,
 sē dā.' Tō ū okⁿi-kē bāṭ del^kain. Tō kuchh din bit^lā-par
that give.' Then he them-to dividing gave. Then some days passing-on
 chhoṭ^kā bēṭā sab jamā kal^kain. Tek^rā bād barā dūr par^dēs
the-younger son all collected made. That after very distant foreign-land
 chal gelaṅ. Uhā jā-ke sab dhan kukarm-mē nighaṭā del^kain.
having-gone went. There having-gone all wealth bad-deeds-in wasted he-gave.
 Pichhē, sab nighaṭ^lā-par, ū dēs-mē barā akāl paṛ^lai. Ok^rā
Afterwards, all wasting-on, that land-in a-great famine fell. His
 khāe pīe-ke dukkh hōe lag^lai. Tab ū gāw-mē kōi
eating drinking-of trouble being began. Then he the-village-in a-certain
 bariyār-ke ihā jā-ke gir^lain. Tō ok^rā apⁿā khēt-mē sūar
rich-man-of near having-gone he-fell. Then him his-own field-in swine
 charāwe lā bhēj del^kain. Ok^rā man-mē chhalaṅ ke sūar jē
feeding for sending he-gave. His mind-in it-was that the-swine what
 khōiyā khāit-rahē, sē-ū ham^rā milaṅ, tō khā-ke peṭ
husks were-eating, those-also to-me might-be-got, then having-eaten my-belly
 bhar-lēti. Sē-hū keu na dēit-rahāṅ. Tab soch^lak ki, 'ham^rā
I-might-fill. That-even anyone not was-giving. Then he-thought that, 'my
 bāp kanē bahut jan-ke khiyā-ke bach jā-lē, aur ham
father near many servants-of having-fed remaining-over goes, and I
 ihā bhūkh-sē marī-lē. Ham uṭh-ke apⁿā bāp kanē jaitī
here hunger-from am-dying. I having-arisen my-own father near would-go
 ō kahitī ki, "hō bābū, ke ham Īsar-ke ihā ō toh^rā ihā
and would-say that, "O father, that I God-of near and thy near
 pāp kaili. Ham ab aisan nahī ki tōhar laṛikā kabāṅ. Ham^rō
sin did. I now such am-not that thy son I-may-be-called. Me-also
 ēgō jan jakit rakhal." Tab uṭh-ke apan bāp-ke ihā chal^lan
a servant like keep." Then having-arisen his-own father-of near he-went.

Phar^{kē}-sē autē dekhal^{kaīn}, tab bāp-kā mamat lag^{laīn},
Distance-from on-coming he-saw, then the-father-to compassion arrived,
 daur-ke galā-mē lap^{tā} lel^{kaīn}, ō bahut milājuli kal^{kaīn}. Bētā
running neck-on embracing he-took, and much greeting made. The-son
 kahal^{kaīn}, 'hō bābū, Īsar-ke ihā ō toh^{rā} ihā pāp kailī. Ab
said, 'O father, God-of near and thy near sin I-did. Now
 aisan nahī ke tōhar bētā kahāi.' Bāp ap^{nā} jan-sē
such I-am-not that thy son I-may-be-called.' The-father his-own servants-to
 kahal^{kaīn} ke niman-sē niman kap^{rā} lāwā; ō 'hin^{kā}-kē pahinā dēhun;
said that good-than good clothes bring; and this-person clothing give;
 ō hāth-mē aūthī, ō gōr-mē jutā pahinā dēhun; ō pōsal pālāl
and hand-on a-ring, and legs-on shoes clothing give; and fatted nourished
 bhar^{ke} bachā lāwā, ō mārā, ham^{nikā} khāi ō anand manāi; ki
having-filled calf bring, and kill, let-us eat and rejoicing make; that
 hamar i bētā jē mar gēl rahē, sē ab jī gēl; ō bhut^{lā} gēl
my this son who dead gone was, he now living went; and lost gone
 rahē, sē ab mil gēl.' Tab ū anand manāwe lag^{lan},
was, he now found went.' Then they rejoicing making began.

Ō gharī un-kar bar^{kā} bētā khēt-mē rah^{laīn}. Jab ghar-ke
That hour his elder son field-in was. When the-house-of
 nagīch alāīn, tō bājā ō nāche-ke sabad sunal^{kaīn}. Tab ēk jan-kē
near he-came, then music and dancing-of noise he-heard. Then one servant-to
 bolā-ke puchhal^{kaīn} ke, 'kethī hai?' Tab ū kahal^{kaīn} ke, 'tōhar
having-called he-asked that, 'for-what is-this?' Then he said that, 'thy
 bhāi al^{thun}-hai. Un^{kā} dēhē āgē-sē nik palak^{thun}, ok^{rā} lel
brother has-come-for-thee.' His in-body limb-from well he-has-got, that for
 lōg-kē tōhar bāp khiawāit hathun.' Tō ū khisiyā-ke bhit^{rī} jāe
people-to thy father feeding is-for-thee.' Then he having-become-angry within to-go
 na chahal^{thin}. Tō un-kar bāp nikas-ke al^{thin}, ō manāwe
not wished. Then his father having-come-out came, and to-remonstrate
 lagal^{thin}. Tab ū ap^{nā} bāp-sē jawāb kailan, 'dēkhā tō etek dīn-sē
begon. Then he his-own father-to answer made, 'see then so-many days-from
 tōhar sēbā kailī, ō kab^{hū} tōhar kahal na tar^{lī}, au tū ēgō
thy service I-did, and ever thy saying not disobeyed, and thou a
 paṭh^{rū} bhī na dēlā ke ham ap^{nā} yāran-ke saṅg khusī kar^{tī}.
kid even not gavest that I my-own friends-of with happiness might-have-made.

Jakh^{nī} tōhar i bētā al^{thun}, jē tōhar dhan kas^{bin} saṅg urā
When thy this son came-for-thee, who thy wealth harlots with having-wasted
 delak^{thun}, tek^{rā} lā jew^{nār} karaulā.' Tab bāp kahal^{kaīn} ke,
gave-for-thee, him for a-feast thou-madest.' Then the-father said that,
 'Tū tō nit ham^{rā} jaur hē, aur jē kuchh hamar hai, sē
'Thou indeed always me with art, and what anything mine is, that

¹ Here, and elsewhere the termination *thun* (not *thin*) is used because the subject of the verb is connected with the person addressed. It is *thy* brother who has come, and *thy* father who is giving the feast. Had it been any one else's brother or father, the termination (a respectful one) would have been *thīa*. I have attempted to indicate this by adding the words 'for thee' to the translation of the verb, as a kind of *dativus commodi*. So also lower down.

tōhar hai. Bākī khusī manāwe-kē chāhī kāhe ki i tōhar bhāī
thine is. But happiness making-for is-proper because that this thy brother
 jē mar gēl rah^athun, sē jī gel^athun; ō bhulā gēl rah^athun,
who dead gone was-for-thee, he living went-for-thee; and lost gone was-for thee,
 sē mil gel^athun.
he found went-for-thee.'

JOLAHĀ BOLĪ.

The Musalmāns of North-Gangetic Bihār do not all speak Maithilī. Those of the Western Districts, Champaran, Saran, and Muzaffarpur speak a dialect akin to the Awadhī of the North-Western Provinces, which will be discussed when dealing with that form of speech. In Darbhanga most of the followers of Islām do speak the Maithilī of their Hindū neighbours, in a corrupt form, mixed up with Arabic and Persian words. The upper classes, as well as the more highly educated Hindūs of that District, speak Urdū or Hindōstānī, the number of speakers of this language being returned as about 4,000. The census shows 338,667 Musalmāns in the Darbhanga District, and, of these, the local officials return 337,000 as speaking this corrupt Maithilī, or, as it is called from the name of the caste of Muhammadan weavers, who are numerous in the District, Jolahā Bōlī¹.

Specimens of this dialect will be found in the writer's *Introduction to the Maithilī Language*, and, as a further example, the following version of the Parable of the Prodigal Son is appended.

¹ In Bihār, this caste is called *Jolahā*, with the two first vowels short. Further west they are called *Jolāhā*.

[No. 17.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (JOLAHĀ BŌLĪ) DIALECT.

(DARBHANGA.)

कोनो आदमी के दो बेटा छलैन। ओई में से छोटका बेटा अपना बाप से कहलन हे बाप धन में से जे हमर हिस्सा होय से हमरा बाँट दए। तब ऊ उनका अपन धन बाँट देलखिन। बहुत दिन ने भेलैन की छोटका बेटा सब कुछ एक जगह क के बहुत दूर देस चल गेल और उहाँ लुचपन में थोरा दिन में अपन धन उड़ा देलक। जब ऊ सब कुछ उड़ा देलक तब ओई देस में मेहंगी पड़लैक और उह गरीब हो गेल। और ऊ जा के ओ देस के रहवैया में से एक के इहाँ रहै लागल। ऊ घरवाला ओकरा खेत में सूअर चरावे भेजलकै। तब ऊ खेत के छीमड़ि से जे सूअर खाए अपन पेट भरे चाहलक और कोण ने ओकरा कुछ दर्दक। तब ओकरा होस भेलैक तब ऊ अपना जी में कहलक की हमरा बाप कने बनिहार के खाएक से बेसी रोटी पकड़अ और हम भूख से मरेछी। हम उठ के अपना बाप कने जाएव और उनका से कहबैन की हे बाप हम खोदा कने और तोहरा कने गुनाहगार की हम फेरी तोहर बेटा कहावे जोकर नहि छिओ। अपन बनिहार में से एक हमरो रक्ख। तब उहाँ से उठ कर ऊ अपना बाप कने चलल। लेकिन जब ऊ फटकिए रहे ओकर बाप ओकरा ऊपर माया कलकैन और दौड़ क ओकरा गला में लगा लेलकै और चुम्मा लेलकै। बेटा उनका कहलथीन जे ओ बाबू हम खोदा कने और तोहरा कने गुनाहगार की हम फेर तोहर बेटा कहावे जोकर नहि छिओ। लेकिन बाप अपना नौकर से कहलन की सब से नीक नूआ जे हे से इनका पहनाहून और इनका हाथ में औगूठी और गोड़ में जूता पहिन ला दहून, और सब केहु मिल के खाएन और खुशी करेन। किअक की ए बेटा हमर मरल छल फेर जोअल है। हेराएल छल से मिलल है। तब ऊ सब खुशी करे लगलन ॥

ओकर बड़का बेटा खेत में रहे। खेत से जब घर के लग आएल तब अपना घर में ढोल और नाच के आवाज सुनलक। और अपन नौकर में से एकठो के बोला के पुछलक, ई की हई। ऊ ओकरा कहलकै तोहर भाई ऐलौ ह, और तोहर बाप खूब बढ़िया भोज कलकौ ह एई लेल की ऊ ओकरा तनदुरुस्त पलकौ ह। तब ऊ बड़ा गुस्सा भेल और घर ने गेल। एई लेल ओकर बाप अपना बड़का बेटा के मनावे लागल। तब ऊ अपना बाप के जवाब देलक की देख हम एता बरस से तोहर सेवा कैलिओ ह और कहिओ ने तोहर बात कटलिओ ह और तू हमरा कहिओ एकठो पाठी भी ने देल की हम अपन दोस्त मोहीव ल क खैतोन। लेकिन ई बेटा तोहर धन ले क कसबी पतुरिआ के संग उड़ा देलकौ ह और ऊ जखनिआ आएल तखनिआ ओकरा ला बेस खाइक कैल ह। बाप ओकरा से कहलकै बेटा तौ सदा हमरा संग छ और जे कुछ हमर है से सब तोहर ही। मगर खुशी करना वाजिब है किअक के ई तोहर भाई मरल छली से फेर जिलौ ह हेरा गेल छली से फेर मिललौ ह ॥

EASTERN GROUP.

MAITHILĪ (JOLAHĀ BŌLĪ) DIALECT.

(DARBHANGA.)

Kōno ād'mī-kē dō bēṭā chhalain. Ōi-mē-sē chhoṭ'kā bēṭā
A certain man-to two sons were. Them-in-from the-younger son
ap'nā bāp-sē kah'lan, 'hē bāp, dhan-mē-sē jē hammar hissā
his father-to said, 'O father, goods-in-from whatever my share
hōy, sē ham'rā bāṭ dae.' Tab ū un'kā appan dhan
may-be, that me dividing give.' Then he to-them his-own property
bāṭ-del'khin. Bahut din ne bhelain kī chhoṭ'kā bēṭā sab-
divided. Many days not had-passed that the-younger son every-
kuchh ēk-jagah-ka-ke bahut dūr dēs chal-gēl, āūr uhā
thing putting-together (to-)very distant country went-away, and there
luch'pan-mē thōrā din-mē appan dhan uṛā-dēlak. Jab ū sab-
riotous-living-in a-few days-in his fortune squandered. When he every-
kuchh uṛā-dēlak, tab ōī dēs-mē mehāgi paṛ'laik, āūr uh gerib
thing had-wasted, then that country-in famine fell, and he poor
hō-gēl. Aūr ū jā-ke ō dēs-ke rah'waiyā-mē sē ēk-ke
became. And he having-gone that country-of inhabitants-in from one-of
ihā rahāī lāgal. Ū ghar-wālā ok'rā khēt-mē sūar charābe
near to-live began. That owner-of-the-house him field-in swine to-feed
bhejal'kai. Tab ū khēt-ke chhīmaṛi-sē jē sūar khāē, appan
sent. Then he the-field-of the-husk-with which swine used-to-eat, his-own
pēt bhare chāh'lak, āūr kōe ne ok'rā kuchh daik. Tab
belly to-fill wished, and any-body not to-him any-thing used-to-give. Then
ok'rā hōs bhelaik, tab ū ap'nā jī-mē kah'lak kī, 'ham'rā bāp
to-him senses became, then he his-own mind-in thought that, 'my father
kane banihār-ke khāek sē bēśī rōṭī pakaīa, āūr ham
near labourers-of required-for-the-food than more bread is-cooked, and I
bhūkh-sē maraichhī. Ham uṭh-ke ap'nā bāp-kane jāeb, āūr un'kā-sē
hunger-with am-dying. I arising my father-to will-go, and him-to
kah'bain kī, "hē bāp, ham Khōdā kane āūr toh'rā kane gunāh-gār
will-say that, "O father, I God before and thee before a-sinner
chhī. Ham pherō tōhar bēṭā kahābe jōkar nah' chhiau. Appan
am. I again-also thy son to-be-called fit not am-for-thee. Thy
banihār-mē-sē ēk ham'rō rakkhā." Tab uhā-sē uṭh-kar ū
hired-servants-in-from one me-also keep." Then there-from arising he

ap'nā bāp kane chalal. Lēkin jab ū phat'kiē rahē, ōkar bāp
his-own father to went. But when he at-a-distance was, his father
 ok'rā ūpar māyā kal'kain, āūr daur-ka ok'rā galā-mē lagā-lel'kai
him upon compassion made, and running him the-neck-by embraced,
 āūr chummā lel'kai. Bētā un'kā kahal'thin jē, 'au bābū, ham Khōdā
and kiss took. Son to-him said that, 'O father, I God
 kane āūr toh'rā kane gunāh-gār chhī, ham pher tōhar bētā kahābe
before and thee before a-sinner am, I again thy son to-be-called
 jōkar nah' chhiau.' Lēkin bāp ap'nā naukār-sē kah'lan kī, 'sab-
fit not am-for-thee.' But father his-own servants-to said that, 'all-
 sē nik nūā jē hai sē in'kā pah'nāhūn, āūr in'kā
than good dress that may-be that to-this-person put-on, and this-person's
 hāth-mē āūgūthī āūr gōr-mē jūtā pahin lā dahūn, āūr sab-keh'
hand-on ring and feet-on shoes putting on give, and (let)-us-all
 mil-ke khāen āūr khūśī karen. Kiak kī ē bētā hammar maral
uniting eat and merriment make. Because that this son my dead
 chhal, pher jīal hai; herāel chhal, sē milal hai.' Tab ū sab
was, again alive is; lost was, he found is.' Then they all
 khūśī kare lag'lan.
merriment to-make began.

Ōkar bar'kā bētā khēt-mē rahē. Khēt-sē jab ghar-ke lag
His elder son the-field-in was. The-field-from when house-of near
 āel, tab ap'nā ghar-mē dhōl āūr nāch-ke āwāj sun'lak, āūr appan
came, then his house-in drum and dancing-of sound heard, and his
 naukār-mē-sē ēk-ṭhō-kē bolā-ke puchh'lak, 'ī kī hai?' Ū ok'rā
servants-in-from one-to calling asked, 'this what is?' He to-him
 kahal'kai, 'tōhar bhāi ailau-hā, āūr tōhar bāp khūb barhiyā
said, 'thy brother has-come-for-thee and thy father very excellent
 bhōj kal'kau-hā; ēi lēl kī ū ok'rā tan-durust pal'kau-hā.'
feast has-made-for-thee'; this for that he him healthy has-found-for-thee.'
 Tab ū barā gussā bhēl āūr ghar ne gēl. Ēi lēl ōkar
Then he very angry became and in-the-house not did-go. This for his
 bāp ap'nā bar'kā bētā-kē manābe lāgal. Tab ū ap'nā bāp-kē
father his elder son-to to-entreat began. Then he his father-to
 jawāb dēlak kī, 'dēkhā, ham ettā baras-sē tōhar sēbā kai-
answer gave that, 'see, I so-many years-from thy service have-
 liau-hā, āūr kahiau ne tōhar bāt kaṭ'liau-hā, āūr tū
rendered-to-thee, and ever not thy order disobeyed-to-thee, and thou
 ham'rā kahiau ēk-ṭhō pāthī bhī ne dēlā, kī ham appan
to-me at-any-time a-single kid even not didst-give, that I my
 dōst-mōhib la-ka khaitaun. Lēkin ī bētā tōhar dhan lē-ka
friends having-taken might-eat-for-thee. But this son thy wealth taking

¹ I.e., a kind of *dativus commodi*. The meaning of the termination *au* is 'the feast was given to *thy* brother.'

kas^abī-paturīā-ke saṅg urā-del^akau-hā āṛ ū jakh^aniā āel takh^aniā
harlots-of with has-wasted-for-thee and he even-when came even-then
 ok^arā-lā bēs kbāik kailā-hā.' Bāp ok^arā-sē kahal^akai, 'bēṭā
him-for excellent feast thou-hast-made.' Father him-to said, 'O son
 tō sadā ham^arā-saṅg chhā, āṛ jē-kuchh hammar hai, sē sab tōhar
thou ever me-with art, and what-ever mine is, that all thine
 hau. Magar khūśī-kar^anā wājib hai, kiak-ke ī tōhar bhāi
is-to-thee. But merry-making proper is, because-that this thy brother
 maral chhalau, sē pher jīlau-hā; herā-gēl chhalau, sē
dead was-for-thee, he again alive-is-for-thee; lost was-for-thee, he
 pher mil^alau-hā.'
gain found-is-for-thee.'

STANDARD MAGAHĪ.

The following specimen comes from the District of Gaya, where it is acknowledged that the purest form of Magahī is spoken. It is a translation of the Parable of the Prodigal Son, and is printed in Kaithī type, in which character it was originally written. It has been set up in type, exactly as written, so as to show the inaccuracies of spelling, such as the substitution of *ī* for *i* and of *u* for *ū*, which are common in the written character. These inaccuracies have been silently corrected in the transliteration. Note that an initial *ō* is written *wo*, and that *ś* is always written *ś*.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN I.

एक आदमी के दु गो बेटा हथीन । उनकूहीं में से छोटका अपन बाप से कहक के ए बाबुजी गोहन यीज वगुस में से जे हमन बप्पना हो है से हमना दे द । एव ज अपन सब यीज वगुस उनकूहीं दुनों में बाँट देक । ठेन दीन बीगे ना पौक के छोटका बेटवा अपन सब यीज बटोन सटोन के कोर वड़ी दुन देस में यगग गो । दुआं जा के अपन सब पुंजी कुयाठी में जीआन बन देक । आउ जब सब गवां युक्त एव ज देस में वड़ी मानी अकाठ पड़ठ आउ ओकना दीकसीक होए गगठ । एव दुआं के एगो नहबरा होआं जा के रहे गगठ । ज ओकना अपन बाप में सुअन बनावे ठा पेगठकर । आउ ज सुअनीअन के प्पाए बाठा मुसा से अपन पेट मने ठा मो ठोहक हठ बाकी कोर ओकना ना दे हठ । जब ओकना बुहाए गगठ एव कहक के हमन बाप के कैगी नौकन याकन हथ जीनका हंठुआमन प्पाए के हसन जे अकका अकका के दे हथ । आउ हम नुपें मन हो । अब उ के अपन बाप हीं जाएव आउ उनका से कहव के ए बाबुजी हम मगवान मोनी आउ गोहना मोनी वड़ा पाप कैठी । आउ अब हम गोहन बेटा कलवे एकुन ना हो । गुं हमना अपन एगो मणुना बीअन नथ । बस ज उगठ आउ अपन बाप हींआं गो । जप्पनी ओकना पहुंये ठा कुछ दुन बाकीए हठ के ओकन वप्पा ओकना देपठकर । ज देप के ओकना वड़ा मोह गगठ । अउ दउठ के ओकना गठा से मोठठ आउ युमे याटे गगठ । एव बेटवा ओकना से कहक के ए बाबुजी हम मगवान मोनी आउ गोहना मोनी वड़ा पाप कैठी आउ हम गोहन बेटा कलवे एकुन ना हो । बाकी ओकन वप्पा अपन नौकनवन से कहक के प्पुव बस बस गुगा ठावो आउ एकना पेवहावहीं आउ एकना हाथ में अंगुठी पेवहा देहीं आउ गोठ में एगुना देहीं आउ हमहीं प्पुव प्पागे पीगे जाई आउ प्पुसी कनी काहे के २ बेटा हमन मन युक्त हठ आउ खेन के जीअठ है २ गुठा गोठ हठ आउ अब खेन के मोठठ है । आउ ज सब प्पुसी मयावे गगठ ॥

ओकन वड़का बेटवा बाप में हठ आउ जब दुआं से आ के बन मोनी पहुंयठ एव गोठ आउ नाथ सुनठ । एव एगो नौकन के बोठा के पुछक के

૬ સવ કા હોશ છે । જ કલ્હર કે ગોલ નારિ એથુ છે સેર સે ગોલ વાપ
 માન પોન જનશ હથુ કાહે કે વેઠા વોકે સુખે ઘન ઐઠયોન છે । નવ જ
 ખોસીઆ ગોઠ આઠ મીળને ના ગોઠ । નવ ઓજન વપ્પે વાલન વીકઠ ઐઠર આઠ સમહાવે
 વુહાવે ઘાઠર । નવ જ અપન વાપ સે વોઠઠ કે દો વજન સે હમ ગોલ સેવા
 જનશ હો આઠ કહોત્રો ગોલન કલના સે વાલન ના નહી । નરત્રો દોગો પડુ મી
 ના દેઠ કે અપન રશાન દોસુન ખોને ખુશી મચીતો હઠ । વાકી જરસહી ગોલ ૬
 વેઠા અરઠો ખે ગોલન સવ માઠ-ખાઠ પગુનીઅન મેં ખોશાન જન દેઠત્રો તું ઓજના
 ઠા ખાન પોઅન કૈઠ । નવ ઓજના સે જ કલ્હર કે ૯ વેઠા તું તો હમના
 સામને હનદમ મેં નહ છે આઠ ખે કુલ્હ હમન છે સે સવ તો તોને હઠ । હમલ્હી કે
 ડયીત છે કે ખુશી મચાત્રીં આઠ આનલ્હ જત્રો કાહે કે ગોલ ૬ નારિ મન ગોઠઠ હઠ
 ખોઠઠ છે તુઠઠ ગોઠઠ હઠ મોઠઠઠ છે ॥

[No. 18.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek ād'mī-kē dugō bēṭā hal'thin. Un'kanhī-mē-sē ohhoṭ'kā apan
One man-of two sons were. Them-in-from the-younger his-own
 bāp-sē kah'lak ke, 'ē bābū-jī! tōhar chij-batus-mē-sē jē hamar
father-to said that, 'O father! thy property-in-from which my
 bakh'rā hō-hai sē ham'rā dē-dā.' Tab ū apan sab chij-batus un'kanhī
share may-be that me-to give.' Then he his-own all goods them
 dūnō-mē bāt-dēlak. Dhēr din bite nā paulak ke chhoṭ'kā
both-between dividing-gave. Many days to-pass not were-allowed that the-younger
 beṭ'wā apan sab chij batōr-saṭōr-ke kōi barī dūr dēs-mē chalal-gēl.
son his-own all things collecting a-certain very far country-into went-away.
 Huā jā-ke apan sab pūjī kuchālī-mē jiān-kar-dēlak. Āu jab sab
There going his-own all fortune misconduct-in he-wasted-away. And when all
 gawā-chukal tab ū dēs-mē barī bhārī akāl paṛal; āu ok'rā dik-sik
he-had-lost then that country-in very heavy famine fell; and him-to trouble
 hōāi lag'lai. Tab huā-ke ēgō rah'waiyā hīā jā-ke rahe lagal. Ū ok'rā
to-be began. Then there-of one inhabitant near going to-live he-began. He him
 apan bādh-mē sūar charāwe-lā pēṭhaul'kai. Āu ū suarian-ke khāe-wālā
his-own field-in swine feeding-for sent. And he swine-of eatable
 bhūsā-sē apan pēṭ bhare-lā bhī lillka-hal; bākī kōi ok'rā nā dē-halai.
husks-with his-own belly to-fill also covet-did; but any-one him not was-giving.
 Jab ok'rā bujhāe lag'lai tab kah'lak ke, 'hamar bāp-ke kai-gō
When to-him understanding began then he-said that, 'my father-of several
 naukar-chākar hath, jin'kā hāṭhuā-man khāe-kē haīn jē an'kā an'kā-kē
servants are, with-whom abundant food-for-eating is which others others-to
 dē-hath; āu ham bhūkhē mara-hī. Ab uṭh-ke apan bāp hī
giving-are; and I hunger-from dying-am. Now arising my-own father near
 jāeb āu un'kā-sē kahab ke, "ē bābū-jī, ham Bhag'wān bhīrī
I-will-go and him-to I-will-say that, "O father, I God before
 āu toh'rā bhīrī barā pāp kailī, āu ab ham tōhar bēṭā kahāwe
and thee before great sin did, and now I thy son to-be-called

jukur nã hi. Tũ ham'rā apan ēgō majūrā nīar rakhā." Bas, ū
fit not am. Thou me thy-own one labourer like keep." Enough, he
 uṭhal āu apan bāp hñā gēl. Jakhanō ok'rā pahūche-lā kuchh dūr
arose and his-own father near went. When to-him to-reach some distance

bāki-ai halai ke okar bappā ok'rā dekhal¹kai. Ū dēkh-ke ok'rā
remaining-even was that his father him saw. He, seeing him

barā mōh lag¹lai. Āu daur-ke ok'rā galā-sē mil¹lai, āu chūme chāṭe
great pity felt. And running his neck-with met, and to-kiss (and) lick
 lag¹lai. Tab beṭwā ok'rā-sē kahāl¹kai ke, 'ē bābū-jī, ham Bhag¹wān
began. Then the-son him-to said that, 'O father, I God

bhīrī āu toh'rā bhīrī barā pāp kailī, āu ham tōhar bēṭā kahāwe
before and thee before great sin have-done, and I thy son to-be-called
 jukur nã hi.' Bāki okar bappā apan nokar¹wan-sē kahāl¹kai ke, 'khūb
fit not am.' But his father his-own servants-to said that, 'very

bēs bēs lūgā lāo āu ek'rā penhāwahī; āu ek'rā hāth-mē āguṭhī
good good cloth bring and him put-on; and this-one hand-on ring
 penhā-dēhī, āu gōr-mē jūtā dēhī; āu ham¹nhī khūb khātē-pītē-jāī, āu
put-on, and feet-on shoes give; and we well may-eat-and-drink, and

khusī karī; kāhe-kē ī bēṭā hamar mar chukal-hal, āu phen-ke jīal
merriment make; because this son my dead been-had, and again alive
 hai; ī bhulā-gēl-hal, āu ab phen-ke milal-hai.' Āu ū sab
is; this-one lost-had-been, and now again found-is.' And they all

khusī machāwe lag¹lan.
merriment to-make began.

Okar bar¹kā beṭwā bād¹h-mē halai. Āu jab huā-sē ā-ke ghar
His elder son field-in was. And when there-from coming house
 bhīrī pahūchal tab gīt āu nāch sun¹lak. Tab ēgō naukār-kē bolā-ke
near reached then song and dance he-heard. Then one servant calling
 puchh¹lak ke, 'ī sab kā hōit hai?' Ū kahāl¹kai ke tōhar bhāī
asked that, 'this all what being is?' He said that thy brother

āil¹thū hai, sēi-se tōhar bāp khān-pian karait-hathū; kāhe-ke
came(-for-thee)¹ is, therefore thy father a-feast doing-is(-for-thee)¹; because

bēṭā nīkē sukhē ghar āil¹thin-hai.' Tab ū khisiā gēl āu
the-son well (and) happy the-house-to come-is.' Then he angry became and
 bhit¹rē nā gēl. Tab okar bappē bāhar nikal-āilai, āu sam¹jhāwe-bujhāwe
inside not went. Then his father outside came-out and to-conciliate

lag¹lai. Tab ū apan bāp-sē bōlal ke, 'ētē bachhar-sē ham tōhar
began. Then he his-own father-to spoke that, 'so-many years-since I thy

sēwā karait-hī āu kabiō tōhar kah¹nā-sē bāhar nā rah¹lī, taiō
service am-doing and ever-even thy saying-from out not lived, nevertheless

¹ This is to represent the force of the termination *tāū*, instead of *tāī*. It does not mean that the brother has come 'to thee,' but is a kind of *datus commodi*, impossible to give accurately in English. The form in *tāū* is used because it is 'thy brother,' who is come. So later on, the feast is not given 'in thy honour' but it is 'thy father' who has given it.

ēgō path^hrū bhi nā dēlā ke apan iār-dōst jōre khusī
one kid even not thou-gavest that my-own friends with merriment
 machautī-hal. Bākī jais^hhī tōhar ī bēṭā āllau jē tōhar sab māl-jāl
I-might-have-made. But as (even) thy this son came-for-thee who thy all property
 paturian-mē jiān-kar-del^hkau tū ok^hrā-lā khān-pian kailā.¹ 'Tab ok^hrā-sē
harlots-in wasted-for-thee thou him-for a-feast hast-done.' Then him-to
 ū kahāl^hkai ke, 'ē bēṭā, tū tō ham^hrā sām^hnē har dammē
he said that, 'O son, thou to-be-sure me before every moment-even
 raha-hai, āu jē-kuchh hamar hai sē sab tō tōrē hau.
livest, and whatever mine is that all to-be-sure thine-even is-to-thee.
 Ham^hnhī-kē uchit hai ke khusī machāwī āu ānand
Us-to proper is that merriment we-may-raise and rejoicing
 karī; kāhe-ke, tōr ī bhāī mar gelau-hal, jilau
we-may-make; because, thy this brother dead(-for-thee)¹ became, alive
 hai; bhūlal-gelau-bal, mil^hlau hai.
is(-for-thee); had-been-lost(-for-thee), found is(-for-thee).'

The next specimen is also from Gaya. The remarks prefixed to the preceding specimen apply also to this. The subject is a folk-tale.

¹ These terminations are *au*, not *ai* because it is *thy* brother who was dead, etc.

[No. 19.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAGAHÍ DIALECT.

(GAYA DISTRICT.)

SPECIMEN II.

कोई जंगल में एगो सायु रह हवन, उन का नीरो एगो नाजा मुठागे
 मुठागे जा पहुँचवन, आउ सायु के देख के पावों ठागके वरु गेवन। सायु उनका
 पीआसठ जान के थोड़ा ऐसन जंगल के खुन प्याए ठा देठबोन, आउ पानी पीठा
 देठबोन। नाजा प्या के आउ पानी पी के बहुत प्युस मेठन, आउ गूढा हवा में थोड़े
 देन वैठठा से थकैनी बोकठ गेठवन। एव नाजा सायु जी से हाथ जोड़ के पुष्पवन के
 महानाज हमना कुछ सोप्यावन के वाग कहों के जेकना से हमन कठेआन होए।
 सायु जी वोठवन के ई यानी वाग के इआद नय, पहिठा ई के बनाएन सानी के
 नान हन हम जपना, दुसन ई के सब जीव पन दैया नयना, तीसन ई के अनकन
 युक्त के छना कनना, आउ यउठा ई के कनी कोरे वाग के घनदुठ ना कनना। ई यानी
 वाग के जे केउ सावन कन है ओकना पन मजबान सदा प्युस रह हथ आउ अदुग में
 ओकना वैकुण्ठ मोठ है। एकना सेबाए एक वाग नाजा ठोग के आउ नी है। उ ई
 है के बेआत्र में पकका रहे के यही। कनी केकनी प्यागोन से केकनी वोगाड़े रथा
 वनावे के ना यही। ई सब वाग नाजा सुन के सायु जी के पावों पन गीन पनवन
 आउ कहवन के हमना गुं अपन येठा वना ठ। एव सायु जी कहवन के जा गुं
 बेआत्र से नाज कन ग। बेआत्र से नाज कनना जंगल में वैठ के नपसेआ कनना
 से नी वेस है। एगना में नाजा के सीपाली पगुकी नाजा के प्योजगे प्योजगे हुआ
 पहुँच गेवन। एव सायु जी के पनवान कन के नाजा अपन गाँव में धुन ऐठन॥

[No. 19.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kōi jaṅgal-mē ēgō sādhu raha-halan. Unkā bhīrī ēgō Rājā
A-certain forest-in one saint used-to-live. Him near one king
 bhulātē-bhulātē jā-pahūch^hlan āu sādhu-kē dēkh-ke pāṭh lāg-ke baith-gēlan.
losing-(his)-way went-up-to and saint seeing (his)-feet touching sat-down.
 Sādhu unkā piāsal jān-ke thōrā-aisan jaṅgal-kē phar khāe-lā del^hthin,
The-saint him thirsty knowing a-little-like forest-of fruit to-eat gave,
 āu pānī pilā del^hthin. Rājā khā-ke āu pānī pī-ke bahut khus
and water to-drink gave. The-king eating and water drinking very glad
 bhēlan, āu ṭhandbā hawā-mē thōrē bēṛ baith^hlā-sē thakainī
became, and cool air-in some time-(for) sitting-by weariness
 nikal-gelain. Tab Rājā sādhu-jī-sē hāth jōr-ke puchh^hlan
went-out (was-removed). Then the-king the-saint-to hand clasping asked
 ke, 'Mahārāj! ham^hrā kuchh sikhāwan-ke bāt kahī, ke jek^hrā-sē hamar
that, 'O-great-king! me some advice-of things say, that which-by my
 kaleān hōy.' Sādhu-jī bol^hlan ke, 'ī chārō bāt-ke iād rakhā.
welfare may-be.' The-saint spoke that, 'these four things memory keep.
 Pahilā ī ke, Narāyan sāmī-ke nām har dam jap^hnā.
The-first this that, God lord-of name every moment should-be-muttered.
 Dūsar ī ke, sab jiu par dayā rakh^hnā. Tīsar ī
The-second this that, all lives on compassion should-be-kept. The-third this
 ke, an-kar chūk-ke chhamā kar^hnā. Āu chauṭhā ī ke, kabhī
that, others mistake-of mercy is-to-be-made. And the-fourth this that, ever
 kōi bāt-ke ghamand nā-kar^hnā. Ī chārō bāt-kē jē-keu sādhan-
any thing-of pride not-to-be-made. These four things who-ever brings-
 kara-hai, ok^hrā par Bhag^hwān sadā khus raha-hath. Āu ant-mē
into-practice, him on God always pleased is. And the-end-in
 ok^hrā baikunṭh mila-hai. Ek^hrā sewāy ēk bāt rājā-lōg-kē āu bhī hai.
him Heaven is-given. This besides one thing kings-for more also is.
 Ū ī hai ke, neāw-mē pakkā rahe-kē chāhī. Kabhī kek^hrō
That this is that, justice-in firm to-remain is-proper. Ever anybody-of

khâtir sê kek'rô bigāre yā banāwe-kē nā chāhī.' I sab
favour for anybody-of to-unmake or to-make not is-proper. These all
 bāt Rājā sun-ke sādḥū-jī-ke pāo-par gir-par'lan, āu kah'lan ke.
things the-king hearing the-saint-of feet-on fell-down, and said that,
 'ham'rā tū apan chēlā banā-lā.' Tab sādḥū-jī kah'lan ke, 'jā
'me thou thine-own disciple make.' Then the-saint said that, 'go
 tū, neāw-sē rāj-kāra-gā. Neāw-sē rāj-kar'nā, jāngal-mē
thou, justice-with govern. Justice-with it-is-proper-to-rule, forest-in
 baith-ke tapaseā-kar'nā-sē bhī bēs hai.' Et'nā-mē Rājā-ke
sitting to-practise-austerities-than even better is. In-the-meantime the-king-of
 sipāhī patukī Rājā-kē khōj'tē-khōj'tē huā pahūch-gēlan. Tab sādḥū-jī-kē
sepoys followers the-king-for searching there arrived. Then the-saint-to
 par'nām-kar-ke Rājā apan gāw-mē ghur-ailan.
bowing-down the-king his-own village-into returned.

FREE TRANSLATION OF THE FOREGOING.

In a certain forest there dwelt a saint. One day a king lost his way and approached him. When the king saw him he paid him reverence and sat down. The saint seeing that he was thirsty gave him some wild fruit to eat and some water to drink. When he ate the fruit and drank the water, the king became glad in heart, and, after sitting for a short time in the cool air, his weariness left him. Then reverently clasping his hands before the holy man he said to him, 'Reverend Sir, deign to tell me some words of advice, by which my welfare may be assured.' The saint replied, 'Keep in thy remembrance these four things: First, to ever keep repeating the name of God; Second, to show compassion to all living creatures; Third, to be tolerant to the errors of others; and Fourthly, never to be vain-glorious for any cause. He who practiseth these four things, with him God is well-pleased, and, in the end, he findeth eternal bliss. Besides these, there is one thing more to be observed by kings, and it is this:—Ever remain firm in justice, and never promote or degrade anyone out of partiality.' When the king had made an end of hearing these words, he fell at the feet of the holy man crying, 'Take thou me as thy disciple.' But the saint in answer said, 'Go thou, and rule thy kingdom justly. To rule with justice is better than sitting in the forest and practising austerities.' In the meantime, the soldiers and followers of the king, who had been seeking him, arrived, and the king bowed down before the saint and returned to his own village.

The dialect of the Patna District is practically the same as that of Gaya. It is not however so pure, being influenced, on the one hand, by the Musalmān element of the City of Patna, and, on the other hand, by the Maithilī spoken north of the Ganges in the Mozaffarpur District.

To the first may be attributed the use of the genitive postposition *kērā*, with a feminine *kēri*, instead of *kēr* which is an obvious imitation of the Urdū *kā*, feminine *kī*. We may also, in the same connexion note a common form of the third person singular of the Past tense, ending in *is*; thus, *dēkhis*, which is used by Musalmāns, as it is across the Ganges, and which is borrowed from the language current in Oudh.

To the influence of Maithilī may be attributed the use of the word *gelain*, he went, in the first of the two following specimens.

The first specimen from Patna is a little scene in a zamindārī cutchery. In which a peon, named Gūhan Singh, brings a complaint against a tenant named Jag Mohan Singh. It is printed in facsimile, exactly as it was written, thus giving an example of Kaithī hand-writing as current in Patna.

[No. 20.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Gūhan Siñh,—Ē Gumāstā-jī, ap^{ne}-sē ham kā kahī ? Jag-Mōhan Siñh,
Gūhan Siñh,—O Agent-sir, you-to I what may-say ? Jag-Mōhan Singh,
 Mōhan Rāy Gaṅgā Lāl āur Pōkhan-ke khēt-ke pānī kāt-ke appan khēt-
Mōhan Rāy Gaṅgā Lāl and Pōkhan-of field-of water having-cut his-own field-
mē lē-gēlan. Sē hiahī sām^{ne} hathū. Pūchh-lēhun. Ū-par gārārī bhī
in took-away. He here before is(-for-you.) Ask-(him). That-on bund also
bādh-del^{thī}, āur nich^{lā} khēt sabh paṭā-lel^{thī}. Ab pānī āwe-kē daur
he-constructed, and lower fields all levelled. Now water coming-for way
na-hai. Ūpar-kā¹ sabh khētē ṭār hō-gelai.
not-is. Up-of all fields barren become-have.

Gumāstā—Jag-Mōhan Siñh, ī kā bāt hai ?
The-Agent—Jag-Mōhan Singh, this what thing is ?

Jag-Mōhan Siñh,—Gūhan-Siñh-sē ēk chilim gājā-lā jhag^{ra}
Jag-Mōhan Singh,—Gūhan-Singh-with one pipe-bowl (-of) gājā-for quarrel
hō-gēl-hal, ap^{ne} chal-ke dēkh-lā. Ham kahā gārārī bādh^{li}-hē ? Gārārī
has-become, yourself going see. I where bund have-constructed ? Bund
bādh-ke tō Bhat^{nī} Kahārin sabh pānī lē-gelain.²
having-constructed to-be-sure Bhat^{nī} water-bearer's-wife all water took-away.

Gumāstā.—Gūhan Siñh ehalā ; khēt tō dek^{lāwā}.
The-Agent.—Gūhan Singh come-along ; the-field now show (me).

The next specimen also comes from Patna, and is a village folksong describing how a young wife rebels against the harsh language of her mother-in-law. As it is in verse, the vowel *a* which is at the end of every word, but which is not pronounced in prose, is here fully pronounced. So also, the silent *a* in the middle of a word, which, in prose, is written as a small ^a above the line. Hence, in both these cases, the *a* will be found fully written in the lines below. As in the case of the last specimen, it is printed in facsimile.

¹ Note the force of *hathū*, instead of *hathī*.

² *kā* is an oblique form of *ke*, borrowed from Bhojpuri.

³ This is a Maithili form.

[No. 21.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

SPECIMEN II.

जव हम गँठूँ साहू ठड़िका मपोचय।

कि नयठ १२६० गँठूँ गँठूँ वगिआ १७-११

अव हम गँठूँ साहू गुण गुणदिमा

कि अव गा १७५० गँठूँ वगिआ १७-११

र२ वग १७५० साहू दुई वग १७५०

कि लसो चयों गँठूँ होदिआ १७-११

[No. 21.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Jaba hama rahalũ, Sāsũ, laṛikā abodhawā,
When I was, O mother-in-law, a-girl without-sense,

Ki taba-lē sahalũ tōhara batiā-rē-nā!
That so-long I-brooked thy words!

Aba hama bhēlũ, Sāsũ, tarunī juaniā.
Now I have-become, O mother-in-law, tender youthful.

Ki aba nā sahabō tōhara batiā-rē-nā!
That now not I-will-bear thy words!

Ēka bēri sahabō, Sāsũ, dūi bēri sahabō.
One time I-will-bear, O mother-in-law, two times I-will-bear.

Ki tisarē dharabō tōhara jhōṭiā-rē-nā!
That the-third-time I-will-catch-hold-of thy hair-topknot!

Magahī is also spoken by 150,060 people in the north-east of the Palamau District where it borders on Gaya and Hazaribagh. The following is a specimen. It is printed (as written) in the Dēva-nāgarī character:—

[No. 22.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(PALAMAU DISTRICT.)

हे भाई हम का कहियो । भूठ डर के मारे अइसन डरइत हली कि जेकर हाल हम न कह सकि-
यो । का भेल कि कलह जब हम सब पहार के किनारे किनारे बजार से अवइत हली तब पहार के उपरे
बाघ बहुत जोर से गरजइत हल । हमनी सब ढेर आदमी हली कुछ डर न लगल । लेकिन आज ओही
रास्ता से हम अपन मामा के गाँव में ठीक दू पहर के बेर अकेले गेली हल, जब पहार के जरी तर नदी
आरा पहुँचली हेअ तब एक दम बड़ा खड़बड़ाहट बन में नदी तरफ सुनली हेअ जेह से मेजाज हमर
सुध में न रहल । हम बुझली कि बाघ आएल और हमरा के धएलक । हमर हाथ में तरवार
हल लेकिन अवसर न मिलल कि मेआन से बाहर निकाली । करेजा थरथराए लगल, डर के मारे हम
कठुआ गेली । बाघ के बिना देखले बघचेड़ी लग गेल । लेकिन थोरे ढेर के बाद जब हम ओने देखली
तो का देखली कि एक बूढ़ा सौँताल नदी के पानी जे पहार के उपरे से गिरइत हल मकरी
मारे के बन्हइत हलै । उहाँ से जे पथर नीचे बिगइत हलै, सई बीसो हाथ नीचे खड़बड़ाइते
अवइत हलई । जब ई देखली तब जीव में साहस भेल । हम अपने से ई बात खेआल कर के अपन
साहस पर हसइत हो ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(PALAMAU DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Hē bhāī, ham kā kahiyō. Jhūṭh ḍar-ke-mārē aisan ḍaraīt
O brother, I what may-say-(to-you). False fear-through so afraid
 halī ki jēkar hāl ham na kah sakiyō.
I-was that of-which the-account I not say can-(to-you).

Kā bhēl ki kalh jab ham sab pahār-ke kinārē-kinārē
What was that yesterday when we all the-hill-of side-by-side
 bajār-sē awaīt halī tab pahār-ke up'rē bāgh bahut jōr-sē
the-market-from coming were then the-hill-of on a-tiger great force-with
 gar'jaīt hal. Ham'nī sab dhēr ād'mī halī kuchh ḍar na lagal, lēkin
roaring was. We all many men were any fear not was-felt, but
 āj ōhī rāstā-sē ham apan māmā-ke gāo-mē ṭhik
to-day that-very way-by I my-own maternal-uncle-of village-in just
 dū-pahar-ke bēṛ akēlē gēl-hal. Jab pahār-ke jarī tar nadī-ārā
noon-of at-the-time alone had-gone. When the-hill-of foot below the-river-bank
 pahūch'li-hēa, tab ēk-dam barā khar'barāhaṭ ban-mē nadi taraph
I-reached, then all-at-once great crash the-forest-in the-river toward
 sun'li-hēa, jeh-sē mijāj hamar sudh-mē na rahal. Ham bujh'li
I-heard, whereby temper my proper-state-in not remained. I thought
 ki bāgh āel aur ham'rā-kē dhaelak. Hamar hāth-mē tar'wār hal.
that the-tiger came and me caught. My hand-in a-sword was.
 Lēkin aw'sar na milal ki mēān-sē bāhar nikāli.
But opportunity not was-got-by-me that sheath-out-of outside I-may-take-(it)-out.
 Karējā thar'tharāē lagal, ḍar-ke-mārē ham kaṭhuā-gēli.
The-heart to-tremble began, fear-through I like-a-wooden-block-became.
 Bāgh-kē binā dekh'lē bagh-chēri lag-gēl. Lēkin thōrē dēr-ke
The-tiger without seeing motionlessness seized (me). But little while-of
 bād jab ham ōne dekh'li tō kā dekh'li, ki ēk būrhā Saūtāl
after when I that-side saw then what I-saw, that one old Santal
 nadī-ke pānī jē pahār ke up'rē-sē giraīt-hal machh'rī māre-kē
the-river-of water which the-hill of top-from falling-was fish killing-for
 banhaīt halai. Uhā sē jē pathar nichē bigaīt halai sēi
damming was. There from what stones downward throwing he-was those-very

bisō	hāth	nīchē	khap̄barāitē	awaīt	halai.	Jab	i
<i>scores-of</i>	<i>cubits</i>	<i>downwards</i>	<i>crashing</i>	<i>coming</i>	<i>were.</i>	<i>When</i>	<i>this</i>
dekh ^{li}	tab	jīw-mē	sāhas	bhēl.	Ham	ap ^{ne} -sē	i
<i>I-saw</i>	<i>then</i>	<i>mind-in</i>	<i>courage</i>	<i>become.</i>	<i>I</i>	<i>in-my-own-mind</i>	<i>this</i>
kheāl-kar-ke	apan	sāhas	par	hasaīt-hi.			<i>thing</i>
<i>thinking</i>	<i>my-own</i>	<i>courage</i>	<i>on</i>	<i>am-laughing.</i>			

Magahī is also spoken in the western portion of South-Gangetic Monghyr and in a small tract in the South-West corner of Bhagalpur. The language is the same as that spoken in Patna and Gayā, and it is quite unnecessary to give examples. Along the banks of the Ganges some Maithilī forms have intruded, but they are easily recognised.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language, Part VI. South-Maithil-Māgadhi Dialect, of South Munger and the Bārḥ Subdivision of Patna.* Calcutta, 1886.

Ascending the plateau to the South and South-East of Gaya, we come to the District of Hazaribagh. Here, also, the language is the same as that of Gaya, and further examples are unnecessary. No monograph has been written regarding the Aryan Dialect spoken in this District. It will, of course, be understood that there are Dravidian and Muṇḍā tribes in the District who speak their own languages, which will be treated of in the proper place.

West of Hazaribagh, lies the District of Palamau, on the Eastern border of which, as already shown, Magahī is also spoken. On the South, Hazaribagh is separated from the Chota Nagpur plateau of the District of Ranchi by the valley of the Damuda and its affluents. The dialect of this latter plateau is not Magahī, but is a form of Bhojpuri, although in the North of the area Magahī is spoken by 20,141 settlers who have immigrated from Hazaribagh. We may, therefore, state as general facts, that, of the two plateaux in the Chota Nagpur Division, the Aryan language of the Northern, or Hazaribagh, plateau, is Magahī, and that of the Southern, or Ranchi, plateau, a form of Bhojpuri.

On the East of Hazaribagh, we drop down from the plateau into the Southern portion of the Sonthal Parganas and the North of the District of Manbhum. Bengali is the language of that portion of the Sonthal Parganas which adjoins Hazaribagh, and of the whole of the District of Manbhum. The latter District runs down the East side of the District of Ranchi, and both are bounded on the South by the District of Singhbhum, including the two Native States of Sarai Kala and Kharsawan. These also are below the Ranchi plateau, so also are the five Parganas of Silli, Bundu, Rahe, Baranda, and Tamar, which belong to Ranchi, and are situated in the extreme East of that District, bordering on Manbhum.

Manbhum is a Bengali-speaking District, and the same language is spoken in that part of Singhbhum, known as Dhalbhum, which is South of Manbhum. The State of Sarai Kala consists of two portions, an Eastern and a Western. In the Eastern, both Bengali and Oṛiyā are spoken by different nationalities. In the rest of Singhbhum, in the State of Kharsawan, and in the Western portion of the State of Sarai Kalā, the main language is Oṛiyā.

In all these sub-plateau tracts, however, there is a strong element speaking, not the main language of the locality, but some form of Magahī. We find pure Magahī spoken in the Chakradharpur Thana in the North of Singhbhum, just below the plateau, and also in the States of Sarai Kala and Kharsawan. So also, in Manbhum, and, again in Kharsawan, we find a corrupt Magahī spoken principally by Kurmīs, which, among other names, is usually called Kurmāli, a form of speech which we shall deal with presently. In the same District pure Magahī is spoken locally by some of the higher castes. In the five sub-plateau Parganas of Ranchi, besides the non-Aryan Muṇḍārī, there are spoken both Bengali and a dialect of Magahī, locally known as Pāch Parganiā or Tamariā, which more nearly approaches the pure form of the language, and which is not so much mixed with Bengali as the dialect of the Manbhum Kurmīs. To conclude, as will be shortly explained, the same corrupt Bengali-Magahī language is also spoken in the South-East of the Hazaribagh District, on the border of Manbhum, in the thānās of Gola and Kashmar, and in a part of the Thana of Ramgarh, and, it may be added, in the distant District of Malda. All this will be subsequently dealt with. Suffice it to say that, at present, the Ranchi plateau is surrounded on three sides by a belt of speaker of Magahī, on the North and South, in its pure form, and on the East, mainly in a form corrupted by the neighbouring Bengali.

It must be noted that in this belt, Magahī is not the language of any locality. It is essentially a tribal language. In Manbhum, speakers of Kurmāli live side by side with speakers of Bengali, and in Singhbhum and its Native States, side by side with speakers of Oṛiyā, or, in the case of Eastern Sarai Kala, with some speakers of Oṛiyā, and with other speakers of Bengali.

This state of affairs is illustrated in the accompanying map.

The following tables show the relative importance of the various Aryan languages in these bilingual Districts :—

HAZARIBAGH.

	NUMBER OF SPEAKERS.
Magahī	1,069,000
Kurmāli	7,333
Muṇḍā and Dravidian Languages	87,550
Other Languages	438
TOTAL	1,164,321

MANBHUM.

Bengali including Kharīā Thār	907,690
Kurmāli and Magahī ¹	111,100
Muṇḍā and Dravidian Languages	171,727
Other Languages	2,811
TOTAL	1,193,328

¹ Pure Magahī is spoken by Zamīndārs and Magahiyā Brāhmins of Jharīa, Katras, and Nowagarh, but separate figures are not available.

Aryan Languages and Dialects spoken in East Chota Nagpur.

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Bihari (Magahi)

Area in which Magahi (Pach Pargana) is the language, but in which Bengali (Sarakhi) is also spoken

Bihari (Nagpuria Bhojpuri)

Area in which Bhojpuri (Nagpuria) is the main language, but in which Bengali (Sarakhi) is also spoken

Bengali

Area in which Bengali is the main language, but in which Magahi and Oriya are also spoken.

Area in which Bengali is the main language, but in which Magahi (including Kurmali) is also spoken

Oriya

Area in which Oriya is the main language, but in which Magahi is also spoken

RANCHI.

Magahī	20,141	
Pāch Parganiā	8,000	
Nagpuriā Bhojpuri	297,585	
Bengali	54,860	(principally spoken by Jains).
Mundā and Dravidian Languages	731,946	
Other Languages	16,353	
TOTAL	1,128,885	

SINGHBHUM.

Magahī	25,867	
Bengali	106,686	(in Dhalbhum).
Oṛiyā	114,402	
Mundā and Dravidian Languages	297,878	
Other Languages	655	
TOTAL	545,488	

SARAI KALA.

Magahī	34,815	
Bengali	4,115	(immigrants from Dhalbhum).
Oṛiyā	21,219	
Mundā Languages	33,690	
TOTAL	93,839	

KHARSAWAN.

Magahī	987	
Kuṛmālī	2,957	
Oṛiyā	8,867	
Mundā Languages	22,659	
TOTAL	35,470	

Before dealing with Kuṛmālī, I shall describe the purer form of Magahī, which is current South of the Ranchi Plateau. The two following specimens come from Singhbhum, and may be taken to represent the Magahī of that District, and of Sarai Kala and Kharsawan. It will be seen that it is practically the same as that of Gaya and Hazaribagh. There is some carelessness shown in the use of the oblique genitive, as in *ōkar* for *ok'rā* in the first line of the first specimen, but no other peculiarity is presented. The first specimen is a short passage from the Parable of the Prodigal Son. It is quite unnecessary to give the whole, or to give an interlinear translation. The second specimen is a little fable. Here an interlinear translation has been given.

[No. 23.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(SINGHBHUM DISTRICT.)

SPECIMEN I.

कोई अदमी के दू बेटा हलइ। ओकर में से कोटका अपन बाप से कहलइ कि ए बाप धन-दौलत के जे हमर बखरा होव हइ से हमरा दे दे। तब ऊ अपन धन-दौलत बाँट देलइ। ढेर दिन नइ बितलइ कि कोटका बेटा सब जमा करलइ अवर दूर देश चल गेलइ अवर ऊ हुआँ धन-दौलत लुचइ में उड़ा देलइ। अवर जब ऊ सब उड़ा चुकलइ तब हुआँ बड़ी अकाल पड़लइ अवर ओकर दुख होवे सुरू होलइ। अवरउ ऊ देश के एक अदमी के इहाँ जा के रहे लगलइ। अवर ऊ ओकरा सूअर चरावे ला अपन खेत में पेटैलइ। अवर ऊ सुअरवन के खाल छिलकवन से अपन पेट भरे खोजलइ। से उ ओकरा कोउ नइ देलथीन। तब ओकर हीश भेलइ अवर ऊ कहलइ कि हमर बाप के केतना मजूरा के खा के भी उब्र हइ, अवर हम भूखे मर ही। हम उठव अवर अपन बाप भीरी जैवइ, अवर ओकरा कहवइ बप्पा परमेश्वर भीरी अवर तीर भीरू पाप करली हें। अब हम तीर बेटा कहावे लाइक नखी। हमरा तीर मजुरवन में से एक मजूर निअर रख ॥

TRANSLITERATION.

Kōi ad'mi kē dū bēṭā halaī. Ōkar-mē-sē chhoṭ'kā apan bāp-sē kah'laī ki, 'ē bāp, dhan-daulat ke jē hamar bakh'rā hōwa haī sē ham'rā dē dē.' Tab ū apan dhan-daulat bāṭṭ delai. Dher din naī bit'laī k' chhoṭ'kā bēṭā sab jamā kar'laī awar dūr dēs chal gelaī. Awar ū huā dhan-daulat luchi-mē uṛā delai. Awar jab ū sab uṛā chuk'laī tab huā baṛi akāl par'laī, awar ōkar dukkh hōwe surū holaī. Awar-ū ū dēs-ke ēk ad'mi-ke ihā jā-ke rahe lag'laī. Awar ū ok'rā sūar charāwe-lā apan khet-mē peṭhailaī. Awar ū suar'wan-ke khāl chhilak'wan sē apan peṭ bhare khoj'laī. Sē-ū ok'rā keu naī del'thīn. Tab ōkar hōs bhelaī, awar ū kah'laī ki, 'hamar bāp kē ket'nā majūrā-kē khā ke bhī ubra haī, awar ham bhūkhe mara hī. Ham uṭhab awar apan bāp bhīri jaibaī, awar ok'rā kah'baī, "bappā Paramēśar bhīri awar tōr bhīrū pāp kar'li hē; ab ham tōr bēṭā kabāwe laīk nakhi, ham'rā tōr majur'wan-mē-sē ēk majūr niar rakh."'

[No. 24.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(SINGHBHUM DISTRICT.)

SPECIMEN II.

A FABLE.

एगो सूम अपन सब धन-सम्पत् बेच के सोना किनलइ, अवर ओकरा ऊ गला के ईटा नियर बना के धरती में गाड़ के रोज ओकर पहरा दे हलइ। ओकर कोई पड़ोसिया ई भेद अटकर से बूझे पड़लइ, अवर ओकर घर सुन्ना पा के गड़ल सोनवा निकाल लेलइ। केतना रोज पीछे ऊ सूम ऊ ठाँव कोड़लइ। अवर खाली देख के रोए लगलइ। ओकर रोआई सुन के ओकर दोस्त मोहीम अइलथीन अवर ओकरा बुझा के कहे लगलथीन, ए-भाई, तू काहे खातिर सोच है। जब लग सोनवा तोर पास हलउ, तब लग तू ओकर पहरादार छोड़ अवर कुछ तो नइ हले। एइ से तू ऊ गड़हा-ठोमें एगो पथर रख ले अवर ओकरे भुलाएल सोनवा बुझ लेहीं।

जे अदमी अपन धन के केकरो दुख विपद में नइ लगाव हइ, अवर न अपन जीव में खा हइ, ओकर धन अकारघ हइ, अवर ऊ धन अइसने उड़ जा हइ ॥

TRANSLITERATION AND TRANSLATION.

Egō sūm apan sab dhan-sampat bēch-ke sōnā kin^alaī, awar
A-certain miser his-own all wealth-property having-sold gold bought, and
 ok^arā ū galā-ke īṭā niyar banā-ke dhar^atī-mē gār-ke
it he having-melted a-brick like having-made the-ground-in having-buried
 rōj ōkar pah^arā dē-halaī. Ōkar kōī paṛosiyā ī bhēd
(every)-day of-it guarding used-to-give. Of-him a-certain neighbour this secret
 at^akar-sē bujhe paīlaī, awar ōkar ghar sunnā pā-ke gaṛal son^awā
guess-by to-discover got, and his house empty having-found the-buried gold
 nikāl lelaī. Ket^anā rōj pīchhē ū sūm ū ṭhāw koṛ^alaī awar khālī
having-extracted took. Some days after that miser that place dug and empty
 dēkh-ke rōe lag^alaī. Ōkar rōāī sun-ke ōkar dōst-mōhim aī^athīn,
having-seen to-weep began. His weeping having-heard his friends came,
 awar ok^arā bujhā-ke kahe lagal^athīn, 'ē bhāī, tū kāhe khātīr sōcha-hē?
and him having-advised to-say began, 'O brother, thou what for art-grieving?
 Jab-lag son^awā tōr pās balaū tab-lag tū ōkar pah^arādār chhōṛ
As-long-as the-gold of-thee near was-(to-thee), so-long thou of-it a-watchman except
 awar kuchh tō naī halē. Ēi-sē tū ū gaṛhā-ṭhō-mē egō pathar
other anything indeed not wast. This-from thou that hole-indeed-in a stone
 rakh-lē, awar ok^arē bhulāel son^awā bujh-lēhī.
place-for-thyself, and it-indeed the-lost gold imagine.'

Jē ad'mī apan dhan-kē kek'ro dukh bipad-mē nāī lagāwa-hāī,
What man his-own wealth anyone's grief affliction-in not does-apply,
 awar na apan jīw-mē khā-hāī, ōkar dhan akārath hāī, awar ū dhan
and not his-own life-in does-eat, his wealth useless is, and that wealth
 āīsanē ur-jā-hāī.
in-this-very-way flies-away.

FREE TRANSLATION OF THE FOREGOING.

A certain miser sold all that he had, and bought some gold, which he melted and fashioned into a brick. He then buried it in the ground, and kept watch over it day-by-day. One of his neighbours guessed the secret, and, finding his house one day vacant, took out the gold and carried it off. Some days after, the miser dug the place up, and, finding nothing there, began to cry. His friends hearing his lamentations came to him, and began to console him, saying 'brother, why art thou grieving? As long as the gold was with thee thou wast nothing but its watchman; now, therefore, put a stone into the same hole, and imagine it to be thy lost gold.'

The riches of a man who neither uses them for the calamities or distresses of others, nor enjoys them himself, are of no use, and fly away just like the miser's gold.

EASTERN MAGAHĪ.

It has been already pointed out that in the localities where Bihārī meets Bengali, we find one of two conditions in existence. North of the Ganges, as a rule, the two languages gradually merge into each other, and we notice an intermediate dialect, such as, for instance, the Siripurīā of Eastern Purnea, which it is difficult to define either as the one or as the other language. The District of Malda presents an exception, for, here, we see two, and even three, nationalities living side by side, each adhering to its own form of speech. Thus, in one and the same village, there will be found speakers of Bihārī, Santālī, and Bengali, according to the respective origins of the speakers.

South of the Ganges, we come upon the same state of affairs as in Malda. For instance, as has already been shown,¹ there is a tract in the Deogarh Sub-division of the Sonthal Parganas, in which both Maithilī and Bengali, besides various Muṇḍā languages, are spoken side by side, without uniting into one general, composite speech. Going further south into Manbhum, we find that Bengali extends on the west up to the foot of the Ranchi and the Hazaribagh Plateaux. There it suddenly stops, face to face with the various forms of Bihārī which compose the Aryan speech of the highlands of Chota Nagpur.

There are, however, emigrants from these highlands into the Bengali-speaking area. These have retained their own language, though, as could only be expected of a small people living for generations in contact with a great people, they have not resisted the temptation of borrowing words and grammatical forms from those amongst whom they live. The result is a kind of mixed dialect essentially Bihārī in its nature, but with a curious Bengali colouring. It is the same with the speakers of Bihārī in Malda. It must be remembered that in each case, the dialect is not a local one. It is not, as in the case of Siripurīā, the language of a border tract between a country whose language is Bengali, and a country whose language is Bihārī. In each case this dialect is the language of a strange people in a strange land. All round them, and usually in a great majority, live the true people of the country, who speak a Bengali of considerable purity, and quite distinct from the mixed Bihārī spoken by these immigrants.²

In Manbhum this language is principally spoken by people of the Kurmī caste, who are numerous in the Districts of Chota Nagpur, and in the Orissa Tributary State of Mayurbhanja. They are an aboriginal tribe of Dravidian stock and should be distinguished from the Kurmīs of Bihar who spell their name differently, with a smooth,

¹ *Vide ante*, p. 95.

² To avoid misapprehension, I wish it to be clearly understood that the above remarks are in no way to be taken as deciding any ethnological problems, and that in talking of the Bengali speakers as the true people of the country, I do not mean that they necessarily are the autochthones of Manbhum. I am simply writing from the point of view of actual existing linguistic facts, and, from that point of view, Bengali speakers are, amongst the speakers of Aryan languages, the people who are in possession of the district at the present day.

instead of a hard, r.¹ The two quite distinct tribes have been mixed up in the Census, but as their habitats are also distinct, the following figures may be taken as showing with considerable accuracy the number of Kurmīs in the area under consideration :—

Name of District or State.	Number of Kurmīs.
Manbhum	226,034
Hazaribagh	71,065
Ranchi and Palaman	60,382
Singbhum	12,400
Orissa Tributary States	39,989
Chota Nagpur Tributary States	27,944
TOTAL	437,814

These Kurmīs do not all speak corrupted Bihārī. Many of them speak Bengali and Oṛiyā. On the other hand, in Manbhum, it is not confined to this one caste, but is also spoken by people of other tribes. The same dialect is spoken by aborigines in the Chhattisgarh Feudatory State of Bamra, where it is known as Sadrī Kōl. In the Orissa Tributary States, the Kurmīs nearly all talk Bengali, although living in an Oṛiyā-speaking country, and only very few have been returned as speaking the mixed dialect. It will thus be understood that the figures for the people speaking it will not agree with those given above for the tribe. The corrupted dialect has been returned under various names, but in every case it is essentially the same form of speech. The following table shows the number of its speakers, and the name under which, in each case, it was returned :—

Name of District or State.	Name under which originally returned.	Number of speakers.
Manbhum ²	Magahī, Magahiā, Korthā, Kurmāli Thār, Khatṭā, or Khatṭāhī.	111,100
Kharsawan State	Kurmāli	2,957
Hazaribagh	Bengali	7,333
Ranchi	Pāch Parganiā or Tamariā	8,000
Bamra State	Sadrī Kōl	4,194
Mayurbhanja State	Kurmāli	280
Malda	Hindī	180,000
	TOTAL	313,864

¹ See Journal of the Asiatic Society of Bengal, Vol. lxvii, 1898, Part III, pp. 110 and ff.

² These figures, however, include speakers of pure Magahī, who are Zamindars and Magahiya Brāhmins of Jharis, Kairas, and Nawagarh. Separate figures for these are not available. The original figures received from Manbhum were 120,798, but these include some 9,700 speakers of the Karmāli dialect of Santālī, which is quite distinct.

It will be most convenient to call this form of speech 'Eastern Magahī' for none of the local names applies sufficiently to all the speakers.

In Manbhum and Kharsawan this corrupt Magahī is spoken principally by Kurmīs, and is locally known as Kurmāli Thār. The word 'Thār' means literally fashion, and the name means the Aryan language as spoken in the Kurmāli fashion. It is also known as Korṭhā, or, in the north-west of Manbhum as Khaṭṭā, or, in the west of the same district, as Khaṭṭāhī. It is spoken all over the district, but most generally in the west and south-west. It is, in Manbhum, written in the Bengali character, and this has led to its having been described by some as a dialect of that language.

The following are the principal peculiarities of the dialect, as exhibited in the specimens received from Manbhum:—

Pronunciation.—A long *ō* becomes *a* (pronounced in the Bengali fashion like the *o* in 'hot') thus for *lōkēr*, of a man, we find *lakēr*; for *ō-kar* of him, (a Bihārī form), *a-kar*; we find in the same sentence both *gōr^okhiyā* and *gar^okhiyā*, a shepherd; for *kōna*, anything, we have *kanha*; for *mōr*, my, and *tōr*, thy, *mar* and *tar*; and for *bhōj*, a feast, *bhaj*. So many others. The word *chhōṭō* (for *chhōṭa* in standard Bengali) is, however, pronounced *chhuṭu*.

An *i* or *e* is apt to change a preceding *a* to *e*. Thus Bengali *kahilek*, he said, becomes *kehalāk*; *kahi-ke*, having said, *kehi-ke*; *besi-ke* having sat, for *basi-ke*; *kerlē āhā*, I have done; *keri-ke*, having done; *kh^eenē*, at a time. So also *maḍdhē* for *madhyē*, in.

In the word *hichhā*, for *ichchā*, a wish, *h* has been prefixed.

Nouns.—The pleonastic suffix, *ṭā*, *ṭāi* or *ṭāy* is very common. Sometimes, it has the force of the English definite article. Thus *chhāwā-ṭā*, the child; *bēṭā-ṭāy*, the son. Its genitive case is *ṭek*, as in *gharī-ṭek bādē*, after a space of twenty minutes. Here it gives the sense of 'about.'

The syllable *ek* is added in the sense of the English indefinite article. Thus, *thar-ek*, a little. *Ek-ṭā*, is used in the same sense, as in *ek-ṭā muniś-kē dāki-ke*, having called a servant.

In the declension of nouns, the sign for the Accusative-Dative is *kē*, which belongs both to Bihārī and Bengali. Thus *bāp-kē*, to the father. The Bihārī termination *lāy* or *lāi* is also used for the Dative, as in *chārāo-lāi*, for feeding.

The Genitive has several terminations, viz.—

- (1) *ēr*. This is the regular Bengali termination, as in *lakēr*, of a man.
- (2) *ē-kar*. This occurs only in *Bhagamānē-kar*, of God.
- (3) *kar*. This is a Bihārī termination. It occurs in *daulat-kar*, of the wealth.
- (4) *kēr*. This is also Bihārī. It occurs in *muluk-kēr*, of the country; *sūar-kēr*, of the hogs; *miṭhāi-kēr*, of the sweetmeats.
- (5) *ek*. This is the commonest termination of all. It is a corruption of the Bihārī *ak*. It occurs in *dhanin-ek*, of a rich man; *bāp-ek*, of the father; *Bhagamān-ek*, of God; *muniś-ek*, of a servant. If a noun ends in *ā* there are irregularities. Thus, we have *gharī-ṭ-ek*, of about twenty minutes; *bēṭā-k*, of a son; *lā-h-ek*, of a boat (*lā*, for *nā*).

The Instrumental and Locative, are formed by adding *ē*. Thus, *bādē*, afterwards ; *ghārē*, in the house ; *hāthē*, on the hand ; *dakānē*, in the shop ; *bhūkhē*, by hunger.

The Plural is usually the same as the Singular, but in the case of human beings *gulā* is added. Thus *muniś-gulā-kē*, to the servants ; *bābu-gulā-k*, of the Bābūs.

Pronouns.—The following forms occur:—

1st Person, *māy*, I ; *ma-kē*, to me ; *mar*, my, but *hāmar pash*, near me ; *hām'rā*, we ; *hām'rā-kē*, to us ; *hām'rā-kar*, of us.

2nd Person, *tāy*, thou ; *tar*, thy, but *tak'rē*, or *tarē*, *ēsan*, like thee.

3rd Person, *ū*, he ; *a-kē*, *ak'rā-ke*, him ; *akar*, *ak'rā*, his (the latter only once, agreeing with a nominative plural).

Tēy, *sē*, he ; *tā-khē* (sic) to him ; *tā-kar*, of him. *Tāk'rē* (*hātē*), (for the reason) of that. Similarly *ek'rē* (*hātē*), (for the reason) of this ; *tārādēr*, of them.

The Relative and Correlative Pronouns are *jē*, and *sē*.

Adjectival pronouns are *ahē* and *sēi*, that, and *chē*, this. *Kea* is anyone, and *kanha* is anything.

The Verb.—Singular and Plural are, as a rule, the same.

AUXILIARY VERBS, AND VERBS SUBSTANTIVE.

PRESENT—

- (1) *āhā*, I am : (2) *āhis*, thou art ; *āhē*, *āhek*, he is. Once, as an auxiliary, *āihōk*, he is ; *nēkhē*, *nēkhekh* (sic), *nēkhat*, he is not. *Hek*, *hekek*, *hetek*, he becomes, he is going on.

PAST—

- (1) *Helaō*, I was.
(3) *Hel*, *helek*, he was.
Also, (1) *rahā*, I was.
(3) *rahē*, *rehek*, he was.

OTHER FORMS—

- Haī-ke*, having become.
Hēlēi, *heli*, on becoming.
Ak'bē keris, thou doest existing, thou existest.

FINITE VERBS.

PRESENT TENSE.

- 1st Person, *lāgaō*, I seem ; *khāṭahā*, I labour.
2nd Person, *keris*, thou doest.

IMPERATIVE.

- 1st Person, *chālē*, let us come.
2nd Person, *dē*, give thou ; respectful, *rākhē*, keep ; inferior, *pindhāohāk*, put on ; *dehāk*, give.

PRESENT DEFINITE.

Only one instance occurs, in the curious form, *khāwāis-āhē*, he is feeding.

IMPERFECT.

Only one instance, *bēche-helaō*, I was selling.

HABITUAL PAST.

Pāotāk, he (they) used to get; *pār^otāk*, he (they) used to be able.

FUTURE.

Pāyam, I shall get; *kaham*, I shall say; *kerbēi*, we shall do; *debēi*, we shall give.

PAST—

1st Person.—This occurs under three forms; viz. :—

(a) *Pāolaō*, I obtained; *keh^olaō*, I said; *khuj^olaō*, I demanded; *dekh^olaō*, I saw; *lāg^olaō*, I began; *tek^olaō*, I obstructed.

(b) *Pāolēi*, I obtained; *delēi*, I gave.

(c) *Aṭāolāhan*, I reached; *śudhāolāhan*, I enquired.

2nd Person.—Only one instance, *lāgāolē*, thou didst commence.

3rd Person.—This usually ends in *āk*, as in *keh^olāk*, he said; *delāk*, he gave; *guchāolāk*, he lost; *sirāolāk*, he finished; *rah^olāk*, he stayed; *ker^olāk*, he made; *pāolāk*, he obtained; *khāolāk*, he ate; *bāck^olāk*, he survived; *lāg^olāk*, they began; *śudhālāk*, he (they) enquired; *bujhāolāk*, he entreated; *uṛāolāk*, he wasted.

In the case of Intransitive verbs sometimes the Bihārī custom of dropping all terminations is followed, as in *gēl*, he went.

Sometimes almost pure Bengali forms are used, as in *keh^olek*, he said; *kak^olen*, he said.

PERFECT.—This is built on the Bihārī system.

1st Person.—(a) Transitive verbs, *ker^olē-āhā*, I have done; *kāṭ^olē-āhā*, I have disobeyed.

(b) Intransitive verbs, *maral-āhā*, I have died.

2nd Person.—Transitive verb, *delē-āhīs*, thou hast given.

3rd Person.—(a) Transitive verb, *ṭhān^olē-āhē*, he has considered; *ān^olē-āhē*, he has brought. Also *pāolē-āhōk*, he has got.

(b) Intransitive verb, *āol-āhek*, he has come; *gēl-āhek*, he has gone.

PLUPERFECT.—*Rākh^olē-rahē*, he appointed (a long time ago); another form is *mari rahē*, or *mari rehek*, he died (a long time ago). Before the auxiliary the final *l* of the Past Participle of an intransitive verb, becomes *r*. Thus *gēr* (for *gēl*) *rahā*, I had gone; *gēr rahē*, he had gone.

PAST CONJUNCTIVE.—The following appears to belong to this tense: *keretēlia*, (that) they might have made.

CONJUNCTIVE PARTICIPLE.—This is pure Bihārī. Thus,—*bāṭi-ke*, having divided; *lēi-ke*, having taken; *jāi-ke*, having gone; *keri-ke*, having made; *kehi-ke*, having said, and many others.

As examples of Compound Verbs, we have *dēi-delāk*, he gave; *daṛi jāi-ke*, having run, and others.

THE CONDITIONAL PARTICIPLE—*delēi*, on giving; *hēlēi*, *heli*, on becoming.

OTHER FORMS are *ghurek bēra*, the hour of returning; *khābār*, of eating.

Idiom —

The Negative is *nehi* or *niki*.

Example of a Potential Verb,—*sirāolē pār'tāk*, they used to be able to finish.

Example of an Inceptive Verb,—*kere lāg'lāk*, they began to make.

Note the form *richek*, a little, a corruption of the Bihārī *rachi-ke*, or *achik*.

The following specimens come from Manbhum, and are in the Bengali character. They may also be taken as illustrating the Kuṛmālī of Kharsāwān. They have been written down for the purposes of the Survey by Babu Sital Chandra Chatterjia, Sub-Inspector of Schools:—

[No. 25.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN I.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

এক লকের ছুটা বেটা ছালিয়া রেহেক। তারাদের মইখে ছুটু বেটাটায় অকর বাপ্কে কেহলাক্। যে বাপ্-হে হামরাকর দৌলতকর যে ময় হিঁসা পায়ম্ সে মকে দে। তখন তাকর বাপ্ আপন দৌলত বাটিকে অকর হিঁসা দেই দেলাক্। থড়েক দিন বাদে ছুটু বেটা ছাওয়াটা আপন ধন দরিব লেইকে বিদেশ গেল। সে ঠিনে যাইকে উজবক্ হইকে সভে যুচাওলাক্। যভে খরচা কেরিকে সভে শিরাওলাক্ তভে অহে মুলুককের বেড়ি আকাল হেলেক। তাক্ৰে খাতির অকর দুখ হৈলেই ক্ষেণে সেই মুলুককের এক বেড়ে ধানিনেক্ ঘারে রহলাক্। অহে ধনিটা অকরাকে টাইড়ে শূয়র চারাওলাই গোরখিয়া রাখলে-রহে। অহেলায় গরখিয়া শূয়রকের খাবার চকা খাইকে আপন পেট ভরায়েক হিঁছা কেরলাক্। বিচকম তাখে কেয় কনহ নেহি দেলৌই। মনে মনে ঠানলে আহে মর বাপেক্ ঘারে কেতেক বেরহনিয়া আহেক। অকরা মান্দি এতিক বেরহন্ পাওতাক যে খাইকে নেহি শিরাওলে পারতাক্। আর ময় ভুঁখে মরল্ আই। ময় বাপেক্ ঠাই যাইকে কহম্ বাপ্-হে ময় ভগমানেকর ঠাই আর তর ঠাই দখ কেরলে আই। তর বেটাক লাক ময় না লাগঁও। তয় মকে মুনিশ রাখে। তাকর বাদে উ আপন বাপেক্ ঘার গেল। অকর বাপ অকে ফারাকলে দেখিকে বেড়ি দুখ পাওলাক্। অকর বাপ্ আপন ছাওয়াটাকে দেখিকে দৌড়ি যাইকে ঘেঁচায় ধরিকে চুমা খাওলাক্। তখন অকর ছাওয়াটায় কেহলাক্, বাপ্হে তর ঠিনে আর ভগমানেক ঠিনে ময় গুণহাঁ কেরলে আই। তর বেটাক্ লাক্ ময় না লাগঁও। অকর বাপে মুনিশগুলাকে কহলেন যে অকে বেশ লুগা আনিকে পিঁধাওহাক্ আর অকর হাঁথে অংঠি দেহাক্, গড়ে জুতা দেহাক্। আর চালৈ হামরা খাই পিকে মজা কেরবেই। মর এহে বেটাটা মরি রেহেক আর বাঁচলাক্; হারাই গের রহে আর পাওলৌই। এতনাটা কেহিকে মজা কেরে লাগলাক্॥

অহে লক্টার বড় বেটাটা খেত গের রহে। সে ঘুরেক বেরা যখন ঘার পঁছচাপঁছচি হেল তেখনে নাচ বাজনাকর জাঁক শুনিকে একটা মুনিশকে ডাকিকে শুধাওলাক্ কিনা লায় এতেক নাচ বাজনা হেহেক রে। মুনিশটাই কেহলেক তর ভাই আওল আহেক্, তাকরে ইতে কুটুম্কে খাওয়াইসাহে কেসে ন অকে ভালই ভালই পাওলে আই-হোক। একরে ইতে অকর রাগ হেলেক, ঘারে নিহি গেল। অকর বাপ্ তখন বাহরায় আসিকে আনেক আনেক বুঝাওলাক্। তখন তেঁয় কেহলাক ময় এতনাদিন তর মুনিশকে লেখে খাটই কখন ময় তর কাখা নেহি কাটলে আই মনেক তয় মকে একটা ছাগেছোয়া নিহি দেলে আহিস যে পাঁচ ভাই মজা কেরেতেলিয়। তর যে বেটাটাই তহরে এসন্ নাচনি লৌইকে তরে এসন ধন দরিব উড়াওলাক্ সে ঘুরিকে পঁহচৎ না পঁহচতে তয় ভজ লাগাওলে। তখন অকর বাপ্ কেহলাক সভে দিনত তয় হামর পন অহবে কেরিস। সভে ধন দরিব তরে হেকেক। কিন্তুক এখন রিচেক মজা কেরে হেতেক কেসেন তব এহে ভাইটা মরি রহে ঘুরিকে বাঁচল হারাই গের রহে ঘুরিকে পাওলাও ॥

[No. 25.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN I.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

Ek lakēr du-tā bēṭā chhālā rebek. Tārādēr maīdhē chhuṭu bēṭā-tāy
One man-of two son children were. Of-them among (the)-younger son
 a-kar bāp-kē keh'lāk jē, 'bāp-hē, hām'rā-kar daulat-kar jē māy hīsā
his father-to said that, 'father-O, our property-of what I share
 pāyam sē ma-kē dē.' Takhan tā-kar bāp āpan daulat bāṭi-ke
shall-get that me-to give.' Then his father own property dividing
 akar hīsā dēi-delāk. Tharek din bādē chhuṭu bēṭā chhāwā-tā āpan
his share made-over. A-few days after younger son child own
 dhan-darib lēi-ke bidēs gēl. Sē ṭhinē jāi-ke
property-(and)-things taking foreign-land went. (To)-that place going
 uj'bak haī-ke sabbhē ghuchāolāk. Jabhē kharchā kerī-ke sabbhē
(a)-fool being all-(his-property) he-lost. When expenses making all
 śirāolāk, tabhē ahē muluk-kēr bēri ākāl helek. Tāk'rē khātir a-kar
he-finished, then that land-of great famine was. This for his
 dukh hēlēi kh'enē, sēi muluk-kēr ek bēre
distress of-being at-the-time, that land-of one great
 dhaninek ghārē rah'lāk. Ahē dhanin-tā ak'rā-kē ṭāirē śūar
wealthy-man's house-in he-stayed. That rich-man him in-the-fields swine
 chārāo-lāi gor'khiyā rākhlē-rahē. Ahē-lāy gar'khiyā śūar-kēr
feeding-for shepherd appointed. That-for (so-that) the-shepherd the-hogs-of
 kbābār chakā kbāi-ke āpan pēt bharāyek hēchhā ker'lāk. Bich'kam
(the)-food-of husks eating own stomach filling-of wish he-made. But
 tā-khē kēa kanha nehi delēi manē-manē ṭhān'lē-āhē, 'mar
him-to any-one anything not on-giving in-(his)-mind he-thought, 'my
 bāpek ghārē ketek bē'huniyā āhek. Ak'rā mānshi
father's house-in how-many wages-earning-labourers are. His men
 etīk bē'hun pāotāk jē kbāi-ke nehi śirāolē
so-much wages-(in-food) used-to-get that eating not to-finish
 pār'tāk, ār māy bhūkhē maral āhā. Māy bāpek ṭhāi jāi-ke
they-used-to-be-able, and I (by)-hunger dying am. I father's near going

kaham, "bāp-hē, mǎy Bhagamānē-kar thāi ār tar
will-say, "father-O, I God-of in-the-presence and of-thee
 thāi dash ker^alē-āhā. Tar bētāk lāk mǎy nā
in-the-presence sin committed-have. Thy son-of like I not
 lāgaō; tǎy ma-kē munis rākhē." Tā-kar bādē ū āpan
do-appear; thou me (thy)-servant keep." This after he own
 bāpek ghār gēl. A-kar bāp a-kē phārāk-lē dēkhi-ke bēri
father's house went. His father him a-distance-from seeing great
 dukh pāolāk; a-kar bāp āpan chhāwātā-kē dēkhi-ke dauri jāi-ke
sorrow felt; his father own child seeing running coming
 ghōchāy dharī-ke chumā khāolāk. Takhan a-kar chhāwā-ty keh^alāk,
neck holding kisses gave. Then his child said,
 'bāp-hē, tar thīnē ār Bhagamānek thīnē mǎy gun^ahā
'father-O, thy presence-in and God-of the-presence-in I sin
 ker^alē-āhā. Tar bētāk lāk mǎy nā lāgaō.' A-kar bāpē
committed-have. Thy son-of like I not do-appear.' His father
 munis-gulā-kē kah^alen jē, 'a-kē bēs lugā āni-ke pindhāohāk, ār
servants-to said that, 'him-to good cloth bringing cause-to-put-on, and
 a-kar hāthē angthi dēbāk, garē jutā dēbāk, ār chālē hām^arā
his hands-on rings give, legs-on shoes give, and come we
 khāi pi-ke majā ker^abēi; mar ehē bētā-tā mari-rehek,
eating drinking merriment will-make; my. this son died-had,
 ār bāch^alāk; hārāi gēr-rahē, ār pāolēi. Et^anā-tā kehi-ke
and revived; lost gone-had, and I-regained. This-much saying
 majā kere lāg^alāk.
merriment doing they-began.

Ahē lak-tār bara bētā-tā khēt gēr rahē. Sē ghurek
That man's elder son field gone had. He returning-of
 bēra jakhan ghār pāhuchā-pāhuchi hel tekh^anē nāch-bāj^anā-kar
at-the-time when house almost-reached was then dancing-and-music-of
 jāk śuni-ke, ek-tā munis-kē dāki-ke śudbāolāk, 'kinā-lāy etek
splendour hearing, one servant calling asked, 'what-for this-much
 nāch bāj^anā hehek-rē? Munis-tā-i keh^alek, 'tar bhāi
dance (and) play is-going-on-eh? The-servant said, 'thy brother
 āol āhek. Tāk^arē hātē kuṭum-kē khāwāis-āhē, kese na
come has. Of-that for relations he-is-feeding, why because
 a-kē bhālāi-bhālāi pāolē-āihōk. Ek^arē hātē a-kar rāg
him in-good-condition he-got-has. This for his anger
 helek, ghārē nihi gēl. A-kar bāp takhan bāh^arāy āsī-ke,
rose, house-in not did-go. His father then out coming,
 ānek-ānek bujhāolāk. Takhan tēy keh^alāk, 'mǎy et^anā-din tar munisek
a-good-deal entreated. Then he said, 'I so-many-days thy servant-of

lēkhē khāṭ-ahā. Kakhna māy tar kāthā nehi kṛṭṭē-āhā, manek
like labour. Ever I thy words not disobeyed-have, even-then*
 t̃āy ma-kē ek-tā chhāgē-chhōwā nihi delē-āhis jē pāch
thou me-to one goat-young not given-thou-hast that five
 bhāi majā keretēlia. Tar jē bēṭā-tā-i tah-rē ēsan,
brethren merriment would-have-made. Thy what the-son of-thee like,
 nāch-ni lēi-ke, tarē ēsan dhan-darib urāolāk, sē
dancing-girls taking, of-thee like property-(and)-things wasted, that
 ghuri-ke, pāh-chat-nā-pāhach-tē, t̃āy bbaj lāgāolē.
*returning, immediately-on-reaching-(home), thou feast commencedest.**
 Takhan a-kar bāp keh-lāk, 'sabhē din-ta t̃āy hāmar pash
Then his father said, 'all days-while thou me with
 ah-bē keris. Sabhē dhan-darib tarē hekek; kintuk ekhan
living doest. The-whole property-(and)-things thine are; but now
 richēk majā kere hetek, kēsen tar ehē bhāi-tā mari rahē,
some merriment do should, why (because) thy this brother died had,
 ghuri-ke bāchal; hārāi gēr-rahē, ghuri-ke pāolāō.
*again (has)-lived; lost gone-had, again I-got.**

[No. 26.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN II.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

হজুর ময়ঁ দকানে বেসিকে মিঠাই বেঁচে হেলঁও। চারটা বাবু আইকে মিঠাইকের কেতেক দর শুধাও-
লাক। ময়ঁ কেহলঁও সব জিনিসেক ত একদর নেখে। অহে বাবুগল্যায় শুনিকে কেহলাক সন্তে দরিব
মিল্যাকে এক সের হামরাকে দেহাক। ময়ঁ এক সের মিঠাই দেলঁই আর আঠ আনা দাম খুজলঁও।
তখন বাবুগল্যাই কেহলাক যে হামরাকর সঁগে পয়সা নেখে। অহে লদি লা আহেক। উঁহা যাইকে দাম
দেবেঁই। ময়ঁ ভদরান' মানুষ দেখিকে ময়ঁ কনহ নিহি কেহলঁও। ঢের খেন হেলি পয়সা নিহি দেলাক
দেখিকে ময়ঁ লদীতক্ গের রহঁ। যাইকে দেখলঁও লাটা সেঠিন্ নেখেই। ঢের ধুরলে থানাই থানাই
দেখলঁও লাটা ঢের ধুর্ গেল আহেক্। তখনে ময়ঁ পেছাই পেছাই দৌড়ে লাগলঁও। ঘড়িটেক্ বাদে
ময়ঁ লাটাকে আঁটাওলাহন। আঁটাইকে লাহেক্ মাঝিটাকে বাবুগল্যাক্ কাথা শুধাওলাহন। লা মাঝি
কনহ নিহি কেহলাক। ময়ঁ তখন পানী নাভিকে লাটাকে টেকলঁও। তখন বাবু গল্যায় লাহেক্ ভিতরলে
বাহরায়কে মকেই চর কেরিকে গুল্ কেরলাক্ আর দুইটা বাবুই ফাঁড়ি ঘারলে একটা সিপাহি ডাকা কারা-
ইকে আনলাক্। ময়ঁ সিপাহিকে সব কাথা খুলিকে কহি দেলঁই। সিপাহি মর কাথা নেহি শুনিকে
গিরিপ্তান কেরিকে আঁনলে আহে। দহাই ধরমা অতার ময়ঁ নিহি চরি কেরলে অহঁ। ময়ঁ বড়ি গরিব
লক। মর কেউ নেখে বাবা সত্ বিচার্ করি দে। মর কনহ দয় নেখে ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN II.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

Hajur, mǎy * dakānē besi-ke mīthāi bēche helaō. Chār-tā
Sir, I the-shop-in sitting sweetmeats selling was. Four
 Bābu āi-ke mīthāi-kēr ketek dar śudhāolāk. Mǎy keh^alaō, 'sab
Babus coming sweetmeats-of how-much price asked. I said, 'all
 jinisek ta ek-dar nēkhekh.' Ahē Bābu-gulāy śuni-ke keh^alāk,
things-of indeed same-price is-not.' Those Babus hearing said,
 'sabbē darib milāy-ke, ek sēr hām^arā-kē dehāk.' Mǎy ek sēr mīthāi
'all things mixing, one seer us-to give.' I one seer sweetmeats
 delēi, ār āth ānā dām khuj^alaō. Takhan Bābu-gulāi keh^alāk jē,
gave, and eight annas price asked. Then the-Babus said that,
 'hām^arā-kar sāgē pay^asā nēkhat. Ahē ladi lā āhek. Ūhā jāi-ke
'of-us with pice is-not. In-that river (a)-boat is. There going
 dām 'debēi.' Mǎy bhad^arān-mānush dēkhi-ke mǎy kanha nihi
price we-shall-give.' I gentlemen seeing I anything not
 keh^alaō. Dhēr khen heli pay^asā nihi delāk dēkhi-ke mǎy ladi-tak
said. Long time having-been pice not gave seeing I the-river-up-to
 gēr-rahū; jāi-ke dekh^alaō lā-tā sē-thin nēkhēi. Dhēr dhur-lē thānāi
went; going I-saw the-boat there is-not. Great distance-from discerning
 thānāi dekh^alaō lā-tā dhēr dhur gēl āhek. Tekh^anē mǎy
discerning saw the-boat great distance gone has. Then I
 pechhāi pechhāi daure lāg^alaō. Ghārī-tek bādē mǎy lā-tā-kē
after after-(the-boat) running began. Twenty-minutes-of after I the-boat
 ātāo-lāhan. Ātāi-ke lāhek mājhi-tā-kē Bābu-gulāk kāthā śudhāolāhan
reached. Reaching the-boat-of the-boatman the-Babus-of news I-asked.
 Lā-mājhi kanha nihi keh^alāk. Mǎy takhan pānī nābhi-ke
The-boatman anything not said. I then (in-the)-water plunging
 lā-tā-kē tek^alaō. Takhan Bābu-gulāy lāhek bhitar-lē bāh^arāy-ke,
the-boat obstructed. Then the-Babus the-boat-of inside-from coming-out,
 ma-kē-i char kerī-ke gul ker^alāk; ār dui-tā Bābu-ī phārī-ghār-lē
me-even thief calling noise made, and two Babus-also the-(police)-outpost-from

ek-ṭā sipāhi dākā-kārāi-ke ān'lāk. Māy sipāhi-kē sab kātā khulī-ke
a constable sending-for brought. I the-constable-to every word openly
 kahi-delēi. Sipāhi mar kātā nehi śuni-ke giriptān-keri-ke ān'lē-āhē.

told. The-constable my words not listening-to arresting has-brought.

Da-hāi, dharmā-atār, māy nihi chari keṭ'lē-āhā. Māy baṛi
Two-alases, incarnation-of-justice, I not theft have-committed. I-(am) very
 garib lak; mar kēū nēkhat, Bābā, sat bichār kari-dē, mar
poor man; mine anyone there-is-not, O-father, true justice do, mine

kanha dash nēkhē.

any guilt (there)-is-not.

SADRĪ KŌL.

The main Aryan language of the Feudatory State of Bamra, which lies to the West of the Keonjhar State, is Oṛiyā. Most of the aborigines speak Muṇḍā languages, but some of them use a corrupt Aryan language, which is locally known as Sadrī, or more correctly sad^{ri} Kōl. As in the case of the Sadrī Korwā sub-dialect of Chhattisgarhī, the word 'Sadrī' is used when an aboriginal tribe abandons its own language and takes to an Aryan one. Sadrī Kōl is reported to be spoken by 4,194 people. It is not, as might be expected, a dialect of the surrounding Oṛiyā, but is a form of the Eastern Magahī dialect. Immediately to its East, in the States of Keonjhar and Mayurbhanja, a form of Eastern Magahī is also spoken, called Kuṛmālī, but Sadrī Kōl does not agree so closely with this as it does with the Kuṛmālī Thār of Manbhum and Kharsawan, with which it is practically identical. The pronunciation, too, is the same, the vowel *a* being sounded as in Oṛiyā, *viz.*, like the *o* in 'hot.'

Two specimens are given of this dialect. The first is a short extract from the Parable of the Prodigal Son, and the other a folk-tale. A few instances of the influence of Oṛiyā will be noticed. Such are the genitive *māl-jālar*, of property, and plurals like *suar-mānē*, swine; *hām^{re}-mān*, we.

[No. 27.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN I.

SADRĪ KŌL.

(STATE BAMRA.)

Gōtē ād'mī-kēr dui-ṭhur bēṭā rahin. Unhā-lē chhōṭ bēṭā ō-kar
One man-of two sons were. Them-from the-younger son his
 bāp-kē kah'lāk, 'ē ābā, māl-jālar jin bhāg mōr bhāg-mē
father-to said, 'O father, of-the-property what share my share-in
 giri, sē-kē mō-kē dē.' Sē ō-kar māl-jāl bhāg-kar dēlāk. Purē
will-fall, that me-to give.' He his property having-divided gave. Many
 din nai jāilā chhōṭ bēṭā māl-jāl sōb-kē ek-ṭhin jamā-kar-khan
days not went the-younger son the-property all in-one-place having-collected
 bidēs gelāk. Ō-ṭhānē kherāp kām-mē sab māl-jāl kharach
a-foreign-country went. There bad conduct-in all the-property spent
 kar-delāk : sab māl-jāl kharach kar-ke serāi-khan, ō dēs-mē
he-made : all the-property spent having-made having-completed, that country-in
 maharg holāk, āur ō babūt dukh pālāk. Tāhān utar-mē ō ō
a-famine became, and he much distress got. There after-in he that
 dēs-kar ek ād'mī-kar ghar-mē āsh'rā lelāk, āur ō ād'mī ō-kē
country-of a man-of house-in shelter took, and that man him
 dōin-mē suar charāi pāiṭhālā. Sē suar-mānē jōn tasu
fields-in swine to-feed sent. He the-swine (plural) what husks
 khāt-rahin, ō-kē khāi-kōr pēṭ purāi-kē man kar'lāk. Ō-kē
used-to-eat, those having-eaten his-belly filling-for mind made. Him-to
 ō kēhū delāin nāhin khāi-kē.
those anyone gave not eating-for.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

SADRĪ KŌL.

(STATE BAMRA.)

SPECIMEN II.

Ek gāũ-mē budhā budhī dui jhan rah^{len}. Bahūt
One village-in an-old-man an-old-woman two persons were. Many
 ād^{mī} par-dēs jāi-ke kāmāi-khan lānat-hen. Sē-khanē
men foreign-country having-gone having-earned bringing-are. Then
 budhiā-kē hīsgā lāg^{lāk}. Tōb-lē budhī kah^{lāk},
the-old-woman-to envy became-attached. Then the-old-woman said,
 ‘ē budhā, sabē-tō kāmāi-khan lānat-hen, hām^{rē}-man
‘O old-man, all-indeed having-earned bringing-are, we
 jāb.[’] Kāndhē sab din sarag-kēr ek hāti dhān khāt-rahē, jē
will-go.’ Where all day heaven-of an elephant paddy used-to-eat, there
 budhā ogār^{lāk}. Hāti ālāk. Hāti khāt-rahē. Dhān
the-old-man watched. The-elephant came. The-elephant eating-was. Paddy
 khāi-khan jāāt-rahē sarag-pur. Tōb-lē budhā pōchh-mē
having-eaten going-he-was (to)-the-heaven-city. Then the-old-man the-tail-on
 dhar^{lāk}. Hāti budhā-kē lē-gelāk sarag-pur. Ūhā
seized-hold. The-elephant the-old-man took-away (to)-the-heaven-city. There
 budhā bahūt kāmāi khālāk. Tōb-lē ō hāti-kēr pōchh-kē
the-old-man much having-earned ate. Then he the-elephant-of the-tail
 dhar^{lāk}, āu nichē ālāk, āur budhiā-kē kah^{lāk}, ‘Budhiā
seized, and down came, and the-old-woman-to said, ‘Old-woman
 dēkh, et^{rā} kāmāi-khan lāin-han.[’] Tōb-lē budhiā dekh^{lāk},
see, so-much having-earned I-have-brought.’ Then the-old-woman saw,
 aur ō-kar jiu bahūt ānand holāk. Budhiā kah^{lāk}, ‘mō-hō
and her soul very rejoiced became. The-old-woman said, ‘I-too
 jābō.[’] Tōb-lē dōnō jhan gelāin, hātir pōchh dhaīr-khan,
will-go.’ Then both persons went, the-elephant’s tail having-seized,
 sarag-pur. Ō-mānē ūhā khōb kāmāilāin khālāin. Tōb-lē
(to)-the-heaven-city, They there well earned ate. Then
 budhā bichār kar^{lāk}. Budhiā-kē kah^{lāk}. Tōb phēr
the-old-man consideration made. The-old-woman-to he-spoke. Then again
 budhā hāti-kēr pōchh-kē dhar-kēr gāũ-kēr ād^{mī}-kē
the-old-man the-elephant-of the-tail having-seized the-village-of men

lēgek lāgin ālāk. Tōb gāũ-kēr ād^amī-kē pōchh^alāk, 'kāhō,
bringing-of for came. When the-village-of men he-asked, 'well,
 īhā bhūkē marat-hān. Chalā, sarag-pur-mē bahūt dhān chāul
here in-hunger you-are-dying. Come, the-heaven-city-in much paddy rice
 milat-hē. Ūhā-kēr tāmbi bahūt badā hāi.' Tōb-lē sab gāũ-kēr ād^amī
is-found. There-of the-seer very big is.' Then all the-village-of men
 bichār kar^alāin, āur budhā-kē 'chalā, bhāi, jāba,' kah^alāin.
consideration made, and the-old-man-to 'come, brother, we-will-go,' said.
 Tōb-gē āur ō hāti-kē ogār^alāin, āur ō hāti-kēr
Then and that elephant they-watched, and that elephant-of
 pōchh^a-mē budhā dhar^alāk. Phēr budhā-kēr piṭh-mē āur
the-tail-on the-old-man seized-hold. Again the-old-man-of the-back-on another
 ek jhan potār^alāk. Ō-kar piṭh-mē āur ek jhan potār^alāk. Phēr
one person embraced. His back-on another one person embraced. Again
 āur ek jhan potār^alāk. Āesan gāũ-kēr sab ād^amī pot^arā-pot^arī
another one person embraced. Thus the-village-of all the-men embracing-on-embracing
 halāin. Tōb-lē hāti upar-kē chal^alāk. Sarag-pur-kēr ādhā bāṭ
became. Then the-elephant above-to started. The-heaven-city-of half way
 haī-khan, ek jhan pāchhē-kēr ād^amī puchh^alāk, 'haī-hō, budhā,
having-become, one person behind-of a-man asked, 'well, old-man,
 et^arā dhūr lē-jāāt-hī, jē ūhā ket^anā bad tāmbi āhē?'
so-much distance you-are-taking-(us), what there how big the-seer is ?'
 Tōb-lē budhā ek hāt-mē hāti-kēr pōchh^a-kē dhaīr-khan ek
Then the-old-man one hand-in the-elephant-of the-tail having-held one
 hāt-mē tāmbi-kē batālāk, 'et^anā bad tāmbi āhē.' Tōb-lē phēr ek ād^amī
hand-in the-seer explained, 'so big the-seer is.' Then again one man
 puchh^alāk, 'nāi sun^ali-bō; ket^anā bad tāmbi āhe-jē.' Tōb-lē budhā
asked, 'not I-have-heard-you; how big the-seer is-what.' Then the-old-man
 dōnō hāt-kē chhōḍ-kar, 'et^anā bad tāmbi āhē,' bol^alāk. Tōb-lē hāti
both hand letting-go, 'so big the-seer is,' said. Then the-elephant
 sarag-pur chāil-gelāk; ād^amī sab paīḍ-kar mar-gelāin.
to-the-heaven-city went-away; the-men all having-fallen died.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived an old couple in a certain village. A number of the villagers used to go abroad to earn money, and would return rich men. This roused the old woman's envy, and said she, 'see how much these people bring home from their earnings. Let us go too to try our luck.' So the old man went and watched at a place where an elephant of Heaven used to come down and graze all day on paddy. According to his custom he came down and ate his fill, and was returning to the City of

Heaven, when the oldster caught hold of his tail and was carried up with him. He arrived there safely, and found plenty of work at high wages; so when he had earned a great deal, he again caught hold of the elephant's tail, and was carried down home again. 'See,' said he to his wife, 'how much I have earned.' When the old woman saw it, her soul was filled with joy, and she replied, 'I'll go too.' So they both set out, and both caught hold of the elephant's tail and in due course arrived at the City of Heaven. There they earned plenty and ate well, till one day the old man thought over things, and, after telling his better half, caught hold of the elephant's tail and went down home to fetch up his fellow-villagers. When he got there he asked them all to come back with him. 'Why,' said he, 'are you all dying here of hunger, when there is plenty of paddy and rice to be got in the City of Heaven. Moreover, the seer¹ up there is a very big one.' Then the villagers thought over the matter and agreed to go with the oldster. So they went out and watched for the elephant, and when he was starting home the old man caught hold of his tail. Another fellow caught him round the back. Then another caught the second round the back, and another the third, and so on till all were hanging like the tail of a kite from the elephant's tail, each one clasping the waist of the one above him. They had got half way to the City of Heaven when one of the rear men called out to the oldster, 'hulloa, old man, you are taking us a very long way. How big is the seer up there?' The oldster held on to the elephant's tail with one hand, and motioned with the other saying, 'it is so big.' Then another fellow shouted, 'I couldn't hear what you said. How big is the seer?' The oldster let go with both hands, saying, 'it is so big.' So the elephant went on his way to the City of Heaven alone, and all the men fell down to the earth and were killed.

Eastern Magahī is also spoken in the south-east of the Hazaribagh District, on the border of Manbhum, in the Thanas of Gola and Kashmar, and in a portion of Thana Ramgarh. Although still more closely based on standard Magahī than the Kurmalī Thār of Manbhum, it possesses the remarkable peculiarity of being what might be called a bi-lingual language. I mean that while in the main it is Magahī, it adopts into its texture Bengali words and phrases, nay, even entire sentences, as they stand, without any alteration. For instance, in the specimen which follows, the first sentence is pure Bengali, while the second is Magahī. The two languages, as elsewhere south of the Ganges, are mechanically mixed, and are not chemically combined. This presence of a very evident Bengali element, and the fact that it is, like Kurmalī Thār, written in the Bengali character, has led the dialect to be incorrectly called Bengali, and, as such, it has been returned by the local officials. A perusal of the specimen will, however, show, that it is really Magahī, and that the Bengali element has been introduced much as some English people introduce French phrases into their language.

The following specimen is the Parable of the Prodigal Son. It is in the Bengali character, and awkward attempts have been made to represent the Bihārī sounds, to which that alphabet and system of pronouncing it, are not adapted. These attempts have been altered to the normal Bihārī system of spelling in the transliteration.

¹ In India, the weight known as a *seer* varies from place to place. Of course, the rate of sale being the same, the larger the seer, the better for the purchaser.

[No. 29.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

SO-CALLED 'BENGALĪ' OF HAZARIBAGH.

(HAZARIBAGH DISTRICT.)

এক লোকের দু'বেটা ছিল। তকরমে ছোট বেটা আপন বাপসে কহলই, এ বাপ চিজকে যে বখরা হাম পায়েব সে হামরা দেই দে। তকরমেসে চিজ ভাগ কর দেলেন। থোরনা দিনমে ছোট বেটা সমস্ত একসঙ্গ করকে দূর দেশ চলি গেলা আর সে জগন মে নাহক খরচ করকে সব চিজ আপন খোয় দেলক। সে সব চিজ খরচ করনে বাদ সে মুলুক মে ভারি আকাল ভেল ও সে দুখমে পড়ে লাগলা। তব সে খায়কে সে দেশের এক লোকের আশ্রয় লেলক। সে লোক তকরা আপন ক্ষেতে শুর চরনে পাঠাই দেলেন। পরে শুর যে ভুখা খাইতলখি সেই দেই সে পেট ভরতে খায়েস করলেক কিন্তু কেউ তকরা দিলেক না। পরে হোস ভেলে সে বাজকালক হামার বাপকে কতে মাহিনাওয়ালা নকর খাইৎ ও বাঁচৎ হৎ আর হাম ইহাঁ ভুখে মরহি। হাম উঠকে আপন বাপ ইহাঁ যায়েব, তকরা কহবন বাপ হাম ভগবান ইহাঁ পাপ করলেহি ও তোহার হুজুর মে হাম তোহার বেটা যোগ্য নহি, হামরা এগো নকর বরাবর রাখ। তব উঠকে আপন বাপকে নজিক গেল। কিন্তু দূরসে তকরা বাপ দেখে পাওলক আর মায়া করকে দৌড়কে খেচামে ধরকে চুমা লেলক। বেটা তকরা কহলক এ বাপ হাম ভগবান ইহাঁ পাপ করলেহি ও তোহার হুজুর মে হাম তোহার বেটা যোগ্য নহি। মগর বাপ আপন নকর লোককে কহলক জলদি সবসে বেশ লুগা আনকে এনকো পিনহন, এসকা হাতমে আঙ্গটি ও গোড়মে জুতা পিনহায় দেহন; আর হামরিন খায় ও আনন্দ রহি; কারণ হামার এ বেটা মর গেল রহে বাঁচল হ্যায়, হেরাএল গেল রহে, মিলল হ্যায়। পরে সে সব আনন্দ করে লাগল ॥

আর তকর বড় বেটা ক্ষেতমে হোলক, সে আয়কে ঘরকে নজিক নাচ ও বাজনা শুনে পায়লক তখন সে এক নকরকে বোলায়কে পুছলক এসব কি। সে তকরা কহলক তোহার ভাই আএল হো আর তোহার বাপ ভোজ তৈয়ার করলে হ্যায়, কাহেনা সে তকরা নিরোগ দেহীমে পাওলক। কিন্তু সে খিস-অয়লা, ভিতর যায় খুজলা না। তকর বাদমে ওকর বাপ বাহার আয়কে পরবোধ করে লাগলখিন। মগর সে জবাব করকে আপন বাপকে কহলই দেখ এতনা বচ্ছর ধরকে হাম তোহার সেবা করলেহি তোহার কোন বাত কখনি লজ্জন না করলি। তকরমে তৌএ কখন হামরা এগো ছাগরীকে বাচ্ছা নেহি দেলক যে হামার দোস্তু লোককে সঙ্গে আনন্দ করি। মগর তোহার এ বেটা যে পাতুরিয়াকে সঙ্গ তোহার সম্পত বরবাদ করলেক সে যখন আয়লক তখন তকর লাগকে বড়া ভোজ তৈয়ার করলেক। মগর সে তকরা কহলক বেটা তুই সব দিন হামার সঙ্গ হ্যায় আর হামার যে কুছ হ্যায় সে সব তোহার। মগর খুসি ও আনন্দ করনা উচিত কারণ তোহার ই ভাই মর গেল রহে বাঁচল হ্যায় হেরাএল গেল রহে মিলল হ্যায় ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

So-CALLED 'BENGALI' OF HAZARIBAGH.

(HAZARIBAGH DISTRICT.)

Ek lōkēr du bētā chbila. Takar-mē chhōt bētā āpan
One of-person two sons were. Them-of-among the-younger son his-own
 bāp-sē kah'laī, 'ē bāp, chij-ke jē bakh'rā hām pāeb, sē
father-to said, 'O father, property-of what share I will-get, that
 hām'rā dēi-dē.' Takar-mē sē chij bhāg kar-delen. Thor'nā din-mē
to-me give.' Thereupon he property division made. A-few days-in
 chhōt bētā samasta ēk-saṅg kar-ke dūr dēs chali-gēlā,
younger son whole together collected-having a-distant country went-away,
 ār sē-jagan-mē nāhak kharach kar-ke sab chij āpan
and that-place-in wanton expenses having-done all property his-own
 khōy-dēlak: sē sab chij kharach-kar'nē bād sē-muluk-mē bhāri
wasted: he all property expending after that-country-in a-severe
 ākāl bhēl, ō sē dukh-mē paṛe lāg'lā. Tab sē jāy-ke sē
famine occurred, and he distress-in to-fall began. Then he having-gone that
 dēsēr ēk lōkēr āsray lēlak. Sē lōk tak'rā āpan khētē
of-country a-certain of-man shelter took. That man him his-own on-field
 sūar char'nē pāṭhāi-delen. Parē sūar jē bhushā khāital'thi sēi
swine to-feed sent-off. Then swine which husks did-eat that
 dēi sē pēt bhar'tē khāes kar'lek, kintu keu tak'rā dilek nā.
with he belly to-fill wish did, but any-body to-him gave not.
 Parē hōs bhēlē, sē bāj-kālak, 'hāmār bāp-ke katē
Afterwards senses having-retained, he said, 'my father-of how-many
 māhināwālā nakar khā-bat ō bācha-ō-hat ār hām ihā
hired servants eating-are and sparing-also-are and I here
 bhukhē mara-hi. Hām uṭh-ke āpan bāp-ihā jāeb.
with-hunger am-dying. I having-arisen my-own father-near will-go.
 Tak'rā kah'ban, "bāp, hām Bbag'wān ihā pāp kār'lē-hi, ō
To-him I-will-say, "father, I God near sin have-done, and
 tohār hujūr-mē. Hām tohār bētā jogg'a na-hi; hām'rā ēgō nakar
thy presence-in. I thy son worthy am-not; me one servant
 barābar rākh." Tab uṭh-ke āpan bāp-ke najik gēl. Kintu
like keep." Then having-arisen own father-of near went. But
 dūr-sē tak'rā bāp dēkhe pāolak, ār māyā kar-ke daur-ke
distance-from him father to-see got, and compassion having-made running

ghēchā-mē dhar-ke, chumā lēlak. Bētā tak'rā kah'lak, 'ō bāp, hām
neck-on holding, a-kiss took. The-son to-him said, 'O father, I
 Bhag'wān ihā pāp kar'lē-hi, ō tōhar hujur-mē. Hām tōhar bētā
God near sin have-done, and thy presence-in. I thy son
 jogg'a na-hi.' Magar bāp āpan nakar-lōk-kē kah'lak, 'jal'di
worthy am-not.' But the-father his-own servant-people-to said, 'quickly
 sab-sē beś lugā ān-ke en-kō pin'han; es-kā hāt-mē āngṭi
all-than good clothes bringing this-(person)-to put-on; his hand-on ring
 ō gōr-mē jutā pinbāy-dehan; ār hām'rin khāy ō ānand rahi;
and foot-on shoes put-on; and let-us feast and merry be;
 kārān hāmār ē bētā mar-gēl-rahē, bāchal-hai; herāel-gēl-rahē,
because my this son had-died, revived-is; had-been-lost,
 milal-hai.' Parē sē-sab ānand kare lāgal.
found-is.' Afterwards they-all rejoicing to-do began.

Ār takar barā bētā khēt-mē hōlak. Sē āy-ke ghar-ke najik,
And his eldest son the-field-in was. He coming the-house-of near,
 nāch ō bāj'nā śune pāelak. Takhan sē ēk nakar-kē bolāy-ke
dancing and music to-hear got. Then he one a-servant-to calling
 puchh'lak, 'ē sab ki?' sē tak'rā kah'lak, 'tōhar bhāi
asked, 'this all what?' he to-him said, 'thy brother
 āel-hō ār tōhar bāp bhōj taiyār-kar'lē-hai, kāhenā sē
come-is-(for-thee) and thy father a-feast has-made-ready, because he
 tak'rā nirōg dēhī-mē pāolak.' Kintu sē khisiailā, bhitar jāy khuj'lā
him sound body-in found.' But he got-angry, inside to-go sought
 nā. Takar bād-mē ō-kar bāp bāhār āy-ke par'bōdh kare
not. Of-that after his father out coming remonstrating to-make
 lāgal'thin, magar sē jawāb kar-ke, āpan bāp-kē kah'lai, 'dēkh,
began, but he answer making, his-own father-to said, 'see,
 et'nā bachchhar dhar-ke hām tōhar sēbā kar'lē-hi; tōhar kōna
these-many years during I thy service have-done; thy any
 bāt kakh'ni laṅghan nā-kar'li; takar-mē tōe kakhan hām'rā ēgō
word never disobedience I-did-not; but-still thou ever to-me one
 chhāg'rī-ke bāchchhā nēhi dēlak jē hāmār dōst-lōk-ke saṅgē ānand
goat-of young-one not gavest that my friends-of with rejoicing
 kari. Magar tōhar ē bētā jē pāturiyā-ke saṅg tōhar
I-may-make. But thy this son who harlots-of with thy
 sampat bar'bād kar'lek, sē jakhan ailak, takhan takar lāg-ke barā
property wasting made, he when came, then him for great
 bhōj taiyār kar'lek.' Magar sē tak'rā kah'lak, 'bētā, tūi sab-din
feast ready thou-madest.' But he to-him said, 'son, thou all-days
 hāmār sang hai, ār hāmār jē kuchh hai, sē sab tōhar.
of-me with are, and my what anything is, that all (is)-thine.

Magar khusi ō ānand kar'nā učit, karan tōhar i bhāi
But happiness and rejoicing making (is-)meet, because thy this brother
 mar-gēl-rahē, bāchal-hai; herāel-gēl-rahē, milal hai.
had-died, revived-is; had-been-lost, found is.'

In the extreme east of the Ranchi District, on the border of Manbhum, are the five sub-plateau Parganas of Silli, Baranda, Rahe, Bundu, and Tamar. A reference to the map facing p. 140 will show that the east and south-east of Ranchi is a meeting place of three overlapping forms of Aryan speech. In the south-east, the main language is the Nagpuriā Bhojpuri, which is the Aryan form of speech used in the rest of the District, but here the Jain Mānjhīs and the well-to-do cultivating and trading castes speak the Sarākī form of Bengali. In the five Parganas above-mentioned, the main Aryan language is a form of Eastern Magahī, but, here also, the Bengali Sarākī overlaps in Pargana Tamar. It may be added that, in the five Parganas, Nagpuriā is also spoken by some people, though, for the sake of clearness, this is not shown in the map. Finally, over the whole of both the South-east and the East, the general language is the non-Aryan Muṇḍārī, with which we are not at present concerned, and which is not shown in the map, as it only deals with Aryan languages.

The form of Eastern-Magahī spoken in the five Parganas is known as Pāch Parganiā. As it is strongest in Pargana Tamar, it is also called Tamariā. It closely resembles the Kuṛmālī Thār of Manbhum. The principal apparent difference is the result of the characters employed in writing. In Manbhum, the character adopted is the Bengali, and the language is looked at, so to speak, through Bengali spectacles. Hence words are spelled as a Bengali would spell them, and, more especially, an ō-sound is represented as elsewhere in Manbhum, by the letter অ a. In the five Parganas, on the other hand, the Kaithī alphabet is used, and the language is looked at through Hindī spectacles, and an ō-sound is represented by the letter ओ ō.

We also see signs of the influence of Sarākī Bengali¹ in the aspiration of words like *jhan* for *jan*, a person.

Instances of the representation of the ō-sound of the letter a occur on almost every line. The spelling is capricious, and this is retained, as illustrating how the pronunciation, affected by the Western Bengali, can only be represented with difficulty in the Kaithī character. Thus, we have *rōhē* for *rahē*, he was; *kōhal* and *kahal*, to say; *koṭ'nā*, for *kat'nā*, how many?

The Declension of nouns follows Magahī, the only exception being the Dative Plural of *chākar*, a servant, which is *chākar-gulā-gē*.

As regards Pronouns, the word for 'I' is *mōē* or *maē*. The word for 'Your Honour' is *rāur*, which is borrowed from Nagpuriā.

As to Verbs, we have *hekō* for 'I am,' which is a corruption of the Magahī *hikū*. We have also the form which was noted in Kuṛmālī Thār, viz., *āhō*, I am; *āhis*, thou art; *āhē*, he is, and so on. We have, moreover, forms like *dētō-ē* he used to give; *mōrōtō-hō*, I am dying. The first person singular of the Future ends in *mū*, as in *kak'mū*, I will say. A final short *i* is pronounced in the preceding syllable, as in so many Bengali dialects and as in Nagpuriā. Thus, we have *kaīr*, having done, and

¹ *Vide ante*, Vol. V, Part I., pp. 86 and 87.

many others. Similarly there is *saūb* for *sabu*, all. The Conjunctive Participle is formed by the addition of *kōhan*, or *kahan* as in *uīṭh-kōhan* or *uīṭh-kahan*, having arisen. It will be remembered that in Sadrī Kōl we had *khan*.

This dialect is classed as a form of Magahī, but it varies so greatly in the mouths of different people, that it might sometimes be classed as a form, not of Magahī, but of Nagpuriā Bhojpuri. The following specimen is, as a glance will show, clearly Magahī and not Nagpuriā, but the list of words and sentences given subsequently on pp. 327 and following, are equally clearly Nagpuriā. In classifying the dialect, I have followed the specimen, as being less liable to be affected by the personal equation than a list of disconnected words and grammatical forms.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

PĀCH PARGANĪ OR TAMARIĀ.

(RANCHI DISTRICT.)

कोनों एक आदमी केन दुस्ता छुआ नोहे। गेऊन माँहने छोटा छुआटा आपन वाप के कोलठक, वाप मए वन केन जे हिस्सा पानुं से नोके देउ। गेऊन माँहने ओऊन वाप से वन हिस्सा करन देठक। बहुत दिन ना होए केर छोटा छुआटा सउव वन जाना कोरन ठेठक, आन धून गाँव के यरठ गेठक। आन से वन के गाँहो कुकाम माँहने उड़ाय देठक। आन गण्णन से सउव प्यय करन युऊठक, गाँव प्यव आकाठ होठक, आन से बहुत करन पाए ठागठक। गण्णन से सेर गाँव केन नहसअठ आदमी केन पासे नहठक। आन से आदमी गेके आपन टाँडे सुअरन यानायके पराय देठक। गेऊन वाद से आदमी सुअरन जे घाँस प्याग नहे सेर घाँस प्यायकहन पेट नानां रक्षा करनठक। आन केउ गेके देगाँह नालो। गेऊन वाद जेवि वुहे पानठक, से करनठ मोन वापकेन कोणना गठप ठेवैरआ याऊन जगना प्याय केन इनकान गेऊन ठेक वेशी पाँएठा आन मोए रहाँ नूँपे मोनोगो हो। मोए उरु कोहन रहाँ ठेक मोन वापकेन पास जानुं, आन गेके करनं। वाप, मए नगवान केन पासे आन नाउनकेन पासेज पाप करन आहो, आन मए नाउन छुआ हेलो कोर कोहन करन वेस ना ठागे। नोके नाउनकेन गठप पावरआ याऊन नकन नापू। गेऊन वाद से उरु करन आपन वापकेन पास गेठक। किन्तु से खानाके नहन केर गेऊन वाप गेके देपे पाए करने कुरु जाय करन ठोठाय वरन करन यून प्याठक। आन छुआ गेके करनठ वाप मए नगवानकेन पासे आन गोन पासेज पाप करन आहो, आन मए नाउनकेन छुआ हेलो कोर करन कोलठ वेस ना ठागे। किन्तु वाप आपन याऊनगुठागे करनठ जे सउव ठेक वेस गुगा ठारन करन एके पिगवावा, आन ईऊन हाथे अंगडी आन गोडे जूना पिगवाय देवा आन प्याय करन हानने प्यसी होर। कानन मोन एहे छुआटा मोरन जाय नहे, से आउन वारय धुनठक हेजाय जाय नहे, पावरठक। आन से सउव कोर प्यसी होय ठागठक॥

सेप्यन गेऊन वड़ वेटा टाँडे नहे। से आय करन वनकेन पास पहुँचठक, आन नाय आन वाजना सुने के पाठक। कि एक हन याऊन के ठारन करन पुखठक ई सउव का। से गेके करनठ गोन नारि आय माहे आन गोन वाप बहुत आदमीकेन प्याय

કેન યીજ ખાના કરન આહે । કાનવ તેકે વેસે પાઠક । કિન્નુ સે પિસાઠક ; મીન
 ખાયકે નાહોં માનઠક । સે તેહેં તેકન વાપ વાહિને માય કહન તેકે વુહાયકે ઠાઠક ।
 સે ખત્રાવ દે કહન આપન વાપ કે કહઠક દેખિન અગિલ વચ્ચન ઠેક મોંદ ગોન સેવા
 કરોગોહોં ; ગોન દુકુમ કોખનો નાર્શ કારઠ નોહોં ગાલાં નાઉન કીગિનકેન છુઆજ
 નાર્શ દેઘોં, જે મોન આપુસ કે ઠે કહન ખુસી કરો । કિન્નુ ગોન દહે છુઆટા માય
 આહે જે છુઆટા કસવીકેન સંગે ગોન સઠવ યન પ્યાય ગુચાય આહે ગમન નઉને
 તેકન ઠાગિક વઠુન આદમીકેન પ્યાદકેન યીજ ખાના કરન આહે । કિન્નુ સે તેકે
 કહઠક વેઠા ગેં સઠવ દિનેર મોન સંગે આહિસ આન મોન જે આહે સે સઠવ ગોન ।
 કિન્નુ નોહે કરેકે ડયિન, આન ખુસી હોંડ કાનવ ગોન દહે નાર્શ મોરન ખાય નહે
 મેરન વાંચ્યા હે હેખાય ખાય નહે પાવઠક ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

PĀCH PARGANĪĀ OR TAMARIĀ.

(RANCHI DISTRICT.)

Kōñṭh ēk ād'mī-kēr dui-tā chhuā rōhē. Tēkar māñ'nē chhōṭ chhuā-tā
Certain a man-of two sons were. Them among the-younger son
 āpan bāp-kē kōh'lak, 'bāp, mañ dhan-kēr jē hisā pāmū sē
his-own father-to said, 'father, I property-of which share will-get that
 mō-kē dēu.' Tēkar māñ'nē ōkar bāp sē dhan hisā-kaīr dēlak. Bahut
me-to give.' Them-of among his father that property dividing gave. Many
 din nā hōṭ, kēi chhōṭ chhuā-tā saūb dhan jāmā-kōir-lēlak, ār
days not being, that the-younger son all property collected, and
 dhūr gāw-kē chāil-gēlak. Ār sē dhan-kē tāñṭh kukām māñ'nē
distant village-to went-away. And that property there evil-deeds in
 urāy-dēlak. Ār jakhan sē saūb kharach-kaīr-chuk'lak, gāwē khūb
wasted-away. And when that all he-had-spent, the-village-in great
 ākāl hōlak; ār sē bahut kaṣṭ pāe lāg'lak. Takhan sē sēi
famine took-place; and he much trouble to-get began. Then he that-very
 gāw-kēr rahaīṭ ād'mī-kēr pāsē rah'lak. Ār sē ād'mī tē-kē āpan
village-of inhabitant man-of near lived. And that man him his-own
 tāñṭh suaīr chārāy-kē paithāy-dēlak. Tēkar bād sē ād'mī, suaīr
fields-in swine feeding-for sent-away. That after that man, swine
 jē ghās khāt-rahē, 'sēi ghās khāy-kahan pēṭ bharāmū,'
which grass used-to-eat, 'that-very grass having-eaten belly I-will-fill,'
 ichchhā kar'lak. Ār keu tē-kē dētō-ē nāñṭh. Tēkar bād jēbi
a-wish made. And any-one him-to used-to-give not. That after when
 būjhe-pār'lak, sē kah'lak, 'mōr bāp-kēr kot'nā talap-lewaiiā chākar
he-came-to-senses, he said, 'my father-of how-many pay-taking servants
 jat'nā khāy-kēr dar'kār tēkar lēk bēṣī pāe-lā ār
as-much eating-for (is)-necessary that than more get and
 mōñṭh ihā bhūkhē mōrōtō-hō. Mōñṭh uñṭh-kōhan
I here from-hunger am-dying. I arising
 ihā lēk mōr bāp-kēr pās jāmū, ār tē-kē kah'mū, "bāp,
here from my father-of near will-go, and him-to will-say, "father,
 mañ Bhōg'wān-kēr pāsē ār rāur-kēr pāsē-ū pāp kaīr-āñṭh
I God-of near and you-of near-also sin have-done
 ār mañ rāur chhuā hekō kōi-kōhan kahāl bēs nā lāgē.
and I your son am anyone-to to-say good not does-appear.

Mō-kē rāur-kēr talap-pāwāiā ch ē kar rakam rākhū." Tēkar
Me you-of pay-getting servant like keep." *That*
 bād sē uīth-kahan āpan bāp-kēr pās gēlak. Kintu sē
after he arising his-own father-of near went. But he
 phārākē rahat, kēi tē-kar bāp tē-kē dēkhe-pāe-kah'nē
a-long-way-off was, that his father him having-been-able-to-see
 kuid-jāy-kahan tōtāy dhaīr-kahan chūm khālak. Ār chhuā tē-kē
running neck taking-hold-of a-kiss ate. And son him-to
 kah'lak, 'bāp, māē Bhag'wān-kēr pāse ār tōr pāsē-ū pāp
said, 'father, I God-of near and thy near-too sin
 kaīr-āhō, ār mōē rāur-kēr chhuā hekō kōi-kahan kōhal bēs
have-done, and I you-of son am any-one-to to-say good
 nā lāgē.' Kintu bāp āpan chākar-gulā-gē kah'lak jē, 'saūb-lēk
not does-appear.' But the-father his-own servants-to said that, 'good-than
 bēs lugā lāin-kahan ē-kē pindhāwā, ār ikar hāthē āg'th
good cloth bringing this-one put-on, and this-one's hand-on ring
 ār gōrē jūtā pindhāy-dēwā; ār khāy-kahan hām'rē khusī
and feet-on shoes put-on; and eating we happy
 hōi; karan mōr ēhē chhuā-tā mōir-jāy-rahē, sē āur bāich-ghuṛ'lak;
be; because my this son dead-was, he again returned-safe;
 hejāy jāy-rahē, pāw'lak.' Ār sē saūb kōi khusī hōy lāg'lak.
lost was, is-found.' And that all men merry to-be began.

Sēkhan tēkar bar bētā tāīrē rahē. Sē āy-kahan ghar-kēr
At-that-time his elder son field-in was. He coming house-of
 pās pahūch'lak, ār nāch ār bāj'nā sune-kē pālak. Kī ēk
near approached, and dancing and music hear-to got. Then one
 jhan chākar-kē dāik-kahan puchh'lak, 'I saūb kā?' Sē tē-kē
man servant calling he-asked, 'This all what(is)?' He him-to
 kah'lak, 'Tōr bhāi āy-āhē, ār tōr bāp bahut ād'mī-kēr
said, 'Thy brother is-come, and thy father many men-of
 khāy-kēr chij jāmā-kaīr-āhē. Kāran tē-kē bēsē pālak.' Kintu
eating-for things has-collected. The-reason-(is) him well he-found.' But
 sē khisālak; bhītar jāy-kē nāhī mām'lak. Sē-tēhē tēkar bāp
he grew-angry; inside to-go not wished. Therefore his father
 bāhirē āy-kahan tē-kē bujhāy-kē lāg'lak. Sē jāwāb dē-kahan āpan bāp-kē
outside coming him to-conciliate began. He answer giving his-own father-to
 kah'lak, 'dēkhīn, ētik bachhar-lēk mōē tōr sēwā kārōtō-hō. Tōr hukum
said, 'see, so-many years-from I thy service am-doing. Thy orders
 kōkh'nō nāi kait-rōhō. Tabāñ rāur chhīgīr-kēr chhuā-ū
never not I-transgressed. Nevertheless Your-Honour goat-of young-one-even
 nāi dēlī, jē mōr āpus-kē lē-kahan khusī karī. Kintu tōr ēhē chhuā-tā
not gave, that my friends having-taken merry I-may-make. But thy this son

āy-āhē, jē chhuā-tā kas^abī-kēr saṅgē tōr saūb dhan khāy-guchāy-āhē,
has-come, which son harlots-of company-in thy all fortune has-wasted,
 takhan raūrē tēkar lāgin bahut ād^amī-kēr khāe-kēr chij
at-that-time Your-Honour him for many men-of eating-of things
 jāmā-kaīr-āhī.¹ Kintu sē tē-kē kah^alak, 'bētā, taī saūb dinē-i mōr saṅgē
has-collected. But he him-to said, 'son, thou all days-even me with
 āhis, ār mōr jē āhē sē saūb tōr. Kintu rijhē kare-kē uchit,
art, and mine whatever is that all thine. But merry to-make (is) proper,
 ār khusī hoī, kāran tōr ēhē bhāī mōir jāy-rahē, phēir bāich-āhe;
and glad let-us-be, because thy this brother dead was, again saved-is;
 hejāy jāy-rahe, pāw^alak.
lost was, is-found.'

It has been already pointed out¹ that nearly all the 40,000 Kuṛmīs who inhabit the Orissa Tributary States, speak a form of Western Bengali, though the other Aryan-speaking inhabitants of that area have Oṛiyā for their mother tongue. In the States of Mayurbhanja and Keonjhar, however, 280 Kuṛmīs have been returned as speaking a dialect named Kuṛmālī, which, on examination, turns out to be another instance of Eastern Magahī. Here, the corrupting element is more Oṛiyā than Bengali, and, moreover, the specimens received being written in the Oṛiyā character, they have necessarily acquired a further resemblance in orthography to that language, which probably does not properly belong to them. Instances of borrowing from Oṛiyā abound, but even some of these are curious distortions. For instance, the word for 'was,' *helēk*, is evidently a corruption of the Magahī *halaik*, but the *a* of the first syllable has been changed to *e*, under the influence of the Oṛiyā *helā*, while Bengali has possibly had a share in changing the final *aik* to *ēk*. On the whole the dialect agrees very closely with the Kuṛmālī Tḥār of Manbhum. We have the same representation of an *o*-sound by *a* and the same base, *ah*, for the auxiliary verb.

It will be sufficient to give one specimen. It is the statement in a criminal court of a person accused of murder. It is written in the Oṛiyā running hand and is printed in facsimile.

¹ Vide ante, p. 146.

[No. 31.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

KURUMĀLĪ SUB-DIALECT.

(MAYURBHANJA STATE.)

ମୁଣ୍ଡା - ଗୁଣ୍ଡାଲୀ ପ୍ରଃ ଗୁଣ୍ଡାଲୀ ଗାଁରୁ ତପନା ମିଳୁ ନାହିଁ କି ?

ବ୍ୟାପୀ - ଓ ତପନା କିମ୍ଭାବୁ ହେ ।

ମୁଣ୍ଡା - କିମ୍ଭାବୁ ତପନା କିମ୍ଭାବୁ ?

ବ୍ୟାପୀ - ଗୁଣ୍ଡାଲୀ ପ୍ରାୟ ଗାଁରୁ ତପନା ମିଳୁ ନାହିଁ କି ?

ମୁଣ୍ଡା - ଗୁଣ୍ଡାଲୀ ପ୍ରାୟ ଗାଁରୁ ତପନା ମିଳୁ ନାହିଁ କି ?

ମୁଣ୍ଡା - ତପନା ଗାଁରୁ ତପନା ମିଳୁ ନାହିଁ କି ? ତପନା ମିଳୁ ନାହିଁ କି ?

ବ୍ୟାପୀ - ତପନା ମିଳୁ ନାହିଁ କି ? ତପନା ମିଳୁ ନାହିଁ କି ?

ମୁଣ୍ଡା - ତପନା ମିଳୁ ନାହିଁ କି ? ତପନା ମିଳୁ ନାହିଁ କି ?

ମୁଣ୍ଡା - ତପନା ମିଳୁ ନାହିଁ କି ? ତପନା ମିଳୁ ନାହିଁ କି ?

ବ୍ୟାପୀ - ତପନା ମିଳୁ ନାହିଁ କି ?

ମୁଣ୍ଡା - ତପନା ମିଳୁ ନାହିଁ କି ? ତପନା ମିଳୁ ନାହିଁ କି ?

ସଦା - ଯୁକ୍ତ ଓକିଲଙ୍କ ସମକ୍ଷରେ ଯାଉ ନିଜେ ଯାଆନ୍ତି ତ ଯେଉଁଠାରେ ଯୁକ୍ତ ଓକିଲ

ତେଣୁ ଯାହା ଯୁକ୍ତ ଓକିଲଙ୍କ ଯୁକ୍ତ ଓକିଲ ।

କୃଷ୍ଣା - ତାହା ହେଉଛି ଯୁକ୍ତ ଓକିଲ କି ନାହିଁ ମାଗିଲେ ?

ସଦା - ତାହା ହେଉଛି ଯେଉଁଠାରେ ଯୁକ୍ତ ଓକିଲଙ୍କ ଯୁକ୍ତ ଓକିଲ ଯୁକ୍ତ ଓକିଲ

କୃଷ୍ଣା - ତାହା ହେଉଛି ଯେଉଁଠାରେ ଯୁକ୍ତ ଓକିଲଙ୍କ ଯୁକ୍ତ ଓକିଲ ଯୁକ୍ତ ଓକିଲ

କୃଷ୍ଣା - ତାହା ହେଉଛି ଯେଉଁଠାରେ ଯୁକ୍ତ ଓକିଲଙ୍କ ଯୁକ୍ତ ଓକିଲ ଯୁକ୍ତ ଓକିଲ

କୃଷ୍ଣା - ତାହା ହେଉଛି ଯେଉଁଠାରେ ଯୁକ୍ତ ଓକିଲଙ୍କ ଯୁକ୍ତ ଓକିଲ ଯୁକ୍ତ ଓକିଲ

କୃଷ୍ଣା - ତାହା ହେଉଛି ଯେଉଁଠାରେ ଯୁକ୍ତ ଓକିଲଙ୍କ ଯୁକ୍ତ ଓକିଲ ଯୁକ୍ତ ଓକିଲ

କୃଷ୍ଣା - ତାହା ହେଉଛି ଯେଉଁଠାରେ ଯୁକ୍ତ ଓକିଲଙ୍କ ଯୁକ୍ତ ଓକିଲ ଯୁକ୍ତ ଓକିଲ

ସଦା - ତାହା ହେଉଛି ଯେଉଁଠାରେ ଯୁକ୍ତ ଓକିଲଙ୍କ ଯୁକ୍ତ ଓକିଲ ଯୁକ୍ତ ଓକିଲ

କୃଷ୍ଣା - ତାହା ହେଉଛି ଯେଉଁଠାରେ ଯୁକ୍ତ ଓକିଲଙ୍କ ଯୁକ୍ତ ଓକିଲ ଯୁକ୍ତ ଓକିଲ

କୃଷ୍ଣା - ତାହା ହେଉଛି ଯେଉଁଠାରେ ଯୁକ୍ତ ଓକିଲଙ୍କ ଯୁକ୍ତ ଓକିଲ ଯୁକ୍ତ ଓକିଲ

କୃଷ୍ଣା - ତାହା ହେଉଛି ଯେଉଁଠାରେ ଯୁକ୍ତ ଓକିଲଙ୍କ ଯୁକ୍ତ ଓକିଲ ଯୁକ୍ତ ଓକିଲ

କୃଷ୍ଣା - ତାହା ହେଉଛି ଯେଉଁଠାରେ ଯୁକ୍ତ ଓକିଲଙ୍କ ଯୁକ୍ତ ଓକିଲ ଯୁକ୍ତ ଓକିଲ

ବିବାଦ - ସବୁଠି ଧରି କିନ୍ତୁ ଅନ୍ତରାଳ ରହିବ

କହୁଣ୍ଡ - ଧାରା ଗୁରୁତର କେବଳ ବାହୁରୁ କି ନିହାରିବ ?

କାହାଣୀ - ଧାରାଗୁରୁତର ଏହି ପ୍ରକାର ଧାରାଗୁରୁ (୧) କହୁଣ୍ଡ (୨) କହୁଣ୍ଡ (୩)

(୪) ବାହୁରୁ (୫) ବାହୁରୁ ଏହିକାର ବାହୁରୁ ! କହୁଣ୍ଡ କହୁଣ୍ଡ

କାହାଣୀ ଗୁରୁତର କହୁଣ୍ଡ ବାହୁରୁ, କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ

ଧାରା ଧାରାଗୁରୁ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ

କହୁଣ୍ଡ - କହୁଣ୍ଡ କା ଧାରା କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ

କହୁଣ୍ଡ - କହୁଣ୍ଡ କା ଧାରା କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ

କହୁଣ୍ଡ - କହୁଣ୍ଡ (୫) କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ ?

କାହାଣୀ - କହୁଣ୍ଡ (୫) କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ

କହୁଣ୍ଡ - କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ

କାହାଣୀ - କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ କହୁଣ୍ଡ

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KURUMĀLĪ SUB-DIALECT.

(MAYURBHANJA STATE.)

Saōyāl (Sawāl),—Kurāḍiā Pra. Paṇḍupāl gāw-ēk Jēnā Singh ekhyan kāhā āhē?

Question,—Kurāḍiā Parganā Paṇḍupāl village-of Jēnā Singh now where is?

Jawāb,—U ekhyan mari-gēlā-hē.

Answer,—He now dead-gone-is.

Sawāl,—Kēsan kari-ke mar^llā?

Question,—How doing did-he-die?

Jawāb,—Kurāḍiā Praganā Ās^kkanda gāw-ēk Budhu-rām Singh Jēnā Singh-kē

Answer,—Kurāḍiā Parganā Āskanda village-of Budhu-rām Singh Jēnā Singh

marāw^llē-āhēk akar thēngāy kari-ke.

has-caused-to-die his by-club doing.

Sawāl,—Ketek thēngāy mār^llēk, ō kan-thinē thēngāy

Question,—How-many-(times) by-club did-he-strike, and in-what-place with-the-club

māri mār^llēk?

striking did-he-kill (-him)?

Jawāb,—Jēnā Singh-ēk dehinā dhāri-k kār jāri, ēk thēngā mārāitē-ī.

Answer,—Jēnā Singh's right side's ear at-the-root, one club-blow on-striking-merely.

Ahē-mārē-i ahē-thinē jhārī-khas^llā.

On-that-striking-merely in-that-place he-fell-down.

Sawāl,—A-kē māri-hel-ēk khyānē tāy āikhē dekh^llē-āhas ki nihī?

Question,—Him of-being-beaten at-the-time you with-eye have-seen or not?

Jawāb,—Hā, dekh^llē-āhā.

Answer,—Yes, I-have-seen.

Sawāl,—Ē ghaṭⁿnā kabē helēk, ō kati-khyānē?

Question,—This occurrence when did-it-occur, and at-what-time?

Jawāb,—Rāit ēk-ghārī-k samayē. Ati-khyānē āndbār. Ō ē

Answer,—At-night of-one-hour at-the-time. At-that-time (it was-)dark. And this

ghaṭⁿnā gel-ēk Rabi-bār chhārī-ke tēkar āgu-k Rabi-bār

occurrence of-the-passed Sunday not-counting of-it the-preceding-of Sunday

rāitē.

at-night.

Sawāl,—Jēnā Singh-kē Budhu-rāmē kinā-lāy mār^llēk?

Question,—Jēnā Singh Budhu-rām for-what killed?

Jawāb,—Jēnā Singh-ēk bēṭi-kē mǎy gel-ēk bachharē bihā kare-lāy sindur
Answer,—Jēnā Singh's daughter-to I of-last in-year marriage for-making vermilion
 delē-rahēi. Ō Jēnā Singh-ēk bēṭā Maṅg¹lā Singh mar bahin Gunī-k muṇḍā
had-given. And Jēnā Singh's son Manglā Singh my sister Gunī's head
 sindur dē-rahēk. Kintu, Jēnā Singh-ēk bēṭi-kē mar saṅgē bihā
vermilion had-given. But, Jēnā Singh's daughter of-me with (in)-marriage
 nibi dēitē, pañchāit helēk. Tēkar pechhañ, Jēnā Si. akar
not giving, a-caste-assembly took-place. Of-that after, Jēnā Singh his
 bēṭi Pitēi-kē, Mitrapur bāṭē bihā dēl-ēk-khyanē mar
daughter Pitēi-to, Mitrapur on-road (in)-marriage at-the-time-of-giving my
 guṅgu-k bēṭā-bhāi Budhu-rām Singh Jēnā Singh-kē mār¹lēk.
elder-uncle's son-brother Budhu-rām Singh Jēnā Singh killed.

Sawāl,—Jēnā Singh-kē jē mārī-helēk, ulā kan-ṭhinē?

Question,—Jēnā Singh when he-had-killed, that in-what-place?

Jawāb,—Jēnā Singh Mitrapur-lē awēi-helā, ēsan-samayē Burhā-balaṅ nadī
Answer,—Jēnā Singh Mitrapur-from was-coming, at-such-time the-Burhā-balaṅ river
 pār-hei-ke, Budhu-rām Singh-ēk sarisā bārī heī-ke, jē bāṭ rah¹lēk,
having-crossed, Budhu-rām Singh's mustard field through, what path was,
 ahē bāṭ heī-ke āw-ēk khyanē sarishā bārī pār-hei-ke,
that path along of-coming at-the-time the-mustard field having-crossed,
 ār ēk Budhiā Singh-ēk khēt-kē pahāchaitē mār¹lēk.
another one Budhiā Singh's field-to on-arriving he-struck(-him).

Sawāl,—Taī ati-khyanē kinā karēi-helis?

Question,—You at-that-time what were-doing?

Jawāb,—Mǎy ati-khyanē-kuhī dāṇḍāi-rahā.
Answer,—I at-that-time was-standing.

Sawāl,—Ār uṭhinē keu rah¹lā ki nihī?

Question,—Other there any-one was or not?

Jawāb,—Ahē-ṭhinē ēhē bājirā āsāmi : (1) Nachhaman Sing :
Answer,—At-that-place these present accused : (1) Lakshman Singh :

(2) Rūhiā Sing : (3) Bānu Sing : (4) Pāṇḍu Sing : ēhē
 (2) Rūhiā Singh : (3) Bānu Singh : (4) Pāṇḍu Singh : these
 sab rah¹lā. Kintu Khushālī Mājhi uṭhinē nibi rah¹lā. Hamar
all were. But Khushālī Mājhi there not was. Me
 ṭhikalē duī kuṛi das hāt dhūri āsāmi Budhiā Singh-ēk
from two score ten cubits in-distance accused Budhiā Singh's
 sarisha bārī rah¹lā.
mustard field-in he-was.

Sawāl,—Taī ki ār keu Jēnā Singh-kē mār¹lē āki nihī?

Question,—You or other any-one Jēnā Singh beat or not?

Jawāb,—Maī ki ār bājirā āsāmiraī kēha-i nihī mār¹lē-ābēk.
Answer,—I or other present accused-persons any-one-even not have-beaten.

Sawāl,—Ēhē (ka)-chihnē-dēl ṭhēnga kākar?

Question,—This ka-marked club whose?

Jawāb,—Ēhē (ka) chihñē-dēl thēngā Budhu-rām Singh-ēk. Ēhē-ṭhēngāi
Answer,—This ka-marked club. Budhu-rām Singh's. With-this-club
 mār^alē-rahēk.
he-had-beaten.

Sawāl,—Ēhē maral muṇḍā ō maṭā chādar ō mālā kākar hekēk ?
Question,—This dead head and coarse sheet and garland whose are ?

Jawāb,—Ēhē sab Jēnā Singh-ēk hekēk.
Answer,—These all Jēnā Singh's are.

FREE TRANSLATION OF THE FOREGOING.

Question.—Where is now Jēnā Singh of the village of Paṇḍupāl, Parganā Kurāḍihā ?

Answer.—He is now dead.

Q.—How did he die ?

A.—Budhu-rām Singh, of Āsk anda in Parganā Kurāḍihā, clubbed him to death.

Q.—How many times did he strike him, and in what part of his body ?

A.—He gave Jēnā Singh only one blow under the right ear. Immediately on receiving the blow he fell down there and then.

Q.—When he was struck, did you see it with your own eyes ?

A.—Yes. I saw it.

Q.—When did this take place, and at what hour ?

A.—At one hour of the night. It was then dark. This was on the night of the Sunday before last.

Q.—Why did Budhu-rām kill Jēnā Singh ?

A.—Last year, I applied vermilion to the forehead of Jēnā Singh's daughter, as a preliminary to marrying her. Moreover, his son, Manglā Singh, had similarly put vermilion on the head of my sister, Guni. But when afterwards Jēnā Singh refused to give his daughter to me in marriage, there was held a caste-assembly to settle the dispute. After that, Budhu-rām, who is my cousin and the son of my elder uncle, killed Jēnā Singh on the Mitrapur road, when he was giving his daughter to Pitēi.

Q.—Where did he kill Jēnā Singh ?

A.—Jēnā Singh was coming from Mitrapur. On the way, after crossing the Burhā-balang river, and after passing along the path which led through Budhu-rām's mustard-field, and entering another field belonging to Budhiā Singh, then it was that Budhu-rām struck him.

Q.—What were you doing at the time ?

A.—I was standing there.

Q.—Was anyone else there at the time ?

A.—The present accused persons were there, *viz.*, Lakshman Singh, Rūhiā Singh, Bānu Singh, and Pāṇḍu Singh. But Khushālī Mājhi was not there. He was some fifty cubits away from me, in a mustard-field.

Q.—Did you or anyone else also strike Jēnā Singh?

A.—Neither I nor any of the other accused persons struck him.

Q.—Whose is this club which is marked for identification with the letter 'Ka'?

A.—It belongs to Budhu-rām Singh. It is with it that he struck the blow.

Q.—Whose are this severed head, and this coarse sheet, and this wooden chaplet?

A.—They all belong to Jēnā Singh.

It will be observed that the last District named in the list given on p. 146 is the North-Gangetic one of Malda. Here the dialect is not spoken by Kurmīs, but by other castes of South-Bihar nationality, who have crossed the Ganges and settled in that district. As in the other localities, it is distinctly a form of Magahī, and it is not clear how this form of speech has come to be spoken there. The dialect of Bihārī which is spoken to the north, in Purnea, and, to the west, in Bhagalpur and the Sonthal Parganās, is Maithilī, and the main language of Eastern Malda is a form of Bengali. So also to the south of the District. One explanation, which is ingenious, but which, so far as I know, is unsupported by any admitted facts, is found in a tradition that there was a wave of conquering inhabitants of Gaya and Patna, which occupied the Districts, in order, of Monghyr, Bhagalpur, the Sonthal Parganās, and Malda. In the two first Districts, they became absorbed into the allied Maithilī-speaking race which then occupied the country, and adopted their language. So also in the North-western half of the Sonthal Parganās, where they were separated from the Bengalis, who encroached from the south and east, by the mountains in the centre of that District. In Malda, however, they came into contact with an alien, Bengali-speaking race, with whom they did not mix, and whose language they declined to adopt; although, in process of time, their own tongue gradually adopted some of its more striking forms.

The dialect is locally known as Hindī or as Khonṭāi, and is principally spoken by people of the Chain, Nāgar, and other similar castes in West Malda. The language of each caste differs slightly. Indeed all over Malda District, we find a curious mixture of language, different nationalities and tribes in one and the same village each speaking its own language, which may be Santālī, Bihārī, or Bengali. Even each of these three languages varies according to the caste of the speaker. Khonṭāi is reported as being spoken by 180,000 people.

Both the following specimens are written in the Bengali character. Hence it must be remembered that we are looking at Magahī through Bengali spectacles. The spelling is therefore eccentric from the point of view of one accustomed to the same language written in the Dēva-nāgarī character.

The only form which need be noticed is the word *hōy'chhi*; it is, which is borrowed from the neighbouring Maithilī of Purnea.

The first specimen is the Parable of the Prodigal Son, and the second, a short folk-tale. Both have been most carefully written by Babu Radhesh Chandra Set.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KHONṬĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN I.

(Babu Radhesh Chandra Set, 1898.)

এক জনাকে দু বেটা হলই। ছোটো লড়কা আপন বাপ্কে কহলকই, বাবা, হামরা হিস্‌সাকে গিরন্তি হামরা দে। তো বাপ্ দোনকে আপন গিরন্তি বাঁটি দেলকই। তো থোরা দিন বাদ্ ছোটো বেটা আপন জেতনা হলই সব হাত করিকে কোই ছর দেস চলি গেলই। তাঁহামে লুচাপানা করিকে সব তহস্‌নস্ করি দেলকই। তব যব একদম্ ওকর হাত খালি হোলই তো ওই দেস্‌মে বড্ডা আকাল পরলই। আর উ বড়া মুস্কিল মে গিরলই। তব উ যাকর ওই দেস্‌কে কোই সহোরিয়াকে মিললই। তো ওই সহোরিয়া বিথান্‌মে ওকরা আপন সুর্‌ চড়াওলা ভেজকই। উহা উ সুর্‌ খোয়কী ভুঁসিসে বড়া খুলী হোকে পেট্ ভরতিয়ই। ওর ওকরা কোই কুচ্ছ নহি দেতিয়ই। যব ওকর গেয়ান্‌ ভেলই তো আপনা আপনি বোলে লাগলই, হামর বাপ্কে ঘরকে কেতা চাকর পাইট আপনে খাতিয়াই আর পরকে বিলাতিয়াই, আর হাম্মা ভুঞ্খে মরেহি। হাম্মা উঠিকে বাপ্কে ভিরা যাকে ওকরা বোলো,—বাপ, হাম্মা সরগ ভিরা ও তোরা ভিরা পাপ্ করলিউ। আর হাম্মা তোরা বেটা কাহালানে লায়ক নহি হই। হাম্মা আপন রাখনি চাকর করি লে। তব্ উ উঠিকে আপন বাপ্ ভিরা আলই। লকিন উ বহৎ দূর রহতই, বাপ ওকরা দেখে পায়্‌কে দৌড়কে লড়কাকে গলা ধরিকে চুম্মা খাবে লগলই। তব্ লড়কা বাপ্কে কহলকই—বাপ হাম্মা সরগ ভিরা ও তোর সামনে পাপ করলিয়ই, আর হাম্মা তোর্ লড়কা কহনে লায়ক নহি হই। লকিন্ বাপ্ আপন চাকরকে কহলকই, আচ্ছা পোসাক্ আন ও একরা পরা দে। চল্ সর্বকোই খানাপিনা করি ও আনন্দ করি। কাহে কি হামরা এহি লড়কা মরি গেলা হলই, আর ফের বাচলই। এ হেঁরা গেলা হলই, আব পালিয়ই। তব্ সর্বকোই রং তামাসা করনে লগলই ॥

ইধর তো বড়া লড়কা খেৎমে হলই। যব ঘর আবে লগলই তো ঘরকে লগিজ্‌ আতে নাচনা গাওনা স্রনে পালকই। তো এক্ চাকরকে ডাকিকে পুছকই ই সব কাহে হোয়ছি। চাকর কহলকই তোরা ভাই আলা হই। লড়কা ভালা ভালইসে আলই সোই, আপনা বাপ্ এক্ ভোজ্ দেলকই। তো বড়া লড়কা বড়া রাগলই ও ঘর নাই সানালকই। তো বাপ্ বাহার্‌ আকর ওকরা বড়া যিংগটা করনে লগলই। তো বড়া লড়কা বাপ্কে জবাব্ দেলকই—কি তাজ্‌ব, এতনা বছর হাম্মা তুমরা ঘরে খটলি ও কভি তুমরা হুকুম্ বাহার্‌ কাম্‌ না করলি, ও তব্‌তি আপনে হামরা কব্‌তি একঠো পাঁঠা ভি নহি দেলন্‌ যো হাম্মা আপনা সাগা কুটুম্‌ লেকে আন্দ্‌ কর্তিয়ই। আর তোর্ এই লড়কা তোরা গরহন্তি খানগী কসবীসে তহস্‌নস্ করকও, লকিন্ উ আতেহি ওকর বাস্তে তু এক্ ভোজ্ দেয়লে। তব্ বাপ্ ওকরা কহলকই বেটা তু বরাবর হামরা সাত হাঁয়, হাম্মর যো কুচ্ছ সর্বতোর্‌হি হউ। ই মোনাসিব হর যো হামরা আন্দ্‌ হো ও হাঁসিখুসি করো। যো তোর্‌ ভাইয়া যো মর গেলা হলও, সো ফের বঁচলও; যো হেঁরা গেলা হলও, ফের মিললও ॥

[No. 32.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ.

KHONṬAI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN I.

(Babu Radhesh Chandra Set, 1898.)

Ēk janā-kē du bēṭā halaī. Chhōṭā laṛ-kā āppan bāp-kē
One man-to two sons were. The-younger child his-own father-to
 kahal^akaī, 'bābā, hām^arā hissā-ke girasti hām^arā dē.' Tō
said, 'father, my share-of household-property me give.' Then
 bāp dōna-kē āpan girasti bāṭi del^akaī. Tō thōrā din
father both-to his-own household-property dividing gave. Then a-few days
 bād chhōṭō bēṭā āpan jet^anā halaī, sab hāt kari-ke
after the-younger son his-own what-ever was, all hand-(in) making
 kōi dur dēs chali-gelaī. Tāhā-mē luchchā-pānā kari-ke sab
some distant country went. There licentiousness making all
 tahasnas kari-del^akaī. Tab jab ēk-dam ōkar hāt khāli hōlāi tō
waste he-made-complete. Then when completely his hand empty was then
 ōi dēs-mē baḍḍā ākāl par^alaī, ār u barā muskil-mē gir^alaī.
that country-in a-great famine fell, and he great difficulty-in fell.
 Tab u jā-kar ōi dēs-ke kōi sahoriyā-kē mil^alaī. Tō ōi
Then he going that country-of a-certain townsman-to met. Then that
 sahoriyā bitbān-mē ok^arā āpan suyar charāolā bhej^akaī. Ūhā u suyar
townsman field-in him his swine to-tend sent. Then he swine's
 khōy^akī bhūsi-sē barā khusī hō-ke pēṭ bhar^atiyāi; aur
food husk-with very glad being (his-)belly he-would-have-filled; and
 ok^arā kōi kuchchhu nahi detiyāi. Jab ōkar geyān bhelaī,
him-to any-one anything not used-to-give. When his senses became,
 tō āp^anā-āp^ani bōle lāg^alaī, 'hāmar bāp-ke ghar-ke kettā
then himself-to to-say he-begun, 'my father's house-of how-many
 chākar-pāṭ āp^ane khātiyāi ār par-kē bilātiyāi, ār
servants themselves used-to-eat and others-to used-to-distribute, and
 hāmmā bhukkhē mare-hi. Hāmmā uṭhi-ke bāp-ke bhirā jā-ke ok^arā
I with-hunger am-dying. I rising father's near going him
 bōlō, "bāp, hāmmā sarag bhirā ō tōrā bhirā pāp
will-say, "Father, I heaven near and of-thee near sin

kar^{liu}. Ār hāmmā tōrā bēṭā kābālānē lāyak nahi hai.
committed-for-thee. Any-more I thy son of-being-called fit not I-am.
 Hāmmā āpan rākⁿⁱ chākar kari-lē.”” Tab u utṭhi-ke
Me thy retained servant having-made-keep.”” Then he rising
 āpan bāp bhirā ālai. Lakin u bahut dūr rah^{taī}, bāp
his-own father near came. But he very far remaining-even, the-father
 ok^{rā} dēkhe pāy-ke daur-ke laṛ^{kā}-ke galā dhari-ke chummā khābe
him to-see obtaining running the-son's neck seizing kiss to-eat
 lag^{laī}. Tab laṛ^{kā} bāp-kē kahāl^{kaī}, ‘bāp, hāmmā swarag bhirā
began. Then the-son the-father-to said, ‘father, I heaven near
 ō tōr sām^{nē} pāp kar^{liyaī}, ār hāmmā tōr laṛ^{kā} kah^{nē}
and of-thee before sin committed, any-more I thy son of-calling
 lāyak nai hā.’ Lakin bāp āpan chākar-kē kahāl^{kaī}, ‘āchchhā pōsāk ān
fit not am.’ But the-father his-own servants-to said, ‘good clothes bring
 ō ek^{rā} parā dē. Chal, sab-kōi khānā-pinā-kari, ō ānand kari.
and this-(person) putting-on give. Come, let-all-(of-us) eat-and-drink, and joy make.
 Kāhe-ki hām^{rā} ehi laṛ^{kā} mari gelā-halaī, āb pher bāch^{laī}; ē hērā gelā-halaī,
Because my this son dying had-gone, now again survived; he lost had-been,
 āb pāliyaī.’ Tab sab-kōi rang-tāmāsā kar^{nē} lag^{laī}.
now I-recovered-him.’ Then all merriment to-make began.

Idhar tō barā laṛ^{kā} khēt-mē halaī. Jab ghar ābe lag^{laī},
On-this-side indeed the-elder son field-in was. When house-(to) to-come he-begun,
 tō ghar-ke lagij ātē nāch^{nā} gāonā sune pāl^{kaī}. Tō ēk chākar-kē ḍāki-ke
then house-of near coming dancing singing to-hear he-got. Then one servant culling
 puchh^{kaī}, ‘i sab kāhe hōy^{ehli}?’ Chākar kahāl^{kaī}, ‘tōrā bhāi ālā-haī.
he-asked, ‘this all why is-being-(done)?’ The-servant said, ‘thy brother has-come.
 Laṛ^{kā} bhālā-bhālā-sē ālā, sōi āp^{nā} bāp ēk bhōj del^{kaī}.’ Tō
His-son well-and-safely returned, therefore Your-Honour's father one feast gave.’ Then
 barā laṛ^{kā} barā rāg^{laī}, ō ghar nai sāl^{kaī}. Tō bāp bāhār ā-
the-elder son very angry-was, and house not entered. Then the-father out coming
 ok^{rā} barā ghiṅg^{ti} kar^{nē} lag^{laī}. Tō barā laṛ^{kā} bāp-kē jawāb del^{kaī},
him much entreaty to-make began. Then the-elder son the-father-to reply gave,
 ‘Ki tājjab! et^{nā} bachchhar hāmmā tum^{rā} gharē khaṭ^{li}, ō kabhi tum^{rā}
‘How wonderful! so-many years I your house-in served, and ever thy
 hukum bābār kām nā kar^{li}, ō tabbhi āp^{ne} hām^{rā} kabbi ēk-ṭhō pāṭhā bhi
order beyond work not did, and still Your-Honour me ever one kid even
 nahi dēlan, jō hāmmā āp^{nā} sāgā kuṭum lē-ke ānd kar^{tiyaī}. Ār tōr ei
not gave, that I my friends relations taking joy might-make. And thy this
 laṛ^{kā} tōr gar^{hasti} khān^{gi} kas^{bi}-sē tahasnas kar^{kao}, lakin
son thy household-property harlots strumpets-with waste made-for-thee, but
 u ātē-hi ōkar wāstē tu ēk bhōj dey^{lē}.’ Tab bāp ok^{rā}
he immediately-on-arriving his sake-for thou one feast gavest.’ Then the-father him

kahal'kaī, 'bēṭā, tu barābar hām'rā sāt hāy, hāmmar jō kuchh sab
 said, 'son, thou always my company-in art, my which anything-(is) all
 tōr-hi haū. Ī monāsib hay jō hām'rā ānd hō ō hāsi-khusi karō.
 thine-only is-to-thee. It proper is that we joyful become and merriment make.

Jō tōr-bhāiyā jō mar gelā-halaō, sō pher bāch'laō; jō hērā
 Because thy brother who dying had-gone-for-thee, he again survived-for-thee; who lost
 gelā-halaō, pher mil'laō.
 had-been-for-thee, again was-recovered-for-thee.'

[No. 33.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

KHONTĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN II.

(Babu Radhesh Chandra Set, 1898.)

এক বদরাগী গিরহস্ত বড়া মাস্ পিয়ার্ করতিয়ই। এক্ দিন্ পাঁঠাকে মাস্ কিনি আনিকে আগ্নন বছকে ওই মাস রাঁধনে কহিকে বাহার্ গেলই। বছ ওকর্ বাত মানিকে মাস্ রাঁধিকে ভানসা ঘরমে কোই বাসন্মে করিকে টাপিকে রক্খকই। লকিন্ দইবিসে এক কুস্তা ভানসা ঘর যাকর্, ওই বাসন্কে মাস খা গেলই, ধোরা না রহলই। বছ ওই জানিকে হাকাবাকি কুস্তাকে তো হাঁকা দেলকই। লকিন্ পুরুস্ আকর্ কি কহতই, এই ডরমে কাঁপনে লগলই। আর্ কোই উপায় না দেখ্ কর্ নিটুঁর পুরুস্কে হাত সে বঁচেনেকে বাস্তে ওকরা কুস্তাকে জুট্টা মাসহি খাবে দেলকই। পুরুস্ মাস্ কাহে ধোরা হোলই বব্ এই বাত পুছকই তো বছ জবাব দেলকই,—বাঁকি মাস্ লড়কা মাল খা গেলই। লড়কা বালা খা গেলই শুনিকে গিরহস্ত্ আর্ ভালা বুর্ কুছ্ নহি কহলকই ॥

লকিন্ ওই ঘরমে এক্ চালাক্ বেটী লড়কা হলাই। উ স্কুসে সব্ বাত্ জানতিয়াই। মা বাপ্কে বোলি চালি শুনিকে উ মনে মনেই সোচতে লগলাই আর্ কি করিয়াই। কুস্তা মাস্ খা লেলকই ই বাত্ কহনা মুস্কিল, না কহলা ভি বেমনাসিব। বোললেসে মা মার্ খাতয়াই, না কহলে সে বাপ্ জুট্টা খাতয়ই ॥

[No. 33.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

KHONTĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN II.

(Babu Radhesh Chandra Set, 1898.)

Ēk bad-rāgī gir^hast baṛā mās piyār-kar^tiyāi. Ēk din pāṭhā-ke
One violent-tempered householder much meat liked. One day kid's
 mās kini āni-ke āppan bahu-kē ōi mās rādh^{nē} kahi-ke bāhār gelaī. Bahu
meat buying bringing his-own wife-to that meat to-cook saying out he-went. Wife
 ōkar bāt māni-ke, mās rādhⁱ-ke bhānsā-ghar-mē kōi bāsan-mē kari-ke dhāpi-ke
his word respecting, meat cooking cook-room-in some dish-in placing covering
 rakkh^hkaī. Lakin daībi-sē ēk kuttā bhānsā-ghar jā-kar, ōi bāsan-ke mās
put. But fate-by one dog cook-room entering, that dish-of meat
 khā-gelaī, thōrā sā rah^lai. Bahu ōi jāni-ke hākābāki kuttā-kē tō hākā-
ate-up, little only remained. The-wife that perceiving quickly the-dog then drove-
 del^hkaī. Lakin purus ā-kar ki kah^htaī, ēi dar-mē kāp^{nē} lag^hai.
away. But husband having-come what shall-she-say, this fear-at to-tremble she-begun.
 Ār kōi upāy nā dēkh-kar niṭṭhur purus-ke hāt-sē bāch^{nē}-ke wāstē, ok^hrā
Other any means not having-found cruel husband's hand-from to-be-saved for, him
 kuttā-ke juṭṭhā mās-hi khābē del^hkaī. Purus mās kāhe thōrā holai
the-dog's leavings meat-actually to-eat she-gave. The-husband meat why short became
 jab ēi bāt puchh^hkaī, tō bahu jawāb del^hkaī, 'bāki mās laṛ^{kā}-bālā
when this word asked, then the-wife reply gave, 'the-remaining meat the-children
 khā-gelaī.' Laṛ^{kā}-bālā khā-gelaī suni-ke gir^hast ār bhālā burā kuchh nahi
ate-up.' Children ate-up hearing householder any-more good bad anything not
 kahal^hkaī.

said.

Lakin ōi ghar-mē ēk chālāk bēṭi-laṛ^{kā} hālai. U suru-sē sab
But that house-in one intelligent girl-child was. She the-beginning-from all
 bāt jān^tiyāi. Mā-bāp-ke bōli-chāli suni-ke; u manē manē-i
words knew. The-mother-(and)-father's talk hearing, she mind-in mind-in
 sōch^{tē} lag^hai, 'āb ki kariyāi? Kuttā mās khā-lel^hkaī. I bāt kah^hnā
to-think begun, 'now what shall-I-do? Dog meat ate-up. This word to-tell
 muskil; nā kah^hlā-bhi bē-monāsib. Bol^hlē-sē mā mār khāt^{yāi},
(is)-difficult; not to-tell-also is-improper. From-telling (my)-mother beating will-eat,
 na kah^hlē-sē bāp juṭṭhā khāt^{yāi}.
not from-telling (my)-father leavings will-eat.'

STANDARD BHOJPURĪ.

Standard Bhojpurī centres round the town of Bhojpur, which is situated on the bank of the Ganges in the North-West of the Shahabad District. From this it extends to the east and south over the whole of that district, and is bounded in the first of these directions by the river Sone, which, however, it crosses at the south, reaching for a few miles into the District of Palamau. To the west, it crosses the frontier between the Lower Provinces and those of the north-west, and covers the whole of the south Gangetic portion of Ghazipur.

Standard Bhojpurī is also spoken north of the Ganges in the districts which border on the Ganges and are opposite Shahabad, *viz.*, Saran, Ballia, and Ghazipur. It is spoken over the whole of Ballia, over the south and the eastern half of Ghazipur (it should be remembered that this district lies on both sides of the Ganges), Western Bhojpurī similar to that spoken in Benares District being spoken in Western Ghazipur. In Saran, it is confined to the more southern parganas. As we go north, the language gradually changes to what may be called Northern Bhojpurī, which is spoken in various forms over Northern and Central Saran, and in the eastern parts of Gorakhpur. No figures are available to show the number of people in Saran, who speak each form of the dialect, nor would it be easy to do so under any circumstances, for the two forms of speech differ so slightly, and merge so gradually into each other, that there is a large area which might very properly be claimed by both. We shall not, however, be far wrong, if, subject to certain explanations to be made later on, we say that, of the 2,404,500¹ people returned from that district as speaking Bhojpurī, about a million speak the Standard form of the dialect. We may, therefore, put down the number of speakers of standard Bhojpurī as follows:—

Name of District.	Number of people speaking Standard Bhojpurī.
Shahabad	1,901,353
Palamau	50,000
Saran	1,000,000
Ballia	903,940
Ghazipur (half)	469,000
TOTAL	4,324,293

The Town and Pargana of Bhojpur, from which the Bhojpurī dialect takes its name, are situated in the Shahabad District, hence the form of the dialect which is current in that district may be considered to be the purest. The two following specimens come from Shahabad, and the language is that illustrated in the preceding grammatical sketch. Besides Bhojpurī, the local authorities reported a separate sub-dialect spoken by 171 Kharwārs, a wild tribe inhabiting the south of the district. An examination, however, of the specimen sent of the Kharwār language shows that it is the same as the ordinary Bhojpurī of the District. It is not sufficiently corrupt to entitle it to be classed as a broken dialect. The total Bhojpurī-speaking population of Shahabad is therefore 1,901,182+171 or 1,901,353.

The first specimen is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgarī character, in which character the specimens, as received, were written. It has the advantage of distinguishing between short and long *e* and *o*.

¹ Revised figures.

[No. 34.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

SPECIMEN I.

BHOJPURĪ DIALECT.

(DISTRICT SHAHABAD.)

एक अदमी का दू बेटा रहे। छोटका अपना बाप से कहलस की ए बाबू-जी धन में जे हमार हिस्सा होखे से बाँट दीं। तब ऊ दूनों के बाँट देलस। थोड़ा-ही दिन में छोटका बेटा सभ धन बटोर के दूर देस चल गइल। उहाँ सभ धन कुचाल में उड़ा देलस। जब सभ खरच क देलस तब ओह देस में बड़ा अकाल पड़ल। ओकरा बड़ा दुख होखे लागल। तब ऊ ओह देस का एक अदमी इहाँ जा के रहे लागल जे ओकरा के अपना खेत में सूअर चरावे खातिर भेज देलस। आउर ऊ आनन्द से ओही भूँसी से आपन पेट भरित जे सूअर खात रहस। आउर ओकरा के केहू कुछ देत ना रहे। आउर जब ओकरा अपना विचार में आइल त सूअर की कतना हमरा बाप का नोकर चाकर का रोटो खेला से बाँच जाला आ हम भूखे मूअत बानीं। हम उठव अपना बाप किहाँ जाइव आ कहव की ए बाबू-जी हम परमेसर का सोभा पाप कइलीं आ रौरी सोभा। हम एह जोग नैखीं जे राउर बेटा कहाई। हमरा के अपना नोकरन में राखीं। ऊ उठल अपना बाप किहाँ आइल। बाकी अबहीं थोड़े दूर रस्ता में अवतरे रहे की ओकर बाप देखलस। त छोहा के दौरल ओकरा के गला में लगा के चूमा लीवे लागल। लड़िका अपना बाप से कहलस की बाबू-जी हम इसवर का सनमुख पाप कइलीं आउर रौरी सोभा आउर अब फेर राउर बेटा कहावे जोग नैखीं। ओकर बाप अपना नोकरन से कहलस नीमन लूगा ले आर्व इनका के पेन्हाव आ एक अँगुठी हाथ में आउर पनही गोड़ में पेन्हाव हमनीका साथे खात जाई आनन्द करीं। काहे की हमार बेटा मू गइल रहे आ फेर जीअल भूलाइल रहे आ मिल गइल। आउर उन्हीका आनन्द करे-लगले सँ ॥

ओकर बड़का भाई खेत में रहे। जैसे घर का नगीच आइल नाच राग सुनलस। एगो नोकर के बोला के पुकलस कि ई का होत बा। जबाब देलस की राउर भाई अइले हा। राउर बाप उनका के भोज देत बाड़े काहे की जीअत जागत आँगे देहो नीके पहुँचले हा। ई मुन के खिसिया गइल। भीतर ना गइल। ओकर बाप बाहर आइल आ भिनती करे लागल। त जबाब में अपना बाप से कहलस की हाए अतना दिन राउर सेवा कैलीं ना रौरा बात के उलघने कैलीं। तेहू पर रीआँ एगो पठरुखी ना देलीं जे अपना हितन का साथे आनन्द मनैतीं। बाकी जसहीं ई लड़िका राउर आइल जे सभ धन राउर पतुरिआ में उड़ा देलस रौरा ओकरा के भोज देलीं। तेह पर ओकरा के जबाब देलस की बेटा, तू सदई हमरा साथ बाई आउर जे कुछ हमरा पास बा से तोहरे हँ। उचित हँ की हमनीका आनन्द करीं आ खुस होई एह खातिर की तोहार भाई मर गइल रहे आउर फेर जी गइल भुला गइल रहे आ फेर मिल गइल ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT SHAHABAD.)

TRANSLITERATION AND TRANSLATION.

Ēk ad'mī-kā' dū bēṭā rahē. Chhoṭ'kā ap'nā bāp-sē kah'las kī, 'ē
One man-of two sons were. The-younger his-own father-to said that, 'O
 bābū-jī, dhan-mē jē hamār hissā hōkhē sē bāṭ-dī.' Tab ū dūnō-
father, property-in which my share may-be that dividing-give.' Then he both-
 kē bāṭ-dēlas. Thōṛ-hī din-mē chhoṭ'kā bēṭā sabh dhan baṭōr-ke
to dividing-gave. A-few-even days-in the-younger son all property collecting
 dūr dēs chal-gail. Uhā sabh dhan kuchāl-mē urā-dēlas. Jab
distant country-to went-away. There all fortune evil-conduct-in he-wasted-away. When
 sabh khar'ch-kā-dēlas, tab oh dēs-mē baṛā akāl paṛal. Ok'rā baṛā dukh
all he-had-spent, then that country-in great famine fell. To-him great trouble
 hōkhē lāgal. Tab ū oh dēs-kā ēk ad'mī ihā jā-ke rahe lāgal, jē
to-be began. Then he that country-of one man near going to-live began, who
 ok'rā-kē ap'nā khēt-mē sūar charāwe khātir bhēj-dēlas, āur ū ānand-sē
him his-own field-in swine feeding for sent-away, and he pleasure-with
 ohī bhūsi-sē āpan pēt bharit jē sūar khāt-rahās,
those-very husks-with his-own belly would-have-filled which the-swine used-to-eat,
 āur ok'rā-kē kēhu kuchh dēt-nā-rahē. Āur jab ok'rā ap'nā
and him-to any-body any-thing giving-not-was. And when to-him his-own
 bichār-mē āil ta sūjhal kī, 'kat'nā ham'rā bāp-kā nōkar
consideration-in it-came then he-considered that, 'how-much my father-of servants
 chākar-kā rōṭī-khailā-sē bāch-jā-lā, ā ham bhūkhē mūat-banī. Ham uṭhab
servants-of bread-eating-after remains, and I hunger-from dying-am. I will-arise
 ap'nā bāp kihā jāib ā kahab kī, "ē bābū-jī, ham Par'mēsār-kā
my-own father near will-go and will-say that, "O father, I God-of
 sōjhā pāp kaīlī ā raur-ō sōjhā. Ham eh jōg naikhī
before sin did and of-Your-Honour-too before. I of-this worth not-am
 jē raur bēṭā kahāī, ham'rā-kē ap'nā nok'ran-mē
that Your-Honour's son. I-may-be-called, me thy-own servants-among
 rākhī." Ū uṭhal ap'nā bāp kihā āil; bāki ab'hī thōṛē-dūr
keep." He arose his-own father near came; but yet a-little-distance-off
 rastā-mē aw'te-rahē kī ōkar bāp dekh'las. Ta chhohā-ke
way-in (he)-coming-was that his father saw-(him). Then being-compassionate

¹ Here the signs of the genitive is in the oblique form because bēṭā is in the plural.

daural, ok'rā-kē galā-mē lagā-kē chūmā lēwe lagal. Larikā ap'nā
he-ran, him neck-in enfolding kisses to-take began. The-son his-own
 bāp-sē kah'las ki, 'bābū-jī, ham Is'war-kā san'mukh pāp kailī āur
father-to said that, 'father, I God-of before sin did and
 raur-ō sōjhā, āur ab pher rāur bēṭā kahāwe jōg
Your-Honour-too before, and now again Your-Honour's son to-be-called fit
 naikhī. Ōkar bāp ap'nā nok'ran-sē kah'las, 'nīman lūgā lē-āwā,
I-am-not.' His father his-own servants-to said, 'good clothes bring-out,
 in'kā-kē penhāwā, ā ēk āguṭhī hāth-mē āur pan'hī gōr-mē penhāwā;
him put-on, and one ring hand-on and shoes feet-on put;
 ham'ni-kā sāthē khāt-jāī, ānand karī, kāhe-kī hamār bēṭā
(let-)us together eat, merry make, because-that my son
 mū-gail-rahē ā pher jīal; bhulāil-rahē, ā mil-gail. Aur
had-been-dead and again alive-became; had-been-lost, and found-is.' And
 unh'ni-kā ānand karē lag'lē-sā.
they merry to-make began.

Ōkar bāp'kā bhāī khēt-mē rahē. Jaisē ghar-kā nagich āil nāch
His elder brother field-in was. As house-of near he-came dancing
 rāg sun'las. Egō nōkar-kē bolā-ke puchh'las kī, 'ī kā hōt-bā?'
music he-heard. One servant calling he-asked that, 'this what is-being?'
 Jabāb dēlas kī, 'rāur bhāī aīlē-hā. Rāur bāp un'kā-
Answer he-gave that, 'Your-Honour's brother is-come. Your-Honour's father him-
 kē bhōj dēt-bārē kāhe-kī jīat jāgat āgē-dēhī
to feast is-giving because-that alive (and)-awake in-good-health
 nīkē pahūch'lē-hā. I sun-ke khisiā-gail, bhitar nā gail.
safely he-has-arrived.' This hearing he-angry-became, inside not went.
 Ōkar bāp bāhar āil ā min'tī kare-lāgal. Ta jabāb-mē
His father outside came and to-entreat-(him) began. Then answer-in
 ap'nā bāp-sē kah'las kī, 'hāe, at'nā din rāur sēwā
his-own father-to he-said that, 'alas, so-many days Your-Honour's service
 kailī; nā raurā bāt-ke ulagh'nē kailī, tēhū par
I-did; not Your-Honour's words transgression-even I-did, that-too on
 rauā egō paṭh'ru-ō nā dēlī jē ap'nā hitan-kā sāthē
Your-Honour one kid-even not gave that my-own friends-of with
 ānand-manaitī. Bāki jas'hī ī larikā rāur āil jē
I-might-have-rejoiced. But when-even this son of-Your-Honour came who
 sabh dhan rāur paturīā-mē urā-dēlas raurā ok'rā-kē
all fortune thy harlot-among squandered Your-Honour him-to
 bhōj dēlī. Teh-par ok'rā-kē jabāb dēlas kī, 'bēṭā, tū sadaī
feast gave.' There-upon him-to answer he-gave that, 'son, thou always
 ham'rā-sāth bārā, āur jē kuchh ham'rā pās bā sē tohar-ē hā.
me-with art, and what even me with is that thine-even is.

Uchit há kī ham'nīkā ānand karī ā khus hōī, eh khātir kī
Proper is that we merry make and pleased be, this for that
 tohār bhāī mar-gaīl-rahē, āur pher jī-gaīl; bhulā-gaīl-rahē, ā
thy brother had-died, and again alive-became; had-been-lost, and
 pher mil-gaīl.
again found-is.'

[No. 35.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

SPECIMEN II.

BHOJPURĪ DIALECT.

(DISTRICT SHAHABAD.)

DEPOSITION OF A WITNESS.

ब्रजहार अजोध्या राय साः नवादा बेन प्रः आरे ।

हम नवादा में मालिक हैं । मुदई मुदालेह के चिन्ही-ले । साबिक में मकान हमरे पट्टी में रहल हा । बटवारा भइला पर हमरे पट्टी में बा ॥

(आल) । उस मकान से मुदई की कुछ सरोकार है ॥

(जवाब) कुछो ना । सुतरफा अगाड़ी ठोढ़ा से पावत रलों हैं । अब मुदई से पाई-ले । ठोढ़ा दू भाई रहे । एक के नाम ठोढ़ा दोसरा के दसई । भन्दू अगाड़ियो से नोकरी चाकरी करे जात रले हा । अबहूँ जा ले । बरिस दिन से वहरे रले हा । घर में दसई बहु के छोड़ गइल रले हा । अठारह ओनइस दिन भइल मकान पर गइल रले हा । मुदई गोदरी राय आ हम गोवरधन राय कीहूँ गइलीं । कहलीं की एकर मकान हूँ छोड़ दीं । मुदालेह कहलस की ना छोड़व । ओह मकान में मुदालेह के गोरू बंधा-ला । हमनोका कहला पर कहलस की जा जे मन में आवे, से करीह । हम ना छोड़व ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT SHAHABAD.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ij'hār	Ajōdhyā	Rāy	sā(kin)	Nawādā	Bēn	Pra(ganā)
Deposition(·of)	Ajodhyā	Rāy	resident-of	Nawādā	Bēn	Parganā
Ārē.						
Arrah.						
Ham	Nawādā-mē	mālik	haī.	Mudai	mudāleh-kē	chinhī-lē.
I	Nawādā-in	owner	am.	The-petitioner	accused	I-know.
Sābik-mē	makān	ham'r-ē	paṭṭi-mē	rahal-hā.	Baṭ'wārā	bhaīlā-par
Formerly	house	my-indeed	share-in	was.	Partition	occurring-on
ham'rē	paṭṭi-mē	bā.				
my-even	share-in	it-is.				
(Swāl').—	Us	makān-sē	mudai-kō	kuchh	sarōkār	hai?
(Question).—	That	house-with	the-petitioner-to	any	connection	is?
(Jawāb).—	Kuchhu-ō	nā.	Mutar'phā	agāri	Ḍhōrhā-sē	
(Answer).—	Any-even	not.	Ground-rent	formerly	Ḍhōrhā-from	
pāwat	raī-hā.	Ab	mudai-sē	pāi-lē.	Ḍhōrhā	dū
getting	I-was.	Now	the-petitioner-from	I-get.	Ḍhōrhā	two
bhāi	rahē,	ēk-ke	nām	Ḍhōrhā,	dos'rā-ke	Dasai. Bhandū
brothers	were,	one-of	name	Ḍhōrhā,	the-other-of	Dasai. Bhandū
agāriy-ō-sē	nok'rī-chāk'rī	kare	jāt	ralē-hā.	Ab'hū	jā-lē.
before-too-from	service	to-do	going	had-been.	Now-too	he-goes.
Baris	din-sē	bah'rē	ralē-hā.	Ghar-mē	Dasai-bahu-kē	
A-year	days-from	out	he-has-been.	House-in	Dasai's-wife	
chhōṛ-gaīl-ralē-hā.	Aṭhārah	onaīs	din	bhaīl	makān-par	gaīl-ralē-hā.
he-had-left.	Eighteen	nineteen	days	ago	house-to	he-had-gone.
Mudai	Gob'rī	Rāy	ā	ham	Gōbardhan	Rāy
The-petitioner	Gobri	Rāy	and	I	Gōbardhan	Rāy
gaīl;	kah'lī	kī,	ēkar	makān	hā,	chhōṛ-dī.'
went;	we-said	that,	'this-one's	house	is,	give-up.'
						Mudāleh
						The-accused

¹ The questions put by the Court are in the Court-language,—Hindōstānī.

kah'las kī, 'nā ehḥōrab.' Oh makān-mē mudāleh-ke
 said that, 'not I-will-give-up.' That house-in accused's
 gōrū bādhā-lā. Ham'nī-kā kah'lā-par kah'las kī, 'jā, jē
 cattle is-tethered. Our saying-on he-said that, 'go, which
 man-mē āwē sē karihā; ham nā ehḥōrab.'
 mind-in comes that you-may-do; I not will-give-up.'

FREE TRANSLATION OF THE FOREGOING.

Deposition of Ajōdhyā Rāy, of Nawādā Bēn, Pargana Arō.

I am an owner of Nawādā, and am acquainted with both the Complainant and with the Accused Person. Formerly the house (in dispute) was in my share of the village, and, when subsequently, there was a formal partition of the property, it also fell in my share.

Question.—Has the Complainant anything to do with that house?

Answer.—Nothing whatever. I used formerly to get the ground-rent for it from Dhōrbā Singh. Now I get it from the Complainant. Dhōrbā had a brother named Dasai. Bhandū used for long to be absent from home on service. He still does this, and, this time, had been away for a year. He had left Dasai's wife in his home. Eighteen or nineteen days ago he went to the house. The Complainant, Gobri Rāy, and I went to Gōbardhan Rāy, and we said to him that the house was Bhandū's, and that he (Gōbardhan) should give it up. The accused said he would do no such thing. His cattle are still tethered there. When we spoke to him, he said we might do whatever came into our heads, but he would not give up the house.

It may be stated as a broad fact that, south of the Ganges, Standard Bhojpuri is bounded on the east and south by the left bank of the River Sone. Similarly the District of Shahabad is bounded on the east and south by the same river. On the south, however, the language has crossed the Sone and occupies a small strip of ground about eight miles wide on its right bank in the district of Palamau where it is spoken by about 50,000 people. Beyond this it becomes the impure Nagpuriā Bhojpuri which extends across the Ranchi Plateau of Chota Nagpur.

Although the language spoken in this small strip is standard Bhojpuri, it has a few divergencies from the examples which have just been dealt with. For this reason I give the two following specimens of the language of this tract. The first is a version of the Parable of the Prodigal Son, and the second is a villager's account of his adventures in the jungle. The principal divergencies from Standard Bhojpuri are the following.

In the pronouns, the direct form of the Genitive is sometimes used instead of the oblique. Thus, we have *ham āpan* (instead of *ap'nā*) *bābū-jī kīhā jāī*, I will go to my father. Instead of *kichhu*, we have *kichh*, anything. For 'he,' we have *uhā-kā*, with a plural *unhi*.

In verbs, we may note the use of the Simple Present in the sense of the Future, thus, *jāī*, I will go, and *kahī*, I will say, instead of *jāib*, *kahab*. The verb *hāwī*, I am,

becomes *haūwī*. So also *haūwā*, you are, and *haūwē*, it is. These, however, are hardly more than differences of spelling.

The most noteworthy peculiarities occur in the conjugation of the past tense. In Standard Bhojpurī, as in all other dialects and languages of the Eastern Indo-Aryan Group, the characteristic letter of this tense is *l*. Thus, Bengali *dēkhlām*, Maithilī *dekh'lāk*, Bhojpurī *dekh'lī*, all meaning 'I saw'. In Palamau, however, instead of *l* the characteristic letter is frequently *u*. Examples are *kaūī*, I committed; *pahūchuī*, I arrived; *bujhuī*, I understood; *takuī*, I looked; *dekhui*, I saw; *rahuē*, he was, they were; *bhaūē*, it became; *gaūē*, he went. The following are third persons plural, mostly in the sense of the singular; *dihuan*, they gave; *laguan*, they began; *uḥuan*, they rose; *rahuan*, they were; *dekhuan*, they saw; *kahuan*, they said; *puchhuan*, they asked; *chahuan*, they wished. It will subsequently be seen that this form of the past is also used in Saran.

It should be observed that the past with *l* is also freely used. Thus, *dih'lī*, he, honorific, gave, and so on. In the following examples, the plural is used, in most cases, instead of the singular, *chah'lani*, they wished; *kah'lani*, they said; *chal'lani*, they went; *kailani*, they did; *lag'lani*, they began; *gaīlani*, they went; *aīlani*, they came.

[No. 36.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

SPECIMEN I.

कउनो अदिमी के दुइठे लरिका रहए । उन्हि में से छोटका बाबू-जी से कहलसि की ए बाबू-जी धन में से जे किछ हमार बखरा होई से हमरा के बाँट दीं । तब उहाँका आपन धन बाँट दिहलीं । बहुत दिन ना बीतल की छोटका आपन कुल धन ले के परदेस में चल गउए और उहाँ लुचई में आपन धन उड़ा दिहलसि । जब उन्हि आपन कुल धन ओड़ा दिहुअन तब ऊ देस बड़ा सुखार परल और उन्हि गरीब भ गउए । तब उन्हि जा के ऊ देस के एक अदिमी कीहाँ रहे लगुअन । ऊ अदिमी उनका के अपना खेत सूअर चरावे के भेजलसि और जे बोकला सूअर खात रहए ओही से ऊ आपन पेट भरे चहलनि । केहु उनका के किछ ना देत रहए । जब उनका अकिल भउए तब कहलनि की हमरा बाबू-जी का कतना नोकर के खइला से रोटी बाँचत-होई और हम भूखे मरतानी । हम उठ के आपन बाबू-जी कीहाँ जाई और उन्हे से कह्यो की हे बाबू-जी हम सरग के उलटे और रावाँ निअरे पाप कउई एह से अब राउर लरिका कहावे जुकुर नइखीं । मो के अपना नोकरनि में से एकठे के बरोबर करीं । उन्हि उठुअन और अपना बाबू-जी का पास चललनि । मगर जब ऊ फरके रहुअन तबे उन्हे कर बाबू-जी उनका देखुअन और माया कइलनि और दौर के गला में लगाइ के चुमे लगलनि । लरिका उनका से कहलसि की ए बाबू-जी सरग के उलटे और रावाँ निअरे पाप कइ चुकलीं और अब राउर लरिका कहावे जुकुर नइखीं । मगर उन कर बाबू-जी आपन नोकर में से एक-ठे से कहुअन की सब से बढ़ियाँ लूगा ले आवँ इनका के पहिरावँ । और हाथ में अंगूठी और गोड़ में जूता पहिरावँ । सभे खाई और आनन करीं काहे की हमार ई लरिका मर गइल रहुअन अब जी गइलनि । और भुला गइल रहए फिन मिल गइल । तब चैन करे लगुअन ॥

उ-बेला उन्हे कर बड़ भाई खेत रहुअन । और जब ऊ घर के पंजरा अइलनि तब बाजा और नाच के होरा सुनलनि । और आपन नोकरनि में से एक के बलाइ के पुहुअन की ई का हँ । नोकर उन्हे से कहलसि की राउर भाई अइले हा और राउर बाबू-जी नीक भोजन खिअउले हा । काहे की राउर बाबू-जी उन्हे का के कुमल अनन से पउले हा । मगर ऊ खोस कइले और घर में जाय ना चहुअन । एही से उन कर बाबू-जी बाहर अउअन और उनका के मनावे लगुअन । तब ऊ बाबू-जी के जवाब दिहले की रावाँ देखीं हम रावाँ के ढेर दिन से टहल करतानी और राउर हुकुम कवहीं ना टरलीं हाँ । रावाँ हमरा-के कवहीं एगुड़ी पठरू भी ना दिहलीं की अपना इअार लोग के संगे चैन करीं । मगर ई राउर बेटा जे कसबी के संगे कुल धन ओरा दिहले जवे घरे अइले तबे रावाँ उनका खातिर नीक भोजन खिअउली हाँ । बाबू-जी कहुअन की ए बेटा तू तो सब दिन हमरा संगे रहत हउअ और जे किछ हमार हउए से सभ तोहरे हउए । मगर अबहीं अनन करे के और खुसी होखे के चाहत रहत हा काहे की तोहार ई भाई मर गइल रहल हा फिन जिअल हा । और भुला गइल रहल हा से मिलल हा ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kaūnō adimī-ke dui-thē larikā rahuē. Unhi-mē-sē chhot^ākā
A-certain man-of two sons were. Them-in-from the-younger
 bābū-jī-sē kah^ālasi kī, 'ē bābū-jī, dhan-mē-sē jē-kichh hamār
father-to said that, 'O father, property-in-from what-ever my
 bakh^ārā hōī sē ham^ārā-kē bāt-dī.' Tab uhā-kā āpan
share will-be that me-to dividing-give.' Then he his-own
 dhan bāt-dih^ālī. Bahut din nā bītal kī chhot^ākā
property dividing-gave-(them). Many days not passed that the-younger
 āpan kul dhan lē-ke par^ādēs-mē chal gaūē, āūr uhā
his-own all property taking foreign-country-into went away, and there
 luchai^ā-mē āpan dhan urā-dih^ālasi. Jab unhi āpan kul dhan
evil-deeds-in his-own fortune squandered. When he his-own all fortune
 orā-dihuan, tab ū dēsē barā sukhār parali āūr unhi
had-squandered-away, then that country-in great dryness fell and he
 garīb bha-gaūē. Tab unhi jā-ke ū dēs-ke ēk adimī kihā rahe
poor became. Then he going that country-of one man near to-live
 laguan. Ū adimī un^ākā-kē ap^ānā khēte sūar charāwe-kē bhej^ālasi,
began. That man him his-own in-fields swine to-feed sent,
 āūr jē bok^ālā sūar khāt-rahamē, ohī-sē ū āpan pēt bhare
and what husks swine used-to-eat, those-even-with he his-own belly to-fill
 chah^ālani. Kēhu un^ākā-kē kichh nā dēt-rahamē. Jab un^ā-kā
wished. Anybody him-to anything not used-to-give. When him-to
 akil bhaūē tab kah^ālani kī, 'ham^ārā bābū-jī-kā kat^ānā nōkar-ke
wisdom became then he-said that, 'my father-of how-many servants-of
 khaīlā-sē rōṭī bāchat-hōī, āūr ham bhūkhē martānī. Ham
eating-after bread might-be-saved, and I hunger-from am-dying. I
 uṭh-ke āpan bābū-jī kihā jāī, āūr unh-sē kahī kī, "hē
arising my-own father of-near will-go, and him-to I-will-say that, "O
 bābū-jī, ham Sar^āg-ke ul^ātē āūr rāwā niarē pāp kaūī;
father, I Heaven-of opposite and of-Your-Honour near sin have-done;

eh-sē ab rāur larikā kahāwe jukur naikhī. Mō-kē
this-for now Your-Honour's son to-be-called fit I-not-am. Me

ap'nā nok'rani-mē-sē ēk-thē ke barōbar karī." Unhi uṭhuan āur
thine-own servants-in-from one of-(to) equal make." He arose and

ap'nā bābū-jī-kā pās chal'lani. Magar jab ū phar'kē rahuan tabē
his-own father-of near started. But when he far-off was then-even

unh-kar bābū-jī un-kā dekhuan āur māyā kaīlani, āur daur-ke galā-mē
his father him saw and pity did, and running neck-in

lagāi-ke chume lag'lani. Larikā un'kā-sē kah'lasi kī, 'ē bābū-jī,
applying to-kiss began. The-son him-to said that, 'O father,

Sar'g-ke ul'tē āur rāwā niarē pāp kaī-chuk'ī, āur ab
Heaven-of opposite and of-Your-Honour near sin I-have-done, and now

rāur larikā kahāwe jukur naikhī.' Magar un-kar bābū-jī
Your-Honour's son to-be-called fit I-not-am.' But his father

āpan nōkar-mē-sē ēk-thē-sē kahuan kī, 'sab-sē barhiā lūgā
his-own servants-in-from one-to said that, 'all-than good clothes

lē-āwā, in'kā-kē pahirāwā, āur hāth-mē āgūthī āur gōr-mē jūtā
bring, him-on put, and hand-in ring and feet-in shoes

pahirāwā. Sabhē khāī, āur ānan karī; kāhe-kī hamār ī
put. (Let-us)-all eat, and rejoicing make; because my this

larikā mar gaīl-rahuan, ab jī gaīlani, āur bhulā gaīl-rahue, phin mil-
son dead had-been, now alive became, and lost had-been, again found-

gaīl.' Tab chain kare laguan.
became.' Then merriment to-do they-began.

Ū-belā unh-kar bar bhāi khētē rahuan. Āur jab ū
That-time his elder brother in-field was. And when he

ghar-ke pāj'rā aīlani tab bājā āur nāch-ke haurā sun'lani, āur
house-of near came then music and dancing-of noise he-heard, and

āpan nokaran-mē-sē ēk-kē balāi-ke puchhuan kī, 'ī kā
his-own servants-in-from one-to calling asked that, 'this what

hā ?' Tab nōkar unh-sē kah'lasi kī, 'rāur bhāi aīlē
is?' Then servant him-to said that, 'Your-Honour's brother come

hā, āur rāur bābū-jī nik bhōjan khiaulē-hā
is, and Your-Honour's father a-good dinner has-caused-to-eat

kāhe-kī rāur bābū-jī unh'kā-kē kusal-ānan-sē paulē-hā.
because Your-Honour's father him health-joy-with found-has.

Magar ū khis kaīlē, āur ghar-mē jāy nā chahuan.
But he anger did, and house-into to-go not wished.

Ehī-sē un-kar bābū-jī bāhar aūan āur un-kā-kē
This-indeed-because his father outside came and him

manāwe laguan. Tab ū bābū-jī-kē jawāb dihlē kī,
to-appease began. Then he father-to answer gave that,

'rāwā, dēkhī, ham rāwā-kē dhēr din-sē tabal
'Your-Honour, look, I Your-Honour-to many days-since service
 kar-tānī, āūr rāur hukum kab'hī nā tar'lī-hā.
am-doing, and Your-Honour's orders ever-even not have-transgressed.
 Rāwā ham'rā-kē kab'hī egurō path'rū bhī nā dihlī ki
Your-Honour me-to ever-even one-even kid even not gave that
 ap'nā iār lōg-ke saṅgē chain karī. Magar i
my-own friend's people-of with rejoicing I-may-make. But this
 rāur bētā jē kas'bī-ke saṅgē kul dhan orā-dih'lē,
Your-Honour's son who harlots-of with all fortune squandered-away,
 jabē gharē ailē, tabē rāwā un-kā-khātir nīk bhōjan
just-as house-to came, just-then Your-Honour him-for a-good dinner
 khiaūli-hā. Bābū-jī kahuan kī, 'ē bētā, tū tō sab din
has-caused-to-eat. Father said that, 'O son, thou indeed all days
 ham'rā saṅgē rahat-haūā, āūr jē-kichh hamār haūwē sē sabh
me with remaining-art, and whatever mine is that all
 toharē haūwē. Magar ab'hī anan kare-kē āūr khusī
thine-indeed is. But now rejoicing making-for and joy
 hōkhe-kē chāhat-rahāt-hā, kāhe-kī tohār i bhāī mar-gaīl-rahāl-hā,
being-for it-is-proper, because thy this brother had-died,
 phin jīal-hā; āūr bhulā-gaīl-rahāl-hā, sē milāl-hā.
again alive-is; and lost-had-been, he has-been-found.'

[No. 37.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

SPECIMEN II.

ए भाया हम का कहीं । भूठे डर से अइसन डेरात रहई की जे कर हाल हम ना कहि सकीं । का भउए की काल्हि जब हमनिका पहार के पँजरे पँजरे पेठिया से आवत रहई तब पहार के उपराँ बाघ बड़े जोर से गरजत रहए । हमनिका ढेर अदिमी रहलीं किछ डर ना लागल । मगर आजु ओही रह ते हम आपन मामा का गाँवे ठीक दू-पहरे अकेले गइल रहई । जब पहार के तरे नदी अरे पहुँचई । तब अचके बड़ो हड़हड़ी बन में नदी ओरे सुनाइलि जेहि से हमार जीव सुध में ना रहल । हम बुझई की बाघ आइल और हमरा के धइलस । हमरा हाथ में तराशार रहल मगर जून ना मिलल की मिथान से बहरे निकालीं । करेजा काँपे लागल, डर का मारे हम सूख गइलीं । बाघ के वे-देखले टकटको लाग गइलि । मगर थोरिका देरो में जब हम ओह ओर तकई तो का देखई की गगुड़ा बूढ़ सौंताल नदी के पानो जे पहार के उपरे से गिरत रहए, मछरो मारे के बान्हत रहए, ओहर से जे पयल निचवाँ फेंकत रहए सेई बीसी-हाँ हाथ निचवाँ खरवराते आवत रहए । जब ई तकई तो जीव में साहस भउए और देह में फुरती अउए । हम अपने ई बात इयाद करि के आपन साहस पर हंसत बानीं ॥

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

E	bhāyā,	ham	kā	kahī;	jhūthē	dar-sē	aīsan	derāt
O	brother,	I	what	may-say;	false-even	fear-with	so	afraid
rahuī	kī	jē-kar	hāl	ham	nā	kahi	sakī.	Kā
I-was	that	of-which	the-condition	I	not	to-say	am-able.	What
bhaūē	kī	kālhi	jab	ham ⁿⁱ -kā	pahār-ke	pāj ^{rē}	pāj ^{rē}	near
became	that	yesterday	when	we	hill-of	near	near	
pethiyā-sē	āwat	rahuī,	tab	pahār-ke	up ^{rā}	bāgh	barē	jōr-sē
market-from	coming	were,	then	hill-of	on	tiger	great	force-with
gar ^{at}	rahuē.	Ham ⁿⁱ -kā	dhēr	adimī	rah ^{lī} ,	kichh	dar	
roaring	was.	We	many	men	were,	any	fear	
nā	lāgal.	Magar	āju	ohī	rah-tē	ham	āpan	māmā-kā
not	seized(-us).	But	to-day	that-very	road-by	I	my-own	maternal-uncle-of
gāwē	thik	dū-pah ^{rē}	akēlē	gaīl-rahuī.	Jab	pahār-ke	tarē	
to-village	just	at-noon	alone	gone-was.	When	hill-of	below	
nadī-arē	pahūchūī,	tab	achakkē	barī	har ^{harī}	ban-mē	nadī	
on-this-river-side	I-reached	then	suddenly	great	disturbance	forest-in	river	
ōrē	sunāili,	jehi-sē	hamār	jīw	sudh-mē	nā	rahal.	Ham
towards	was-heard,	which-from	my	mind	sense-in	not	remained.	I
bujhuī	kī	bāgh	āil	āūr	ham ^{rā} -kē	dhaīlas.	Ham ^{rā}	hāth-mē
thought	that	tiger	came	and	me	caught.	My	hand-in
rahal,	magar	jūn	nā	milal	kī	miān-sē	bah ^{rē}	nikālī.
was,	but	opportunity	not	was-found	that	sheath-of	out	I-may-take-it-out.
Karējā	kāpe	lāgal,	dar-kā	mārē	ham	sūkh	gaīlī,	bāgh-kē
Liver	to-shudder	began,	fear-of	through	I	dried-up	I-went,	tiger
bē-dekh ^{lē}	ṭak ^{ṭakī}	lāg	gaīlī.	Magar	thorikā	dērī-mē	jab	ham
without-seeing	motionlessness	seized	me.	But	little	time-in	when	I
oh	ōr	takuī,	tō	kā	dekhūī	kī	egurā	būrh
that	side	looked,	then	what	did-I-see	that	one	old
pānī	jē	pahār-ke	up ^{rē} -sē	girat	rahuē	machh ^{rī} -mārē-kē	bānhat	
water	which	hill-of	above-from	falling	was	fish-to-kill	embanking	
rahuē.	Ōhar-sē	jē	pathal	nich ^{wā}	phēkat	rahuē,	sēi	
was.	That-side-from	which	alone	downward	throwing	was-(he),	they-(very)	

bisōhā	hāth	nich'wā	khar'barātē	āwat	rahuē.
<i>for-scores</i>	<i>(of)-cubits</i>	<i>downward</i>	<i>crashing</i>	<i>coming</i>	<i>were.</i>
Jab ī	taku-ī	tō	jiw-mē	sāhas	bhaūwē
<i>When this</i>	<i>I-saw-(I)</i>	<i>then</i>	<i>heart-in</i>	<i>courage</i>	<i>became</i>
phurutī aūē.	Ham ap'nē	ī	bāt	iād-kari-ke	āpan
<i>agility came.</i>	<i>I my-self</i>	<i>this</i>	<i>thing</i>	<i>remembering</i>	<i>my-own</i>
hāsāt-bānī.					
<i>laughing-am.</i>					

FREE TRANSLATION OF THE FOREGOING.

Brother, what can I say ? I was so terrified by an imaginary fear that it is impossible for me to describe it. It so happened that yesterday, when we were returning from market along the hill-side, we heard a tiger roaring very loudly above us. As we were a large company, none of us felt any fear. But, to-day, I was going alone along that very road to my uncle's village, and had reached the foot of the hill by the river, when, all at once, I heard a tremendous noise in the forest, which altogether turned my soul out of its senses. I thought to myself that the tiger had come, and had already caught me. I had a sword in my hand, but I had no time to draw it out of its sheath. My heart began to tremble, and I dried up through fear. Although I had not seen the tiger, I became motionless and fascinated by his supposed presence. A little while after, when I looked in that direction, what should I see, but an old Santal, who had been damming up the water which fell from the upper part of the hill, in order to catch fish. He had been throwing down stones from there, and they had come crashing down for scores of cubits. When I saw that, my heart was again filled with courage, and my limbs regained their wonted activity. When I remember this, I keep laughing at my own courageousness.

The dialect of the eastern half of Ghazipur, both north and south of the Ganges, is practically the same as that of Shahabad. This will be evident from the following version of the Parable of the Prodigal Son. The only special points which require notice are the forms of the Relative Pronoun and of its Correlative, which are *jewan* and *tewan*, instead of *jawan* and *tawan* respectively. We may also note the third person singular of the Verb Substantive, which is *bāi* instead of *bā*. These distinctions do not entitle us to class the language of eastern Ghazipur as a dialect separate from that of Shahabad. Ghazipur is a border district between the Standard Bhojpurī spoken in Ballia and the western form of the dialect spoken in Benares District. In the eastern Parganas of Muhammadabad and Gadha the dialect is the same as that of Ballia, while in the west, in Pargana Mahraich, it is the same as that of Benares District. The total number of speakers of Bhojpurī in Ghazipur is 938,000, of whom half, or 469,000, may be estimated as speaking the Standard, and half as speaking the western Sub-dialect.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

(DISTRICT GHAZIPUR.)

(Babu Bholanath Ray, 1898.)

एगो अदिमी का दुर वेठा रहे। ओ में से छोटा ठिका अपना बाप से कहसि की ए बाप अब धन में जेवन हमान वधना होये जेवन बाँटि द। एव जे धन में वधना विठगार दिहनि। थोड़िक दिन में छोटा वेठवा कुएहि धन वो दबठन बठानि के पनदेस यति गरठ। ओहिजा जार के आपन कुएहि धन वो दबठन थुकी में थुकि दिहसि। एव कुएहि ओनाइ गरठ, एव ओ देस में वडा सूया पड़ठ एव कंगार हो गरठ एव ओहिजा के गकुन कोहे गरठन। जे अपना धेन में सूअन यनावे धागिन मेजनि। जेवन वोक्ठा सूअन धागि रहो जेवन से पेट नने के ओकन मन कनए रहे। केह ओकना किछु ना देन रहे। एव ओकन आँखी धुठि और सोयसि की हमना बाप कोहे केनना मजुना धार के जोआ बाँडस और हम के दाना नश्ये जूनए। अब हम अपना बाप कोहो जारवो और उन से कहवी कि, ओ बापु हम गोहन और मजगान के वडा पाप करठे बाँडो। अब यह ठाएक नश्यो कि गोहन वेठा कहाइ हमना के अपना मजुनन में जान। एव उठि के अपना बाप कोहे यठनि अवहो सुठवे रहनि की एवे उन कन बाप उन के देखनि। बापका छोह ठागठ और दौड़ के उगा ठिहनि और यूना दिहनि। एव जे वेठा बाप से कहसि ए बाप हम मजगान और गोहन सामने पाप करठे बाँडो और अब हम गोहन वेठा कहावे ठाएक नश्यो। एव ओकन बाप अपना नोकर से कहसि की नोकर ठुगा ठे आब और रनका के पहिनाब और यठ हम सन केहु धाइ और पोहो और नौज करो। काहेको ई हमान वेठा ननि गरठ रहनि है ओ सेन जो गरठनि है, मुठा गरठ रहनि है सेन मिठ गरठनि है। और एव जे वधाव वजावे ठागनि ॥

ओकन वड़का वेठा एव धेन में रहे। एव उहाँ से यति के धन के गोएड़ आरठ एव जे बाजा और नायि के शोन सुनसि। और एव अपना एक नोकर के वठार के पुछसि की ई सन का होए वार। एव जे ओकना से कहसि की गोहन नार् अरठन है और गोहन बाप नौज कनए बाँडनि काहे की जे उनकना के नगा यंगा पवठन है। एव जे धिसिआर गरठ, और धन ना जाए।

गव ओकन वाप वाहन निजिठि आरठ औन ओकना के येनउनी करठन । गव जे
 अपना वाप से कहठनि देखीं हम एगना वनिस नाउन सेना करठीं कवहीं नाउन
 आग्या ना टनठीं गवहं नउथां हमना के एको वकना ना दिहठीं की हम अपना
 श्यामन के साथ मौज करीं ठेकिन जवहीं नाउन ई वेठा अरठनि जे नाउन
 सन यन वेसा के साथ उड़ा दिहठन गेह पन नउथां उनकना प्यागिन मौज
 दिहठीं । गव जे ओकना से कहठन की हे वेठा गं हमना साथ वनावन वाड़
 औन जे कुछ हमान वार से गोहने ह । औन ई हमनीका याही का हमनीका
 प्युस होइ औन आनन्द करीं काहे की ई गोहान माई मनि गारठ नहठनि है
 औन खेन जिअठनि मुठार गारठ नहठनि है औन खेन मिठठनि ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT GHAZIPUR.)

TRANSLITERATION.

(Babu Bholanath Ray, 1898.)

Ēgō adimī-kā dui bēṭā rah^lē. Ō-mē-sē chhoṭ^hkā larikā ap^{nā} bāp sē kah^lasi kī, 'ē bāp an-dhan^l-mē jewan hamār bakh^{rā} hōkhē tewan bāṭi-dā.' Tab ū dhan-mē bakh^{rā} bil^{gāi} di^hlani. Thorik dīn-mē chhoṭ^hkā beṭ^{wā} kulhi dhan o daulat baṭōri-ke par^{dēs} chali gaīl. Ohī-jā jāi-ke āpan kulhi dhan o daulat phakarī-mē phūki di^hlasi. Jab kulhi orāi gaīl, tab ō dēs-mē barā sūkhā paṛal. Tab kaṅgāl hō-gaīl. Tab ohī-jā-ke ṭhākur kihē gaīlan. Ū ap^{nā} khēt-mē sūar charāwe khātir bhej^lani. Jewan bok^{lā} sūar khāti-rah^lī tewanā-sē pēt bhare-kē ō-kar man karat-rahē. Kēhu ok^{rā}-kē kichhu nā dēt-rahē. Tab ō-kar ākhi khulali āur soch^lasi kī, 'ham^{rā} bāp kihē ket^{nā} majūrā khāi-ke jāt bārē-sā āur ham-kē dānā naikhē jūrat.² Ab ham ap^{nā} bāp kihē jāibi āur un-sē kah^{bī} kī, "Ō bāpu, ham tohār āur Bhāg^{wān}-ke barā pāp kailē-bāṛī. Ab eh lāek naikhī kī tohār bēṭā kahāī. Ham^{rā}-kē ap^{nā} majūran-mē jānā." Tab uṭhi-ke ap^{nā} bāp kihē chal^lani. Ab-hī phailawē rah^lani kī tabbāi un-kar bāp un-kē dekh^lani. Bāp-kā chhōh lāgal, āur daurī ke uṭhā lih^lani, āur chūmā di^hlani. Tab ū bēṭā bāp-sē kah^lasi, 'ē bāp, ham Bhag^{wān} āur toh^{rā} sām^{nē} pāp kailē-bāṛī, āur ab ham tohār bēṭā kahāwe lāek naikhī.' Tab ō-kar bāp ap^{nā} nōkar-sē kah^lasi kī, 'nīman lūgā lē-āwā āur in^{kā}-kē pahināwā, āur chalā, ham sabh kēhu kbāī āur pihī, āur mauj karī, kāhe-kī i hamār bēṭā mari gaīl rah^lani haī, au phēr jī gaīlani haī; bhulā-gaīl-rah^lani haī, phēr mili-gaīlani-haī. Āur tab ū badhāw bajāwe lag^lani.

Ō-kar bar^{kā} bēṭā tab khēt-mē rahē. Jab uhā-sē chali-ke ghar-ke goērā āili, tab ū bājā āur nāchi ke sōr sun^lasi; āur tab ap^{nā} ēk nōkar-kē balāi-ke puchh^lasi kī, 'i sabh kā hōt bāi?' Tab ū ok^{rā}-sē kah^lasi kī, 'tohār bhāi aīlan haī āur tohār bāp mauj karat bārani, kāhe-kī un-k^{rā}-kē bhalā chaṅgā paūlan haī.' Tab ū khisiāi gaīl, āur ghar nā jāē. Tab ō-kar bāp bāhar nik^{li} āil, āur ok^{rā}-kē cheraūri kaīlan. Tab ū ap^{nā} bāp-sē kah^lani, 'dēkhī, ham et^{nā} baris rāur sēwā kaīlī, kab^{hī} rāur āgyā nā ṭar^lī; tab-hī rāur ham^{rā}-kē ēkō bak^{rā} nā di^hlī kī ham ap^{nā} iāran-ke sāth mauj karī. Lēkin-jab-hī rāur i bēṭā aīlani, jē rāur sabh dhan bēsā-ke sāth urā di^hlan, tēhū-par rauā un-k^{rā} khātir bhōj di^hlī.' Tab ū ok^{rā}-sē kah^lan kī, 'hē bēṭā, tū ham^{rā} sāth barābar barā, āur jē kuchh hamār bāi sē toh^r-ē hā. Āur i ham^{nī}-kā chāhi kī ham^{nī}-kā khus hōī āur ānand karī; kāhe-kī i tohār bhāi mari gaīl rah^lani haī, āur phēr jīlani; bhulāi gaīl rah^lani haī, āur phēr mil^lani.'

¹ Grain and wealth.² To me grain (i.e., food) is not available.

Opposite Shahabad, on the north bank of the River Ganges, lies the North-Western Provinces District of Ballia. It is closely connected with the Bhojpur Pargana by many ties, historical and traditional, and the language spoken in it is practically the same as that of Shahabad. This will be manifest from the following specimens, which are in the Dēva-nāgarī character.

Here and there, we see traces of the form of Bhojpurī which is common over the rest of the north Gangetic area. For instance, while the servant says to the elder brother *rāur bhāi āil bārē* quite correctly after the Shahabad fashion, the father uses the Sāran idiom, *bātē* instead of *bārē* in addressing the elder son.

[No. 39.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

SPECIMEN I.

कवनों अदिमी-के दुइगो बेटा रहे। उन्हनी में से छोटका अपना बाप से कहलसि जे ए बाबू-जी धन में से जे हमार बखरा होखे से हमरा के दे दे। तब ऊ आपन धन उन्हनी के बाँट दिहलसि। बहुत दिन ना बीते पावल की छोटका बेटा सभ कुछ जवर कइ के दूर देस आपन राह पकड़लसि। उहाँ लुचई में आपन दिन बितावत आपन धन उड़ा दिहलसि। अवर जब ऊ सभ उड़ा चुकल तब ओह देस में बड़ा अकाल पड़ल अवर ऊ कंगाल हो गइल। अवर उहाँ के रहनिहारन में से एगो कीहाँ रहे लागल। ऊ अपना खेत में सूअर चरावे के ओ के भेजि दिहलसि। ऊ ओही छीमी से जे सूअर खात रहल स आपन पेट भरे चहलसि अवर दोसर केहु किहु ना दे। तब ओकरा चेत भइल की हमरा बाप का बहुत नोकरन का अधिक रोटी हो-ला अवर हम भूख से मरत बानीं। हम ऊठि के अपना बाप के पास जाइवि अवर उनिकरा से कहवि की ए बाबू हम सरग के उलिटा अवर रउरा सामने पाप कइले बानीं। अब हम राउर लरिका कहावे जोग नइखीं। हम के अपना नोकरन में से एगो के बराबर मानीं। तब ऊ ऊठि के अपना बाप के पास गइल। लेकिन जब तक ऊ दूर रहे ओकर बाप ओकरा पर दया कइलसि अवर दूरि के ओकरा के अपना गला में लागि के चुमलसि। लरिका ओकरा से कहलसि ए बाबू हम सरग के उलिटा अवर रउरा सामने पाप कइले बानीं। अवर अब राउर लरिका कहावे जोग नइखीं। बाकी ओकर बाप अपना अदिमिन से कहले की सब से अच्छा कपड़ा निकालि के ओकरा-के पहिनाव अवर ओकरा अंगुरी में अंगुठी ओ गीड़ में जूता पहिनाव अवर हमनीका खाई पीई चैन करीं। काहे की ई हमार बेटा मरल रहल हा फिरि जीअल। भूल गइल रहल हा फिरि मिलल हा। तब ऊ लोग खुसी करे लागल ॥

ओकर जेठका लरिका खेत में रहे। और जब ऊ आवत खाँ घर के निअरा पहुँचल तब नाच ओ बाजा के भनक ओकरा कान में पहुँचल। और ऊ अपना अदिमिन में से एगो के अपना निअरा बोलाइ के पुकलसि की ई का हँवे। ऊ नोकर उनिकरा से कहलसि की राउर भाई आइल बाड़े। अवर राउर बाप नीमन भोज कइले हा एह खातिर की ऊ उनिकरा के भला चंगा पडले हा। लेकिन ऊ खीसि कइलसि अवर भीतर ना जाए चहलसि। तब ओकर बाप बाहर आइ के मनावे लागल। ऊ अपना बाप के कहलसि की देखीं हम एतना बरिस से राउर सेवा करत बानीं और रउरा बात के कवहीं ना टरलीं और रउवाँ एकी पठियो ना कवहीं दिहलीं की हम अपना संगिन के साथ खुसी करीं। लेकिन ई राउर लरिका जे कसबी के साथ राउर धन खोइ घललसि जवे आइल तबहीं रउवाँ ओकरा खातिर अच्छा भोज कइलीं। बाप ओकरा से कहलसि की ए बेटा तू हमरा साथ हरदम रहल और जे किहु हमार हँ से तोहार हँ। लेकिन हमनी के खुसी कइल ओ आराम कइल भल बाटे काहे की ई तोहार भाई सुअल रहल हा फिरि जीअल हा। भलल रहल हा फिरि मिलल हा ॥

[No. 39.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kaw^{nō} adimī-kē dui-gō bēṭā rahē. Unhⁿⁱ-mē-sē chhoṭ^{kā}
A-certain man-to two sons were. Them-in-from the-younger
 ap^{nā} bāp^{sē} kah^{lasi} jē, 'ē bābū-jī, dhan-mē-sē jē hamār
his-own father-to said that, 'O father, property-in-from what my
 bakh^{rā} hōkhē sē ham^{rā}-kē dē-dā.' Tab ū āpan dhan unhⁿⁱ-
share may-be that me-to give.' Then he his-own property them-
 kē bāṭi-dih^{lē}. Bahut din nā bīte pāwal kī chhoṭ^{kā} beṭā
to dividing-gave. Many days not to-pass got that the-younger son
 sabh-kuehh jawar-kaī-ke dūr dēs āpan rāh pakar^{lasi}. Uhā
all-things collecting a-distant country-to his-own way took. There
 luchai-mē āpan din bitāwat āpan dhan urā-dih^{lasi}. Awar
evil-conduct-in his-own days causing-to-pass his-own fortune he-squandered. And
 jab ū sabh urā-chūkal tab oh dēs-mē barā akāl paṛal,
when he all had-spent then that country-in a-great famine fell,
 awar ū kaṅgāl hō-gail. Awar uhā-ke rah^{nihāran}-mē-sē ēgō kihā
and he poor became. And there-of inhabitants-in-from one near
 rahe lāgal. Ū ap^{nā} khēt-mē sūar charāwe-kē ō-kē bhēji-
to-live he-began. He his-own fields-in swine feeding-for him sent-
 dih^{lasi}. Ū oh-i chhīmī-sē jē sūar khāt-rah^{lē}-sā āpan
away. He those-very husks-with which swine used-to-eat his-own
 pēt bhare chah^{lasi}, awar dōsar kēhu kichhu nā
belly to-fill wished, and other any-one anything not
 dē. Tab ok^{rā} chēt-bhaīl kī, 'ham^{rā} bāp-kā
used-to-give-(him). Then him senses-became that, 'my father-of
 bahut nok^{ran}-kā adhik rōṭī hō-lā awar ham bhūkh-sē
many servants much bread is and I hunger-from
 marat-bānī. Ham ūṭhi-ke ap^{nā} bāp-ke pās jāibi, awar
am-dying. I arising my-own father-of near will-go, and
 unik^{rā}-sē kahabi kī, 'ē Bābū, ham sarag-ke ulīṭā
him-to I-will-say that, "O Father, I heaven-of against

awar raūrā sām'nē pāp kailē-bānī. Ab ham rāur
and of-Your-Honour before sin have-done. Now I Your-Honour's
 larikā kahāwe jōg naīkhī. Ham-kē ap'nā nok'ran-mē-sē
son to-be-called worthy am-not. Me thine-own servants-among-from
 ēgō-ke barābar mānī.''' Tab ū ūthi-ke ap'nā bāp-ke pās
one-of equal-to consider.''' Then he having-arisen his-own father-of near
 gail. Lēkin jab-tak ū dūrē rahē ōkar bāp ok'rā-par dayā
went. But while he at-a-distance was his father him-on compassion
 kailasi, awar dauri-ke ok'rā-kē ap'nā galā-mē lāgi-ke chum'lasī.
made, and having-run him his-own neck-on having-applied kissed.
 Larikā ok'rā-sē kah'lasī, 'ē Bābū, ham sarag-ke ulitā awar
The-son him-to said, 'O Father, I heaven-of against and

raūrā sām'nē pāp kailē-bānī, awar ab rāur larikā kahāwe jōg
of-Your-Honour before sin have-done, and now Your-Honour's son to-be-called worthy
 naīkhī.' Bāki ōkar bāp ap'nā adimin-sē kah'lē kī, 'sab-sē achehhā kap'rā nikālī-
not-am.' But his father his-own men-to said that, 'all-than good clothes taking-
 ke ok'rā-kē pahināwā, awar ok'rā āguri mē āguṭhī ō gor-mē jūtā
out him put-on, and his finger-in (on) a-ring and feet-on shoes
 pahināwā, awar ham'nī-kā khāī pīī chain karī, kāhe kī i hamār
put-on, and (let)-us eat, drink (and) merriment make, because that this my
 bēṭā maral rahal-hā, phiri jīal; bhūli gail-rahāl-hā, milal-bā.' Tab ū lōg
son dead had-been, again became-alive; lost had-been, found-is.' Then those people
 khusī kare lāgal.
rejoicing to-make began.

Ōkar jēṭh'kā larikā khēt-mē rahē. Āūr jab ū āwat-khā
His elder son field-in was. And when he coming-in
 ghar-ke niarā pahūchal tab nāch ō bājā-ke bhanak ok'rā kān-mē
house-of near approached then dancing and music-of faint-sound his ear-into
 pahūchal; āūr ū ap'nā adimin-mē-sē ēgō-kē ap'nā niarā bolāi-ke puchh'lasī kī,
arrived; and he his-own men-in-from one himself near calling asked that,
 'ī kā hāwē?' Ū nōkar unik'rā-sē kah'lasī kī, 'rāur bhāī āil bārē
'this what is?' That servant him-to said that, 'Your-Honour's brother come is
 awar rāur bāp nīman bhōj kailē-hā, eh khātir kī ū unik'rā-kē
and Your-Honour's father good feast has-made, this for that he him
 bhalā-chaṅgā paūlē-hā.' Lēkin ū khīsi kailasi awar bhītar nā jāe chah'lasī. Tab
in-good-health has-found.' But he anger made and inside not-to-go wished. Then
 ōkar bāp bāhar āi-ke manāwe lāgal. Ū ap'nā bāp-kē kah'lasī kī,
his father outside coming to-appease began. He his-own father-to said that,
 'dēkhī, ham et'nā baris-sē rāur sēwā karat-bānī āūr rāūrā
'see, I so-many years-since Your-Honour's service am-doing and Your-Honour's
 bāt-kē kab'hī nā ṭar'lī āūr raūwā ēkō paṭhiyō nā kab'hī
words ever-even not transgressed and Your-Honour one-even kid-even not ever

dih^{lī} ki ham ap^{na} saṅgin-ke sāth khusī karī. Lēkin i rāur
gave that I my-own friends-of with merriment might-make. But this Your-Honour's
 larikā jē kas^{bī}-ke sāth rāur dhan khōi-ghal^{lasi}, jabē
son who harlots-of with Your-Honour's wealth has-lost, when-even
 āil tab^{hī} rāuwā ok^{rā} khātir achchhā bhōj kaīlī. Bāp ok^{rā}-sē
he-came then-even Your-Honour him for good feast made. The-father him-to
 kah^{lasi} kī, 'ē bēṭā, tū ham^{rā} sāth har dam rahālā, āūr jē kichhu hamār
said that, 'O Son, thou me with every moment livest, and what thing mine
 hā sē tohār hā. Lēkin ham^{nī}-kē khusī-kaīl ō ārām kaīl bhal bāṭē
is that thine is. But for-us merriment-making and pleasure making good is
 kāhe-kī i tohār bhāī mual rahal-hā, phiri jīal-hā; bhūlal rahal-hā, phiri
because this thy brother dead had-been, again alive-is; lost had-been, again
 milal-hā.
found-is.'

The next specimen, also from Ballia, is a villager's wail over hard times.

[No. 40.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

(DISTRICT BALLIA.)

SPECIMEN II.

कपिल-देव आज तोहरा के ढेर दिन पर हम देखत बानीं । अतना दिन तू काँहाँ रहल है । जब तब हम तोहरा बारे में तोहरा गाँव के लोगन से पूछत रहलीं हाँ मगर केहु हाल साफ ना बतावत रहल है । अब कह तोहरा घर के सब बेकति अच्छी तरे बाड़ीं नू ॥

जीबोध भइया तू का पूछत बाड़ । जब हमरा हाल के सुनब त तोहरो दुख बिआपो ओ आँखिन में से लोर गिरावे लगब । जब हम ठाँ से घरे गइलीं तब से गिरहतो के काम में बभलीं । राति दिन एहि काम में हम बानीं । दोसर केहु हमरा घर में अइसन नइखे जेकरा से हम के एको लेहजा के आराम मिली । काहे से को हमरा बाप के आँखिये जवाब दे दिहलिस ओ हमरा जेठ जना भाई हमरा पहुँचला का पहिले-ही परदेस चलि गइल अवर तब से एको चिठियो न भेजले है । हमार महतारो ओ अउरी बेकति उनिकरा हाल चाल का ना पाउला से बेहाल बाड़ीं । हमार काका जो अपना लरिका वाला समेत अलगे रहे ले । एही सब ओजह से हम राति दिन फिकिरि ओ तरदुत से पिसाइल रही-ले । अबहीं दुइ दिन बोलल है को हम राति खाँ कपरबथी का मारे खेत में अगोरे ना गइलीं । चारिगो बोभा लागल गोहँ के हमरा खेत में से चोर काटि ले गइल है स । महाराज के तहसोलदार मालगुजारी खातिर दुइ पियादा तनात कइले बाड़े । एको कउड़ी हमरा पामे नइखे को उनि के दीआउ । मामा भी परसों अइले ओ उनिकरा से जब हम कुछ रुपया मँगलीं त उ साफे इनकार कइले । खोसा हँ को घर के मारल वन में गइलीं । वन में लागल आगि ॥

[No. 40.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kapil Dēv ! āju toh^{ra}-kē dhēr din par ham dēkhat-bānī.
Kapil Dēv ! to-day you many days after I seeing-am.

At^{nā} din tū kāhā rah^{la}-hā ? Jab-tab ham toh^{ra} bārē-mē
So-many days you where were ? Some-times I you about

toh^{ra} gāw-ke lōgan-sē pūchhat rah^{li}-hā, magar kēhu hāl sāph
your village-of people-from asking was, but any-body news plainly

nā batāwat-rahā-hā. Ab kahā, toh^{ra} ghar-ke sabh bekati achchhi tarē
not telling-was. Now say, your house-of all persons good ways-in

bārī, nū ?
are, (or) not ?

Jibōdh bhaīyā, tū kā pūchhat bārā ?¹ Jab ham^{ra} hāl-kē
Jibōdh brother, you what asking are ? When my accounts

sun^{bā} ta toh^{rō} dukh biāpī, ō ākhin-mē-sē lōr
you-will-hear then your-also anxiety will-fill(-you), and eyes-in-from tears

girāwe lag^{bā}. Jab ham ethā-sē gharē gaīlī
to-cause-to-drop you-will-begin. When I here-from home-to went,

tab-sē gir^{hati}-ke kām-mē bajh^{li}. Rāti din ehi kām-mē
then-from household-of work-in was-I-entangled. Night (and) day this work-in

ham bānī. Dōsar kēhu ham^{ra} ghar-mē aīsan naīkhē jek^{ra}-sē
I am. Another anyone my house-in such is-not whom-from

ham-kē ēkō leh^{jā}-ke āram mili ; kābe-sē-ki ham^{ra} bāp-ke ākhiyē
me-to one-even moment-of ease will-be-got ; because my father-of eyes-even

jawāb dē-dih^{lis}, ō ham^{ra} jēth janā bhāi ham^{ra} pahūch^{lā}-kā
replies gave², and my elder man brother my reaching-of

pahilē-hī par^{dēs} chālī-gailē, awar tab-sē ēkō chithiyō
before-even foreign-land-to went-away, and that-time-since one-even letter-even

nā bhej^{lē} hā. Hamār mah^{tārī} ō aūrī bekati unik^{ra} hāl-chāl-kā
not he-sent-has. My mother and other female-persons his news

nā paūlā-sē bēhāl bārī. Hamār kākā-jī ap^{nā} larikā
not getting-from uneasy are. My uncle his-own children

¹ Kā pūchhat bārā means ' what you are enquiring about is so bad that the less said about it the better. '² I.e. have become useless.

bālā samēt al'gē rahē-lē. Ēhī sab ojah-sē ham rāti-din
wife with separate lives. These all causes-from I night-day
 phikiri ō tar'dut-sē pisāil rahī-lē. Ab'hī dui din bītal-
anxiety and trouble-with crushed remain. Now-only two days passed-
 hā kī ham rāti-khā kapar-bathī-kā-mārē khēt-mē agōre nā
have that I night-at headache-from field-in to-look-after not
 gaillī. Chāri-gō bōjhā lāgal gōhū-ke ham'rā khēt-mē-sē chōr kāti
went. Four bundles standing wheat-of my field-in-from thieves cutting
 lē-gaillē-hā-sā. Mah'rāj-ke Tah'sildār māl'gujārī khātir
taken-away-have. The-Mahārāja-of rent-collector rent for
 dui piyādā tanāt kaillē-bārē. Ekō kauṛī ham'rā pasē naikhē kī
two peons quartered has. One-even cowry me with not-is that
 unī-kē diāu. Māmā bhī par'sō aillē ō unik'-
him-to may-be-given. The-paternal-uncle also the-day-before came and him-
 rā-sē jab ham kuchh rup'yā māg'āllī ta ū sāphē in'kār-kaillē. Khisā
from when I some money asked then he plainly refused. The-proverb
 hā kī, 'ghar-ke mārāl ban-mē gaillī; ban-mē lāgali āgi.'
is that, 'home-of beaten forest-in I-went; forest-in was-set fire.'

FREE TRANSLATION OF THE FOREGOING.

To-day I see you, Kapil-dēo, after a long time. Where have you been so long? I now and then asked about you from [your fellow-villagers, but no one gave a clear account. Tell me whether all your family is well.

Brother Jibōdh, what do you ask me! When you know about me, grief will overcome you also, and you will drop tears from your eyes. When I went home from this place, I became entangled myself in agriculture. By day and night I worked at it. There is no one in my family to relieve me for a moment from the toil; for my father's eyes have become useless, and my elder brother went off elsewhere, before I reached home, and has sent no letter since then. My mother and the rest of the family are unhappy because they hear no news from him. My uncle with his wife and children lives separately. For these reasons care and trouble crush me both day and night. Only two days ago I could not go to watch my field in the night on account of a headache. Thieves therefore cut away four bundles from my standing wheat crop. The rent-collector of the Mahārāja has quartered two peons on me to realize the rent, but I have not a cowry to pay them. My maternal uncle also came the day before yesterday and when I asked him for some money he flatly refused. Mine is only an instance of the saying, 'I was beaten at home and went to the jungle. When I got there the jungle took fire.'

¹ Out of the frying-pan into the fire.

The District of Saran lies on the north of the Ganges, opposite the east side of Shahabad, and the west side of Patna. I have already stated, *ante*, p. 186, that the language of the portion of Saran which borders on the Ganges is Standard Bhojpurī. This statement, however, requires a certain amount of modification.

A reference to the map will show that the language of Muzaffarpur, which lies to the east of Saran, across the river Gandak, is western Maithilī, which, as has been shown, is largely infected with Bhojpurī, and is in fact, a border form of speech between the two dialects. Again, the language of Patna, opposite the south-east corner of Saran, is Magahī. Hence, as might be expected, the language of the east of Saran is tinged with Maithilī peculiarities, and that of the south-east with Magahī ones. To give specimens of all such mixed forms of speech would extend the volumes of the Survey beyond reasonable limits. It must suffice, in the case of Saran, to deal, in detail, with the two main forms of speech, that of the south, and that of the north. For a more minute account of the various forms of speech current in the District, see *Notes on the Vernacular Dialects spoken in the District of Saran*, by Babu Girindra-nāth Dutt, in the *Journal of the Asiatic Society of Bengal*, Vol. lxvi, 1897, Part I, pp. 194 and ff. It is to this gentleman that I am indebted for the specimens here given, which represent the Standard Bhojpurī spoken in the south of the district, over against Shahabad.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT SARAN.)

SPECIMEN I.

(Babu Girindra-nath Dutt, 1898.)

५५—म ६॥—३१३—१२—५१५१—

५३३११—५३—१२—५१२५१—५१५—२

ममम—५३३१—५—५१—५११—

म१५—५१३५—५१३१—५१५—५१—

५१२—५३३—५११—५१—५—५१३१—

५१५१—५१—५१३३१—५१३—५३१

५३३१—५१३—३३३ ५१५११—५—

३१३—५१—३३३—५३३—३१३—५१

३३३१—३१५३३—१५—५३१—३३३३

५१३—५३३—३३३—३३—३१५—३३३—

[illegible]

३—वाप—इम—म—र गो—नगिहा
 म—शामल—वाग—नम—नमना—
 वाप—मन—गिह—पुत्रोपा—रुठ
 नैशरी—वाप—म—वाह—ठागिठ—
 दप—म—मो—म—पुत्र—म—पुना
 दप—ठागिठ—पिठा—महठन—मी—इ
 वाप—इम—मग—म—माम—
 गिहा—मग—न—मैशरी—रुठ—
 मग—वाप—मैशरी—मप—इ—
 गिहा—पुठा—महाप—ठागिठ—न—
 रुठ—महाप—वाप—मप—
 नम—म—मी—मप—मप—
 ठगिठ—म—पुठा—म—द—ठागिठ

2021 — \overline{n} — 2121 — \overline{n} — 2222 — 4222

2117 - 11 - 1001 - 40214 - 5000 -

$$m_1 \dot{z} - y_2 \dot{\lambda} - x_1 \dot{y} - x_1 \dot{z} - x_1 \dot{\lambda}$$
$$2n12 - \overline{a21} - n2\overline{10} - \overline{15021} - n -$$

७-११०५१-७०१-११०-१५०५१-

$$\overline{x_1} - m\theta - \overline{z_1} - n\alpha - \sqrt{2} \overline{x_1} - \overline{x_1} \theta + \overline{z_1}.$$

3a 21-78-931-44-44-44

$$15 \overline{\theta} - 41 - 21 - 15 \wedge 4 - 9 \overline{\overline{\theta}} - 101$$

ଗାଧା-ବାମା-ବିନା-ନାମ-ଶି-

3) $n_1 \geq 0 - m \geq 0 - \overline{n_1 \geq 1} - \overline{n} - \overline{21}$

००१९- \overline{m} - $\overline{yq\theta}$ - \overline{m} - $\overline{21}$ - $\overline{2}$ -

ନିମ୍ନ — ମଧ୍ୟ — ଉପର — ୬ — ୨୮

୩୫୦ ର - ୩ - ୧୧୭୮ - ୪୨ - ୩୯ - ୬ -

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Girindra-nāth Dutt, 1898.)

Ek ad^{mī} kōi rahē. Ok^{rā} dui-gō bēṭā rahē. Choṭ^{kā} bāp-sē ap^{nā}
A man certain was. To-him two sons were. The-younger the-father-to his-own
 kah^{las} kī, 'dhan hamār ādhā bāṭ-dā.' Ōkar bāp dhan
said that, 'the-wealth my half dividing-give.' His father the-wealth
 bāṭ-dihal. Thōrē din-mē chhoṭ^{kā} babuā dhan ekaṭṭhā kar-ke
dividing-gave. A-few days-in the-younger son the-wealth together having-made
 bah^{rā} chal-gailē. Ohā gailē luchābāji-mē sajē dhan
forth went-away. There he-went in-riotous-living the-entire wealth
 urāe-dih^{lē}. Sajē dhan un-kar sadh-gail, tab barā
he-squandered. The-entire wealth his spent-was, then a-great
 akāl paral oh dēs-mō. Garīb hōe-gailē, ō jini-kēhu kihā
famine fell that country-in. Poor he-became, and somebody near
 rahe lag^{lē}. Ihē kah^{lē} kī, 'khēt-mē sūar charāwā.' Suariā-ke
to-dwell began. This-one said that, 'the-field-in swine feed.' The-swine-of
 dhērhi jē khāe-kē rahē, sē ap^{ne} lag^{lē} khāe.
the-husks which eating-for were, those he-himself began to-eat.
 Kēhu kuchhu dēt nā rahē. Tab un-kā akil khulal, ū kah^{lē}
Anyone anything giving not was. Then his senses opened, he said
 kī, 'ham^{rā} bāp-ke majūrā-lōg-ke dhēr rōṭi bāch jā-lā. Ab ham
that, 'my father's servant-people-of much bread surplus goes. Now I
 bhūkhē muat-bānī. Ham ap^{nā} bāp kihā uṭh-ke jāib. Un-kā-sē
of-hunger dying-am. I my-own father near having-risen will-go. Him-to
 jāe-ke kahab kī, "ham barā pāp kaillī Baikunṭh-kā, adhikā raūrā
having-gone I-will-say that, "I great sin did Heaven-of, moreover Your-Honour
 sām^{nē}. Rāur bēṭā kahāwe lāek naikhī. Hē bāp,
before. Your-Honour's son to-be-called fit I-am-not. O father,
 ham^{rā}-kē ē-gō banihārē-kē sāmān jānī." ' Tab ap^{nā} bāp-kanē
me one servant-to equal consider." ' Then his-own father-near
 gailē. Phaillāwā rah^{lē} tās-hi bāp-kē chhōh lāgal.
he-went. At-a-distance he-was then-even the-father-to compassion was-attached.

Dawar-ke kōrā-mē dhaī-ke chūmā dēwe lag^llē. Bēṭā kah^llan kī, 'hē bāp, ham
Running lap-in seizing kisses to-give he-began. The-son said that, 'O father, I
 sar^g-ke kām raūrā āgē nā kailī-hā, raūrā āgē
heaven-of duty Your-Honour's before not have-done, Your-Honour's before
 pāp kailī-hā. Ab pher raūrā bēṭā kahāwe lāek nā rah^llī.
sin have-done. Now again Your-Honour's son to-be-called fit not I-was.'
 Lēkin ō-kar bāp kah^llan nōkar-kē kī, 'nīman kap^rā
But his father said the-servants-to that, 'excellent clothes
 nikāl-ke pahire-kē dā : logⁿi in-kā-ke hāth-mē āguṭhī
having-brought-out wearing-for give : you-people his hand-on a-ring
 pahirā-dā, gōr-mē jutā pahirā-dā. Hamⁿi khāī, khusī karī. Kāhe
put-on, feet-on shoe put-on. (Let) us eat, happiness make. Because
 kī hamār bēṭā mar-gail-rah^llē-hā, tā jī-gailē-hā ; bhulā-gail-rah^llē-hā,
that my son had-died, indeed has-lived ; had-been-lost,
 sē milal-hā.' Tab khusī kare lag^llē-hā.
he has-been-found.' Then happiness to-make they-began.

Un-kar jēṭh bēṭā khēt-mē rah^llē. Ghar-kā nagich ailē, tab
His elder son field-in was. The-house-of near he-came, then
 nāch bājā un-kā kār-sē sunāil. Apⁿā nōkar-mē-sē
dancing music his ears-by were-heard. His-own servants-in-from
 balāe-ke puchh^llē kī, 'hō, ī kawan tamāsā hōt-bāṭē ?' Ū
having-called he-asked that, 'ho, this what strange-thing is-occurring ?' He
 kah^llan kī, 'rāur bhāī ailē-hā. Rāur bāp nīman
said that, 'Your-Honour's brother has-come. Your-Honour's father excellent
 bhōjan karaulē-hā, ehi-wāstē jē khusī sāth sē ailē-
dinner has-caused-to-be-made, this-on-account-of that happiness with he has-
 hā.' Lēkin ū khisiā-ke gharē nā gailan. Ehi-wāstē
come.' But he being-angry in-the-house not went. This-on-account-of
 unhi-ke bāp bāhar ā-ke manāwe lag^llē. Ū apⁿā bāp-sē
his father outside having-come to-appease began. He his-own father-to
 bol^llē kī, 'dēkhī, barisan-sē rāur sēwā kailī-hā ; raūrā
said that, 'see, years-from Your-Honour's service I-have-done ; Your-Honour's
 bāt-kē kab^hi ṭar^llī-hā nā. Raū^ā ē-gō paṭharu-ō nā di^hlī.
word ever I-have-disobeyed not. Your-Honour a-single kid-even not has-
 hā, kī apⁿā iār-kē khilāī. Lēkin ihē rāur
given, that my-own friends-to I-may-give-to-eat. But this Your-Honour's
 bēṭā jē bāṛē, raṇḍī-kā sāth sajē dhan nok^sān kar-di^hlē, jaisō
son who is, harlots-of with the-entire wealth destruction has-made, just-as
 ailē-hā tāis^hi nīman bhōjan karaulī-hā.
he-has-come at-that-very-time an-excellent dinner thou-hast-caused-to-be-made.'
 Un-kar bāp kah^llē-hā kī, 'tū tō barōbar saṅgē bar^llē-bāṛā ;
His father said that, 'thou indeed always with-(me) remainest ;

jē-kuchhu	hamār	hāwē,	sē	sajē	tohār	hā.	Lēkin	tohār
<i>whatever</i>	<i>mine</i>	<i>is,</i>	<i>that</i>	<i>entire</i>	<i>thine</i>	<i>is.</i>	<i>But</i>	<i>thy</i>
bhāi	mar-gail-rah'lē-hā,	sē	jī-gailē-hā,	ab	anand	khusī	kar'nā	
<i>brother</i>	<i>had-died,</i>	<i>he</i>	<i>has-lived,</i>	<i>now</i>	<i>rejoicing</i>	<i>happiness</i>	<i>making</i>	
chāhī.								
<i>is-proper.</i>								

[No. 42.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT SARAN.)

SPECIMEN II.

(Babu Girindra-nāth Dutt, 1898.)

एगो सिआन रहै, एगो गाए रखै रहै । न उनका जाग छोड़ पुष्ट
 ए भाई कैसे मोटाश वाड़, कहव की हम छिजने का बेना मुँह बोरै, एक गाँ
 नोजो आँकन खाँदै, गंगाजी के पानी एक चिनुआ पोछे, दाँव नहनागै । सिआन छोड़
 कहै की दाँव हमान पून दिहव । यँ योहनीकनो के मारो । गैँ छोड़ गो न
 मोटाश । बीकन जागिआ गैँ के मुआ दीहै ।

TRANSLITERATION AND TRANSLATION.

E-gō siār rah^llē. E-gō gāe rakh^llē-rah^llē. Tā un-kar
 A jackal there-was. A cow he-used-to-keep. Then his
 jāṭ-lōg puchhal, 'ē bhāi, kaisē motāil bārā?' Kah^llan kī, 'ham
 caste-people asked, 'o brother, how fattened are-you?' He-said that, 'I
 phajire-kā bēra mūh dhōi-lē, ēk gāl rōj-ō ākar chabāi-lē,
 morning-of at-the-hour face wash, one mouthful daily-also gravel I-chew,
 Gaṅgā-jī ke pānī ēk chiruā pī-lē, dāt bhah^lrā-gail.' Siār-lōg kah^llē
 Ganges of water one handful I-drink, teeth have-fallen-out.' The-jackal-people said
 kī, 'dāt hamār tūr-dih^llan. Chalā chodanikarō-kē mārī.' Gail lōg. Tō
 that, 'teeth of-us he-broke. Come the-vile-one let-us-kill.' Went the-people. Then
 nā bhētāil. Ō-kar jatiā gāiē-kē muā-dih^llē.
 not they-found-him. His caste-fellows the-cow killed.

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a jackal who kept a cow (and lived upon its milk). Then the other jackals, his caste-fellows, asked him, saying, 'O brother, how have you got so fat?' He replied, 'every morning I wash my face. Every day I also chew a mouthful of gravel, and drink a handful of Ganges water. The result is that my teeth have all dropped out.' The other jackals said, 'this fellow has broken our teeth.' Come, let us kill the base one.' They went (to look for him), but could not find him. So the jackals, his caste-fellows, killed the cow.

¹ The jackal is chaffing them. His tribe is notorious for impiety. He pretends that he has got so fat, not by drinking the milk of the cow, but by pious practices. He lives upon the purest food, and as he no longer requires to eat flesh, his teeth have dropped out as useless incumbrances. The absence of his teeth he puts forth as an additional proof of his piety.

² *Anglice*, he has pulled our legs.

NORTHERN STANDARD BHOJPURĪ.

This form of speech slightly differs from the true Standard Bhojpurī with which we have just been dealing. It may be called the speech of the Doab of the Gandak and the Gogra, omitting the tract of country immediately opposite Shahabad. This Doab includes the Districts of Saran, Gorakhpur and Basti, and the language varies slightly as we go north-west. The language of Central and North Saran, and of a portion of Tahsil Deoria in Gorakhpur, may be considered the model of the south-eastern part of this tract.

It has well-marked peculiarities which deserve notice. As we go further north, into Gorakhpur, we find two distinct sub-dialects, that to the east being commonly known as Gorakhpurī; and that to the west as Sarwariā. The latter extends still further to the west, and covers the whole of the Basti District, being, if we except the Thārū dialects of Gonda and Bahraich, the extreme north-western outpost of Bihārī. The eastern dialect of Gorakhpur, or Gorakhpurī, differs only slightly from that of Central and Northern Saran. All these various forms of speech will be found on the map facing page 1.

The following are the approximate figures for the population speaking the various forms of Northern Standard Bhojpurī :—

Name of District.	Approximate population speaking Northern Standard Bhojpurī.
Saran	1,404,500
Gorakhpur, Northern Standard Bhojpurī of Deoria, about	100,000
" Gorakhpurī	1,307,500
" Sarwariā	1,569,307
Basti, Sarwariā	1,783,844
Total	<u>6,165,151</u>

The dialect spoken in Central and North Saran is fully explained in the Bhojpuri Grammar of the present writer. It will suffice to mention a few of the principal points in which it differs from the Standard Bhojpurī of Shahabad.

I.—NOUNS—

The plural is sometimes formed by adding the syllable *sā*. Thus *ghōṛā-sā*, horses. In Standard Bhojpurī it is more usual to employ this suffix with verbs than with nouns.

II.—PRONOUNS—

Besides *ham*, I, *hamē* is also used. Besides the standard forms for 'this', Saran has also *hai*, genitive *hē-kar*, oblique form *hē* or *hek'rā*. Similarly, for 'that', we find *haū*, *heū*, *haūē*, *heuhē*, or *ūhē*, with a genitive, *hō-kar*, and an oblique form *hō* or *hok'rā*. For 'anyone', we sometimes meet *kōi*, and for the adjective 'what' *kaun*.

III.—VERBS—

A.—Auxiliary Verbs.

The Verb Substantive *bārē*, he is, often takes the form *bāṭē* in all districts north of the Ganges, though the form *bārē* is also used. We thus get forms like *bāṭē*, or *bānē*, I am; *bāṭā*, you are, and so on.

B.—Finite Verbs.

Simple Present.—Optional forms used in Saran are, 2nd Sing., *dekhue*, *dekhues*; 3rd Sing., *dēkhuē*, *dēkhai*; 3rd Plur., *dēkhen*.

Past.—This, as has been remarked in the case of the Palamau specimens, besides having a form whose characteristic letter is *l*, has also a form whose characteristic letter is *u*. The following are the optional forms of this tense in use in Saran. 2nd Sing., *dekh'les*, *dekhue*; 3rd Sing., *dekhue*; 1st Plur., *dekhui*; 2nd Plur., *dekhuaḥ*, *dekhua*; 3rd Plur., *dekh'len*, *dekhuan*.

The following forms in use in Saran are due to the influence of the Maithili spoken to the east of the Gandak.

1st person.—*ham dekh'liyain*. Only used when the object of the verb is in the third person and special respect is shown to it. Thus, *ham rājā-kē dekh'liyain*, I saw His Majesty the King.

Ham dekh'liyāwā. Only used when the object of the verb is in the second person, and special respect is shown to it. Thus, *ham rāurā-kē dekh'liyāwā*, I saw your Honour.

2nd person, tū dekh'lahus. Only used when contempt is shown to the object in the third person. Thus, *tū maliyā-kē dekh'lahus*, you saw the wretched gardener.

Tū dekh'lahun. Only used when respect is shown to the object in the third person. Thus, *tū rājā-kē dekh'lahun*, you saw His Majesty.

Past Conditional.—2nd Sing., *dekh'tes*. 3rd Plur., *dekh'ten*.

Generally speaking, Saran uses the suffixes *hā*, *hā*, *hā*, *hā*, etc., much more freely than Shahabad. They appear in all the Past tenses, and not only in the Perfect and Pluperfect. Thus, the Imperfect may be *ham-dēkhat rah'lī hā*, I was seeing.

The characteristic feature of the Saran dialect is the use of the Past Tense with *u*, instead of that with *l*. This peculiarity extends to the Deoria Tahsil of Gorakhpur, but is not met with elsewhere in that district.

The following specimen comes from Deoria; note the frequent use of this *u*-Past. One or two forms may also be noted which properly belong to the Western Bhojpuri spoken across the Gogra. Such are the Instrumental in *an* as in *bhūkhan*, by hunger, and the third person in *aī*, as in *rahuaī*, they were. It has not been thought necessary to give an interlinear translation.

[No. 43.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

(DEORIA, GORAKHPUR DISTRICT.)

(Pandit Murlidhar Nāgar, 1898.)

एक अदिमी के दुइ कूँवड़ रहणें। उन्हन में से लहुरका कहण की ए काका घर के धन में जवन हमरा बखरा होखे तवन दे दीं। ऊ आपन सगरी धन उन्हन के बाँटि दिहण। थोरै दिन भउए की लहुरका कूँवड़ा सगरी धन अपने पाले ले-के बड़े लम्बे बहुरा चलि गउए। उहवाँ सगरी धन बदमासी में लुटा दिहण। जब सगरी धन ओरा गउए त ओ देस में अकाल परए। गरीब हो गउए। त ओ देस के एगो बसिन्दा केहाँ रहे लगए। ऊ ओकरा के सूअरि चरावे के अपना खेत में भेजि दिहण। ओकरा मन में अउए की सूअरि जवन काल खातारी ओही से आपन पेट भरती। अवर केहु ओकरा के खाये के ना देत रहए। त ऊ होस करए आ कहण की हमरा बाप कीहाँ दुकेतना बनिहार के खाये से अधिक रोटी मिलतारै आ हम भूखन मरतानी। हम अपना बाप के लगे उठि के जाव आ उनका से कहवि की हे बाप हम भगवान आगे आ तोहरी हजूर में बाउर काम कइले बानीं। हम तोहुरा कूँवड़ कहावे लायक ना बानीं। हमरा के अपने बनिहारन में एक के तरे राखीं। तव उठि के अपने बाप के लगे चलए। अवहीं फरकहीं रहए की उन के बाप के उनका देखि के कोह लगए। आ दवरि के गर में गर मिला लिहए। चुसए चटए। त कूँवड़ा कहण की हे बाप हम अपने भगवान के उलटा आ तोहुरा अगाड़ी बाउर काम कइले बानीं। अब ए लायक ना बानीं की तोहुरा कूँवड़ कहाई। लेकिन बाप अपने नोकर चाकर से कहण की खूब बढ़ियाँ कपड़ा निकारि इनकरा के पहिराव आ हाथ में अंगूठी और गोड़ में जूता पहिराव अवर सुख से खाई। काहे से की हमरा बेटा मूअल रहए अब जी गउए। भुलाइल रहए मिलि गउए। तव सब केहु खुसी करे लगए।

उन के बड़का कूँवड़ा खेत में रहए। जब घर के लग अउए त बाजा आ नाँच के अवाज सुनए। आ ऊ अपने नोकर में से एगो के बुला के पुछए, ई का है। त लोग बतलै की तोहुरा भाई अइलें हैं। तोहुरा बाप आका २ खियल्लें हउअनि। काहे की उनका सब तरे आका पउलें। लेकिन ऊ खिसिया गउए आ भीतर ना आवे चहुए। त उनका बाप बहुरा ही के मनावे लगए। ऊ बाप के जवाब दिहण की देख हम एतना दिन से तोहार खिजमति करतानी आ कवनी तोहुरा हुकुम ना टरुई। बाकी तू कवहीं एको भेरी के बाचा ना दिहअ की अपने संघतियन के संगे खुसी खइतीं पियतीं। लेकिन तोहुरा बेटा जे हरजाइन में तोहुरा धन माटी मिला दिहए जवना घरी ऊ अउए ओही घरो रवाँ आका भोजन करुई। बाप कहलनि की तू सब दिना हमरा लगे बाड़ आ जवन हमरा है तवन तोहुरा है। लेकिन खुसी करे के अवर खुस होखे के जरूर चाही काहे से की ई तोहार भाई मूअल रहए से जी गउए भुलाइल रहए से मिलि गउए ॥

[No. 43.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DEORIA, GORAKHPUR DISTRICT.)

TRANSLITERATION.

(Pandit Murlī-dhar Nāgar, 1898.)

Ek adimī-kē dui chhāwar rahuaĩ. Unhan-mē-sē lahur^{*}kā kahuē ki ‘ē kākā, ghar-ke dhan-mē jawan hamār bakh^{*}rā hōkhai tawan dē-dī.’ Ū āpan sag^{*}rī dhan unhan-kē bāṭi dihuē. Thōrai din bhaūē ki lahur^{*}kā chhāw^{*}rā sag^{*}rī dhan ap^{*}ne pālē lē-ke baṛē lammē bah^{*}rā chali gaūē. Uh^{*}wā sag^{*}rī dhan bad^{*}māsi-mē luṭā dihuē. Jab sag^{*}rī dhan orā gaūē, tā ō dēs-mē akāl paruē; garīb hō gaūē. Tā ō dēs ke ēgō basinnā kehā rahe laguē. Ū ok^{*}rā-kē sūari charāwe-kē ap^{*}nā khēt-mē bhēji dihuē. Ok^{*}rā man-mē aūē ki ‘sūari jawan chhāl khātāĩ ōhī-sē āpan pēt bhar^{*}tī.’ Awar kēhu ok^{*}rā-kē khāye-kē nā dēt rahuē. Tā ū hōs karuē, ā kahuē ki ‘ham^{*}rā bāp kihā duket^{*}nā banihār-kē khāye-sē adhik rōṭi mil^{*}tāraĩ ā ham bhūkhan mar^{*}tānī. Ham ap^{*}nā bāp-ke lagē uṭhi-ke jāb ā un^{*}kā-sē kahabi ki, “hē bāp ham Bhag^{*}wān āgē ā toh^{*}rī hajūr-mē-bāur kām kailē-bānī. Ham toh^{*}rā chhāwar kahāwe layak nā bānī. Ham^{*}rā-kē ap^{*}ne banihāran-mē ēk-ke-tarē rākhī.”’ Tab uṭhi-ke ap^{*}ne bāp-kē lagē chaluē. Ab^{*}hī phar^{*}kahī rahuē ki un-ke bāp-kē un-kā dēkhi-ke chhōh laguē. Ā dawarī-ke gar-mē gar milā lihuē, chumuē chatuē. Tā chhāw^{*}rā kahuē ki, ‘hē bāp ham ap^{*}ne Bhag^{*}wān-ke ul^{*}tā ā toh^{*}rā agārī bāur kām kailē bānī. Ab ē layak nā-bānī ki toh^{*}ra chhāwar kahāĩ.’ Lēkin bāp ap^{*}ne nōkar chākar-sē kahuē ki ‘khūb baṛhiyā kap^{*}rā nikāri in-karā-kē pahirāwā ā hāth-mē āgūṭhī aur gōr-mē jūtā pahirāwā, awar sukh-sē khāĩ kāhe-sē ki ham^{*}rā bēṭā mūal rahuē, ab jī gaūē; bhulāil rahuē, mili gaūē.’ Tab sab kēhu khusī kare laguaĩ.

Un-ke baṛ^{*}kā chhāw^{*}rā khēt-mē rahuē. Jab ghar ke lag aūē tā bājā ā nāch ke awāj sunuē ā ū ap^{*}ne nōkar-mē sē ēgō-kē bulā-ke puchhuē, ‘i kā hai?’ Tā lōg bataūlaĩ ki ‘toh^{*}rā bhāi aīlaĩ-hā. Toh^{*}rā bāp āchhā āchhā khiyaūlaĩ haūani kāhe-ki un-kā sab tarē āchhā paūlaĩ.’ Lēkin ū khisiyā gaūē ā bhitar nā āwe chahuē. Tā un^{*}kā bāp bah^{*}rā hō-ke manāwe laguē. Ū bāp-kē jabāb dihuē ki ‘dēkhā ham et^{*}nā din-sē tohār khij^{*}matī kar^{*}tānī ā kaw^{*}nō toh^{*}rā hukum nā ṭaruĩ. Bāki tū kab^{*}hī ēkō bhēri-ke bāchā nā dihuā ki ap^{*}ne sāgh^{*}tiyan ke sāngē khusī khāitī piyatī. Lēkin toh^{*}rā bēṭā jē har^{*}jāin-mē toh^{*}rā dhan māṭi milā dihuē, jaw^{*}nā ghari ū aūē, ōhī ghari rawā āchhā bhōjan karuĩ.’ Bāp kah^{*}lani ki ‘tū sab dinā ham^{*}rā lagē bārā, ā jawan ham^{*}rā hai tawan toh^{*}rā hai. Lēkin khusī kare-kē awar khus hōkhe-kē jarūr chāhī kāhe-sē ki i tohār bhāi mūal rahuē, sē jī gaūē; bhulāil rahuē, sē mili gaūē.’

GORAKHPURĪ.

Although the preceding specimen comes from the Gorakhpur District, it should not be taken as a sample of its language. It is only spoken in the south-east corner, in a small portion of Tahsīl Deoria, and is really an example of the dialect of the north-west of Saran. As we go north and west from this point, the use of the letter *u* in the Past Tense of verbs is abandoned, and we find a return to the letter *l* as in the South Saran and Shahabad. Omitting from consideration this small overflow of dialect from Saran, we find two kinds of Bhojpuri spoken in Gorakhpur, separated by a line running nearly north and south through the centre of the District. To the east of that line, the language is the ordinary Bhojpuri of North-West Bihar, except that the *u*-form of the Past Tense is not used. To the west of that line, the local dialect is that known elsewhere as Sarwariā which is also spoken in the adjoining District of Basti, and which will be dealt with later on.

As regards the Bhojpuri of the east of the District, it is, to speak more definitely, the language of the two Tahsils of Padrauna and of Deoria and of about two-thirds of the Tahsīl of Hata. The language of the rest of the District is Sarwariā. The population figures of the District may be estimated as follows:—

Northern Standard Bhojpuri	1,407,500	(including about 100,000 speakers of the Saran Dialect.)
Sarwariā	1,569,307	
Eastern Hindi (spoken by middle class Musalmans)	9,989	
Urdū (spoken by educated Musalmans)	6,204	
Other languages	1,057	
TOTAL	2,994,057	

These figures take no account of the secret languages spoken by wandering tribes of Dōms and Naṭs, which have not been separated out in the local return. The languages spoken by Dōms and Naṭs are not of importance, and specimens will be given from other Districts.

AUTHORITIES—

A brief sketch of the local form of Bhojpuri will be found on p. 372 of the District Gazetteer. The language is generally described by Dr. Buchanan Hamilton, in vol. II of Montgomery Martin's *Eastern Indian* on p. 429.

Two specimens of the dialect spoken in Eastern Gorakhpur are here given. The first is a version of the Parable of the Prodigal Son. It is printed in the Kaithī character, and is a facsimile of the writing in current use in the District. A transliteration has also been given, but, after the other translated specimens, it has been considered useless to give an interlinear translation. The second specimen is a piece of folk-lore showing how the jackal outwitted the alligator. It is interesting to note that the incidents closely correspond to the adventures of 'Brer Tarpin' and of 'Brer Rabbit and Brer Wolf' in the Negro stories of Uncle Remus. In this case an interlinear translation as well as a free paraphrase has been given.

As might be expected, there are a few local peculiarities in the dialect. The one which most prominently strikes the eye is the method adopted for writing the broad *ā*-sound, which is so marked a feature of Bhojpuri. It is represented by writing the letter *a* twice. Thus *aa*. Examples are *daa* for *dā*, *laa* for *lā*, *pahirāwaa* for *pahirāwā*, and many others. The only other point regarding pronunciation which is worthy of note is that the letter *r* is preferred to *ṛ*. Thus we have *paral*, it fell, instead of *paral*.

Instead of *tek'rā*, the oblique form of *sē*, he, we find *sek'ra*. Instead of *kachhu*, we find *kuchh*.

As usual in the North-Gangetic Districts, forms like *bāṭē* and the like are preferred to the southern *bāṛē*, he is. The form with *r*, is, however, also used. There is a third person plural *bānē*, they are, or, honorifically, he is, which is based on the optional form of the first person, *bānī*.

There is a third person plural in *ē*, which has been borrowed from the trans-Gogra *ai* previously alluded to, see p. 225. Thus, *rah'lē*, they were. It has a feminine in *i*, as in *kah'lī*, she said, used honorifically. It should be noted that, in the second specimen, *nāki*, the word translated 'alligator,' is feminine. Hence the verbs which it governs are in the feminine gender.

Another instance of borrowing from the trans-Gogra dialect is the use of the Instrumental case in *an*, in *bhūkhan*, by hunger.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN I.

(*Pandit Murli-dhar Nāgar, 1898.*)

[illegible]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN I.

TRANSLITERATION.

(Pandit Murlī-dhar Nāgar, 1898.)

Ek adimī-kē dui bēṭā rah^llē. Unhan-mē-sē chhoṭ^{kā} kah^{las} ki, 'ē dādā ghar-ke dhan-mē jawan hamār bakh^{rā} hō-lā tawan ham-kē dē-dā.' Ū dhan unhan-mē bāṭ di^hlas. Thor^{kī} din pāchhē chhoṭ^{kā} put^{wā} sag^{rī} dhan baṭōri-ke baṛī dūr bah^{rā} nikari gail. A uh^{wā} sagarī dhan bad^{māsi} mē luṭā di^hlas. Jab sag^{rī} dhan orā gail tab ō dēs-mē akāl paral ā ū garib hō-gail. Tab ō dēs-ke ēgō baṛē adimī kihē chali gailē. Ū unkā-kē sūari charāwe-kē ap^{nā} khēt-mē bhēj di^hlas. Ōkar man karē ki sūari jawan chhāl khātārī ōhī-sē āpan pēt bhar^{tī}. Kēhū ō-kē khāe-kē nāhī dēt rahal. Tab hōs kaīlas, ā kah^{las} kī, 'ham^{rā} bāp kehā du-keṭ^{nā} majūr-kē khāe-sē adhikā rōṭī mil^{tārē} ā ham bhūkhan mar^{tārī}. Ham ap^{nā} bāp-ke lagē uṭhi-ke jāib ā ō-sē kahab kī "ham Bhag^{wān} ā toharī hajūr-mē bāur kām kaīlī, ā ē lāek naīkhī kī tohār bēṭā kahāī. Ham^{rā}-kē ap^{nā} majūran-mē rākhi-lā." Tab uṭhi-ke ap^{nā} bāp-ke lagē chal^llē. Ab-hī phar^{kahī} rah^llē kī un-kā bāp-kā un-kē dēkhi-ke chhōh lāgal ā dauri-ke gar-mē gar milā lih^llē, ā baṛī bēṛ lē chum^llē chuṭ^llē. Bēṭā kah^llē kī, 'hē bāp ham Bhag^{wān} kā ā toh^{rā} mokābil bāur kām kaīlī ab ē lāek naīkhī kī tohār bēṭā kahāī.' Bāp ap^{nā} nōkar chākar-sē kah^llē kī, 'khūb baṛhiā kap^{rā} nikārī lē-āwā ā in^{kē} pahirāwā. Jā hāth-mē āguṭhī ā gōrē-mē jūtā pahirāwā, awar sukh-sē khāī. Kāhe-sē kī hamār bēṭā mūal rahal hā, ab jī gail; bhulāil rahal, ab mil gail.' Tab sab kēhū khus hō gailē.

Un-kā¹ baṛkā put^{wā} khēt-mē rahal. Jab ghar-ke lagē āil tā bājā nāch sune-mē āil. Tā ap^{nē} nokar-mē-sē ēgō-kē bulā-ke puchh^{las} kī 'ī kā hai?' Tā lōg bataulē kī, 'tohār bhāī āilē hāī. Tohār bāp achhā achhā khiaulē-hē, kī un-kā achhā paulē-hē.' Ū chi par bigarī gailē ā bhitar nāhī āwe chah^llē. Tā un-kā bāp bah^{rā} ā-ke manāwe lag^llē. Ū bāp-kē jabāb la(gaū)lē kī, 'dēkhā, ham eṭ^{nā} din-sē tohār khid^{mat} kar^{tānī} ā kaw^{nō} tohār hukum nāhī ṭar^{lī}, bāki tū kab^{hī} ēkō bhēṛī-ke bāchā nāhī di^hlā-lā kī ap^{nā} sāghatīan-ke saṅgē khusī-sē khāitī piatī. Ā jab ī tohār bēṭā āil-hē jē tohār dhan khēl kūd-mē māṭī milāy di^hlas sek^{rā}-kē jaw^{nā} ghari ū āil taunā ghari raū^ā achhā bhōjan karaulī.' Bāp kah^{lan} kī, 'sunā, tū sab dinā ham^{rā} lagē baṛā ā jawan hamār-hē tawan tohār-hē. Lēkin khus hōkhe-kē jarūr chāhī, kāhe-sē kī ī tohār bhāī mūal rahal-hē, sē jī gailan; bhulāil rah^llē-hē, sē mili-gailē.'

¹ Mistake for un-ke.

[No. 45.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN II.

(Pāṇḍit Murlī-dhar Nāgar, 1898.)

एगो सियार आ एगो नाकि में बड़ी संघत रहल। रात दिन बरबबर एक संगे लोग रहें। ना उन के क विसारे ना उन के क छाड़ें। कुछ दिन एही तरे बीत गइल। एक बेर कवनो बात में बिगार हो गइल, आ बिगारो अइसन भइल की एक के देखे में एक नअ। नाकि कहलीं की हे सियार तू हम से का लपटियाइल बाड़अ, तोहरे अइसन हम बीस जने के ठाढ़े लील जाईलें। सियार भरना दिहलें की तू का हअऊ। हम बड़े बड़े के देख लेइव। तोहारा देहि के जोर बा हमरा अकिल के बा। तोहारा से जवन बने तवन करिहअ। हम तोहारा के मना नइखीं करत। हमरा के राम वानें। फिर एही तरे दूनो जने कलह कइ के आपन आपन राह लिहलें। नाकि नही में चलि गइलीं सियार वन में ॥

नही के तीरे एगो पीपर के पेड़ रहे। ओकर सोरि कुछ दूरि ले पानी में चलि गइल रहल आ कुछ ऊपर रहे। एक दिन सियार राम ओही सोरि पर बइठ के पानो पीयत रहलें। तब लेक नाकि देख लिहलस आ डुबले डुबले आ के उन के गोड़ धइलस। सियार अपने मन में कहलस की नाकि तअ आपन दाँव लिहलसि अब कवन उपाय करीं। फेर कहलें की, हे नाकि तू भल बाडू। धरे के गोड़ तअ धइलू हअ सोरि। बस नाकि गोड़ छोड़ि के सोरि हउहा के धइ लिहलीं। सियार मुँह रिगावत भागि गइलें आ नाकि हाथ मलि के रहि गइलीं ॥

अब बयर अउरी बढ़ि गइल। एक दिन नाकि सियार के मानि में जा के बइठि गइलीं। सियार अवते मर्हंकि से बूझि गइलें की नाकि बइठल बाड़ीं। कहलें की हे भया हमार मानि गुंगुआत रहलि हअ। आजु काहे नइखीं गुंगुआत। तब लेक नाकि गुंगुअइलीं। सियार कहलें की अब हमार मानो लेहलू। अच्छा एही में रहअ आ ई कहि के चालि दिहलें आ मानि में के रहल छाँड़ि दिहलें ॥

तब एगो पतई के गाँज में जे गोड़ बटोरेलन से रहे लगलें। नाकि जोह लगा के गाँजो में पहुँचलि। पीछे सियार अइलें। तअ गाँज के पतई खड़बड़ देखि के बूझि गइलें की एह में नाकि आ गइल बाटीं। कहलें की हे भया आगे तअ हमार गाँज खरखरात रहल। आजु काहे नइखीं खरखरात। तब ले नाकि पत्ता खरखरइवे तअ कइलीं। सियार कहलें, अच्छा तअ बूझि गइलीं। बस करअ, दउरल चलि-गइल। तनिकी एक आगि ले आ के गाँज फूंक दिहलें। नाकि ओही में भसम हो गइलीं ॥

अकिल के आगे जोर कुछ ना काम करेला ॥

[No. 45.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Murlī-dhar Nāgar, 1898.)

Ēgō siyār ā ēgō nāki-mē̃ baṛī saṅghat rahal. Rāt din barabbār
One jackal and one alligator-in great friendship was. Night day always
 ēk-saṅgē lōg rahē. Nā un-kē ū bisārē nā un-kē ū chhārē. Kuchh
together (these-)people lived. Not her he forgets not him she leaves. Some
 din ēhī tarē bit-gail. Ēk bēṛ kaw'nō̃ bāt-mē̃ bigār
days in-this-very way passed. One time some thing-in enmity
 hō-gail. Ā bigār-ō aīsan bhaīl kī ēk-kē
took-place. And the-enmity-also of-such-a-nature became that one
 dēkhe-mē̃ ēk nā. Nāki kah'lī kī, 'hē siyār, tū̃
seeing-in the-other not.¹ The-alligator said that, 'O jackal, you
 ham-sē kā lap'tiyāil bārā? Toh'r-ē aīsan ham bīs janē-kē thārē
me-with why entangled are?' Thee like I twenty individuals standing
 līl-jāi-lē.² Siyār bhar'nā-dih'lē kī, 'tū̃ kā
(i.e. entirely) am-accustomed to-eat-up.' The-jackal staked-the-word that, 'you what
 hāū? Ham baṛē baṛē-kē dēkh-lēib.³ Toh'rā dēhi-ke jōr bā, ham'rā akil-
are? I great-men great-men will-see. Thine body-of strength is, mine wisdom-
 ke bā. Toh'rā-sē jawan banē tawan karihā. Ham toh'rā-kē manā
of is. You-by what can-be-done that you-may-do. I you-to forbidding
 naikhī karat. Ham'rā-kē Rām bānē.⁴ Phir ēhī tarē dūnō janē
not am-doing. Me-to Rām is.' Again in-this-very way both-even people
 kallah-kaī-ke āpan āpan rāh lih'lē. Nāki naddi-mē̃ chali gailī,
quarrelling their-own their-own way took. The-alligator river-into went away,
 siyār ban-mē̃.
the-jackal forest-in.

¹ This means 'one could not brook the sight of the other', i.e., each desired the annihilation of the other.² *Lap'tiyāil bārā* is spoken when one bears a long grudge against another on account of imaginary wrongs. The other sense in which it is used is 'when one lies in wait for the other to do wrong or injury to him.' Here the phrase has been used in the latter sense. The sentence therefore means, 'It is of no avail to you to lie in wait for me.'³ *Tū̃ kā*, etc.—*dēkh lēib*, you are nothing to me. I can face those who are really great in cunning and power.

Naddi-ke tirē ēgō pipar-ke pēr rahē. O-kar sōri kuchh dūri-lē
River-of bank-on one pipal-of tree was. Its root some distance-to
 pāni-mē chali-gail-rahā, ā kuchh ūpar rahē. Ēk din siyār-Rām¹ ōhi
water-into had-gone, and some above was. One day jackal that-very
 sōri-par baith-ke pāni piyat rah²lē. Tab-lek nāki dēkh-
root-on sitting water drinking was. In-the-meantime the-alligator happened-
 lih³las ā dub⁴lē-dubal ā-ke un-ke gōr dhailas. Siyār ap⁵ne
to-see (him) and diving coming his foot caught. The-jackal his-own
 man-mē kah⁶las kī, 'nāki tā āpan dāw lih⁷lasi, ab kawan
mind-in said that, 'the-alligator to-be-sure her-own turn² took, now what
 upāy karī?' Pher kah⁸lē kī, 'hē nāki, tū bhal⁹ bārū; dhare-kē
device may-I-do?' Again he-said that, 'O alligator, you good are; holding-for
 gōr tā dhailū-hā sōri.' Bas⁴ nāki gōr chhōri-ke sōri
feet to-be-sure you-have-caught the-root.' Enough the-alligator feet letting-go the-root
 haūhā-ke dhai-lih¹⁰lē. Siyār mūh rigāwat bhāgi-gailē, ā
eagerly⁵ caught. The-jackal with-face making-(him)-angry ran-away, and
 nāki hāth mali-ke rahi-gailē.
the-alligator hand rubbing remained.

Ab bayar aūr-i barhi-gail. Ēk din nāki siyār-ke māni-mē
Now the-enmity more-even increased. One day the-alligator the-jackal-of den-in
 jā-ke baithi-gailē. Siyār aw¹¹tē mahāki-sē būjhi-gailē kī nāki
going sat-down. The-jackal on-coming the-scent-from understood that the-alligator
 baithal-bārī. Kah¹²lē kī, 'hē bhayā, hamār māni gūguāt-rahali-hā,
is-seated. Said-he that, 'O brother, my den was-making-a-sound-like-gū-gū,
 āju kāhe naikhī gūguāt?' Tab-lek nāki
to-day why is-not making-a-sound-like-gū-gū?' In-the-meantime the-alligator
 gūguailē. Siyār kah¹³lē kī, 'ab hamār mān-ō leh¹⁴lū.
made-a-sound-like-gū-gū. The-jackal said that, 'now my den-also you-took.
 Achēhā, ēhī-mē rahā.' Ā i kahi-ke chāli-dih¹⁵lē, ā māni-mē-ke
All-right, this-very-in live.' And this saying he-went-away, and den-in-of
 rahal chhāri-dih¹⁶lē.
living gave-up.

Tab ēgō patai-ke gāj-mē jē Gōr batōre-lan sē rahe lag¹⁷lē.
Then one leaves-of pile-in which Gonds collect he to-live began.
 Nāki jōh-lagā-ke gājō-mē pahūchali. Pichhē siyār
The-alligator search-applying the-pile-also-into went. Afterwards the-jackal

¹ In relating a tale the heroes of it are sometimes jokingly given the title of *Rām*, especially when they are cunning animals of the pattern of a jackal or a fox. But *Rām* is only added to the name of a male hero. To the name of a heroine *Rānī* is added, or sometimes *Dēī*.

² *Dāw lēb*, to take revenge upon.

³ *Tū bhal bārū* means 'you are a great fool.'

⁴ *Bas*=thereupon suddenly.

⁵ *Haūhā kē* is used when one makes a mess of a thing by too great haste.

aīlē; tā gāj-ke pataī khar̥bar dēkhi-ke būjhi-gailē kī
 came; then pile-of leaves upset seeing understood that
 ēh-ū-mē nāki ā-gail-bāṭī. Kah̥lē kī, 'hē bhayā, āgē tā
 this-also-in the-alligator has-come. He-said that, 'O brother, formerly to-be-sure
 hamār gāj khar̥kharāt-rahāl. Āju kāhe nāikhī khar̥kharāt?' Tab-lē
 my pile was-rustling. To-day why not-is rustling?' In-the-meantime
 nāki pattā khar̥kharāibē tā kaīlī. Siyār kah̥lē,
 the-alligator leaves to-rustle actually made. The-jackal said,
 'achchhā, tā būjhi-gailī. Bas-karā.' Daūral chali-gail tani-kī-ēk
 'well, then I-have-understood. Put-a-stop-to-it.' Running he-went a-little
 āgi lē-ā-ke gāj phūk-dih̥lē. Nāki ōhi-mē bhasam hō-gailī.
 fire bringing the-pile set-fire-to. The-alligator that-very-in ashes became.
 Akil-ke āgē jōr kuchh nā kām kare-lā.
 Wisdom-of before brute-force any not work does.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a jackal and a she-alligator in great friendship. Night and day lived they together; neither did he forget her, nor she leave him. In this way they lived for some time, till all of a sudden they quarrelled. So hot became the strife between them, that one could not bear the sight of the other. Said the alligator, 'O jackal, what is the use of your lying in wait for me? Why, my regular meal is twenty people like you.' Said the jackal, 'what are you? I am not afraid of any big animal. Your body may be strong, but it is I who have the brains. Do what you please. I don't ask you to stop. God will take care of me.' So wrangling in this way each went off on his own way. The alligator took to the river, and the jackal to the forest.

Now, on the bank of the river there was a fig-tree, with a root which projected over the stream, partly in the water, and partly out. One day master jackal was sitting on this root having a drink, when the alligator caught sight of him, and with a dive seized hold of his foot. Then said the jackal to himself, 'I faith, the alligator has got her revenge now. What is the best thing for me to do?' Then he added aloud 'hulloa, alligator, you're a genius, you are. You thought you were going to catch my foot, and you have only caught hold of the root of the tree.' That was enough for the alligator. She let go his foot and grabbed at the root, while the jackal marched away making faces at her. All that she could do was to rub her hands together in disgust at the trick.

So the enmity increased more and more, and one day the alligator set out, and sat down in the jackal's den. When he came home, he perceived her scent, and guessed that she was sitting inside. To make sure, he said, 'well, upon my word. My den alway said 'gū gū,' and to-day it says nothing at all.' Then the alligator cried out 'gū gū,' and the jackal knew she was there. Said he, 'so you've taken my den too,' and went off and gave up living in it.

Then he made a home in a heap of dry leaves which had been collected by the Gonds. Here, too, the alligator traced him out, and one day hid herself in the pile

to wait for him. When he came home, he found the leaves all upset, and guessed that she was there. Said he, 'I' faith, my heap of leaves always rustled before. Why it is not rustling to-day?' So the alligator made the leaves rustle, and the jackal said to himself, 'all right, now I know what's up. This must be stopped.' So off he ran, and fetched a little fire, with which he lit the pile of leaves, so that the alligator was burnt to ashes.

The moral of this is that brute force is of no avail against mother-wit.

SARWARIĀ.

Sarwariā, properly means the language of the Saruār country, but the name is not quite accurate, for the dialect which it connotes is not spoken over the whole of the Saruār tract, and is, moreover, spoken in parts of the country to which the name Saruār does not properly apply. Sarwariā is, however, a name sanctioned by the Census Report, and is a convenient one. I hence use it with the above explanation.

The word 'Saruār' is a corruption of *Sarayū-pāra*, or Trans-Sarayū; that is to say, the tract of country on the far side of the Sarayū or Gōgrā River, looking from the city of Ajudhiā, the ancient Ayōdhyā, near the modern town of Fyzabad. Strictly speaking, it therefore includes the whole of the districts of Bahraich, Gonda, Basti, Gorakhpur, and Saran, but, owing to a local tradition, it now-a-days only means the country on the left bank of the Gogra between Ajudhiā in Fyzabad, and Majhauri in Gorakhpur. The story runs that when Rāma-chandra returned to Ayōdhyā from his exile the local Brāhmaṇs refused to sacrifice for him, on the ground that he was guilty of killing Rāvaṇa who was himself a member of their caste. He then imported some Brāhmaṇs from Kanauj, who performed the sacrifice, but who were promptly put out of caste for doing so by their brethren. They appealed to Rāma, who stood on the bank of the Gōgrā at Ayōdhyā, and shot an arrow across the river towards the east. It fell near Majhauri in the south-east of the Gorakhpur District, and he declared that all the land from the Sarayū, *i.e.*, the modern Gōgrā, to the place where the arrow fell should belong to these Brāhmaṇs and their heirs for ever. Hence arose the well-known caste of Sarwariā Brāhmaṇs, and the country held by them is considered the true Saruār country to the present day.

The Sarwariā sub-dialect of Bhojpurī is spoken all over the district of Basti, and over the western half of Gorakhpur. A glance at the map will show that only a small portion of the Basti district falls within the traditional Saruār tract, while on the other hand, the latter extends, in Gorakhpur, beyond the limits of the Sarwariā sub-dialect, and into the area in which the Northern Bhojpurī of Eastern Gorakhpur is spoken.

The population speaking Sarwariā is estimated as follows:—

Name of District.	Number of persons estimated as speaking Sarwariā.
Basti	1,783,844
Gorakhpur	1,569,307
TOTAL .	3,353,151

Taking the form of the dialect spoken in Basti, as the most extreme variety, we find that it differs from the Bhojpurī of East Gorakhpur principally in vocabulary. The words for things in common use frequently differ considerably. This will be observed in the two following specimens, and it is not necessary to draw attention to specific instances.

There are also, however, some differences of Grammar. The principal are the following. With them, I shall also mention the points in which the Basti dialect differs from Standard Bhojpuri.

We see the same reluctance to use the cerebral *r* in Basti that we observed in Gorakhpur. Thus, we find *paral*, it fell, used instead of *paral*. The termination of the genitive is *kāi*, with an oblique form *kē*. This is borrowed from Western Bhojpuri. Thus, *dañu-kai*, of God, but *bāp-kē lagē*, near the father. As in Gorakhpur, the instrumental singular ends in *an*, as in *bhūkhan*, by hunger. Adjectives sometimes change for gender. Thus, we have *fasil achchhī-hai*, the harvest is good.

There are several peculiarities in the declension of pronouns. The oblique form of the genitive always ends in *ē* instead of *ā*. Thus *ham'rē bāp-kē ihā*, near my father. So, *tuh'rē*, *ok'rē*, *in-kē*, *ap'nē*; and similarly, *taunē-sē*, from this. For the second personal pronoun honorific, instead of *raoā*, etc., Sarwariā has *tū*, genitive *tuhār*, obl., *tuhē* or *tuh'rē*. The third personal pronoun is *ū*, with an oblique form *ō* or *wah* instead of *oh*. The relative and correlative pronouns are *jaun* and *taun*, instead of *jē* and *sē*. Their oblique forms are *jaunē* and *taunē*. *Kāw* is 'what?', *kuchh* is 'anything', and *kūt'nā* is 'how many.' Most of these pronominal peculiarities are also shared in common with Western Bhojpuri.

In verbs, the most noteworthy peculiarity of the Basti dialect is that the third person singular of the Past ends in *is* instead of in *as*. Thus, *kah'lis*, he said; so also, *dih'lis*, *lih'lis*, *pūchh'lis*, *ka'lis*, and others. In one instance, we have the Eastern Hindi *urāis*, he squandered, instead of *uraulis*. The Respectful Imperative ends in *au* as in *rākhau*. The Past Conditional may be the same in form as the present participle, here, too, following Eastern Hindi. Thus, we have *manāit*, for *manaitī*, might have made. The termination of the Conjunctive Participle may be *ke*, as in *jāy-ke*, having gone, or *kāi*, as in *dēkhi-kāi*, having seen. The oblique case of the verbal noun ends in *āi*, instead of in *e*. Thus, *charāwāi-kē*, for feeding.

It is important to notice that the Potential Passive is formed by adding *wā* and not *ā* to the root of the verb; thus, *kah'wāi*, I may be called, instead of the standard Bhojpuri *kahāi*.

The form of the Verb Substantive with *ī* is, as usual north of the Ganges, preferred to that with *r*. Thus, *bāīē*, he is, and so on.

Of the two following specimens of the Sarwariā of the Basti District, the first is a version of the Parable of the Prodigal Son, and the second a letter written by one native of the district to another.

[No. 46.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

SARWARIĀ SUB-DIALECT.

(DISTRICT BASTI.)

SPECIMEN I.

एक मनई के दुइ बेटवा रहलें। वह में से छोटका बेटवा बाप से कहलिस कि बाप धन में जौन हमार बखरा होय तौन हम के मिलै। तब बाप ओ के बाँटि दिहलिस। और थोरिक दिन बितलें छोटका बेटवा सब जौन कुछ रहल तौन ले के एक दूर देस में गइल और उहाँ आपन माल सब बदमाशी में उड़ाय दिहलिस। जब सब ओराय गइल तब वह देस में अकाल परल और ऊ गरीब हो गइल। तब ऊ एक बड़ मनई के इहाँ गइल। तब ऊ बड़ मनई ओ के सूअर चरावै के कहि दिहलें। और ओकरे मन में रहल कि जौन बोकला सूअर खाति बाय तौने से आपन पेट भरल करी कि केहू ओ के कुछ नाहीं देत रहल। तब ऊ होस में आय गइल कि हमरे बाप के इहाँ कितना मजूर जीअत खात बाटै और हम भूखन मरत बाटौ। हम अपने बाप के लगें जाय के कहव कि हम दइउ के ओ तुहार कौन कसूर कइली। अब अइसन नाहीं बाटौ कि तुहार बेटवा कहवाई। अब तू हम के अपने मजूरन में राखौ। तब ऊ अपने बाप के पास गइल और ऊ इतने लामे रहल तबबइ ओकर बाप देखि के मोह में आय के गई लगाय लिहलिस ओ चुम्मा-लिहलिस। और बेटवा बाप से कहलिस कि हम दइउ के ओ तुहरे कसूर कइली और एहि जोग नाहीं बाटौ कि तुहार बेटवा कहवाई। तब बाप अपने मनई से कहलिस कि नीक से नीक कपड़ा निकामि के इन के पहिराव और इन के हाथ में सुनरी गोड़ में जूता पहिराव जौने में हम खाई ओ खुस होई। काहें कि हमार ई बेटवा मनो मरल रहल जीअल ओ हेराइल रहल मिलल। ऊ सब खुस भइल ॥

तब बड़का बेटवा जौन खेत में रहल ऊ जब घर के लगें आइल और गाइव बजाइव सुनि के एक मनई के बोलाय के पुँछलिस कि ई काव होत बाय। तब ऊ कहलिस कि तुहार भाई आइल है और तुहार बाप बहुत खातिर कइलें हैं काहें से कि भला चंगा पउलें हैं। तब ऊ रिसिआय के घर में नाहीं गइल। तब ओकर बाप बहराँ आय के मनुहार कइलिस। तब ऊ बाप से कहलिस कि देखीं इतने दिन से हम तुहार खिदमत करत बाटौ और कब्यों तुहरे मन के बाहर नाहीं चललीं। तौन कब्यों एको केंगड़ी के बच्चो हम के नाहीं दिहल कि अपने बेओहरिकन के साथे खुसी मनाइत और जब तुहार ई बेटवा आइल जौन तुहार धन दौलत पतुरिअन में उड़ाइस तेकर बहुत खातिर कइल। तब ऊ कहलिस कि ए बेटवा तू सदाँ हमरे साथ बाट। और जौन हमार है तौन सब तुहार होय। और खुसी मनावै ओ खुस होवै के चाही काहें कि तुहार छोट भाई मरल रहल जीअल है और हेराय गइल रहल और मिलल है ॥

[No. 46.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

SARWARIĀ SUB-DIALECT.

(DISTRICT BASTI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk manāi-kē dui beṭwā rah^alaī. Wah-mē-sē chhoṭ^akā beṭwā
One man-to two sons were. Them-in-from the-younger son
 bāp-sē kah^alis ki, 'bāp, dhan-mē jaun hamār bakh^arā hōy, taun
the-father-to said that, 'father, the-wealth-in what my share may-be, that
 ham-kē milai.' Tab bāp ō-kē bāṭi di^alis. Āūr thōrik
me-to be-given.' Then the-father him-to having-divided gave. And a-few
 din biṭlē chhoṭ^akā beṭwā sab jaun kuchh rahal, taun
days on-passing the-younger son all what any-thing was, that
 lāi-ke ēk dūr dēs-mē gail, āūr uhā āpan māl sab
having-taken a far country-in went, and there his-own property all
 bad^amāsi-mē urāy-di^alis. Jab sab orāy-gail tab wah dēs-mē akāl
debauchery-in squandered. When all was-squandered then that country-in a-famine
 paral, āūr ū garib hō-gail. Tab ū ēk baṭ-manāi-ke ihā gail. Tab ū
fell, and he poor became. Then he a rich-man-of near went. Then that
 baṭ-manāi ō-kē sūar charāwāi-kē kahi-di^alaī, āūr ok^arē man-mē rahal ki,
rich-man him swine feeding-for told, and his mind-in it-was that,
 'jaun bok^alā sūari khāti-bāy, taunē-sē āpan pēṭ bharal karī,'
'what husks the-swine are-eating, those-with my-own belly filled I-may-make,'
 ki kēhū ō-kē kuchh nāhī dēt-ralal. Tab ū hōs-mē āy-gail ki,
for any-one him-to any-thing not. giving-was. Then he sense-in came that,
 'ham^arē bāp-kē ihā kit^anā majūr jiat khāt bāṭaī, āūr ham
'my father's near how-many servants living eating are, and I
 bhūkhan marat bāṭī. Ham ap^anē bāp-kē lagē jāy-ke kahab ki,
by-hunger dying am. I my-own father-of near having-gone will-say that,
 "ham daū-kāi o tuhār kaun kasūr kaīlī. Ab āisan nāhī bāṭī ki
"I God-of and of-thee what fault did. Now such not I-am that
 tuhār beṭwā kah^awāī. Ab tū ham-kē ap^anē majūran-mē rākhau."
thy son I-may-be-called. Now thou me thine-own servants-among keep."
 Tab ū ap^anē bāp-kē pās gail āūr ū it^anē lāmē rahal tabbaī ō-kar
Then he his-own father-of near went and he when far was then-even his

bāp dēkhi-kāi mōh-mē āy-ke gataĩ lagāy lih^{lis},
father having-seen pity-in having-come embracing having-applied took,
 o chummā lih^{lis}. Āūr beṭ^{wā} bāp-sē kah^{lis} ki, 'ham Daū kāi o
and kisses took. And the-son the-father-to said that, 'I God of- and
 tuh^{rē} kasūr kaĩṭ, āūr ehi jōg nāhī bāṭī ki tuhār beṭ^{wā}
of-thee fault did, and this worthy not I-am that thy son
 kah^{wāṭī}.' Tab bāp ap^{nē} manāi-sē kah^{lis} ki, 'nik-sē nik
I-may-be-called.' Then the-father his-own men-to said that, 'good-than good
 kap^{rā} nikāsi-ke in-kē pahirāwā, āūr in-kē hāth-mē
clothes having-brought-out this-person-to put-on, and this-person's hand-on
 mun^{rī}, gōṛ-mē jūtā pahirāwā, jaunē-mē ham khāĩ o khus hōĩ;
a-ring, feet-on shoes put-on, so-that we may-eat and happy be;
 kāhē ki hamār i beṭ^{wā} manō maral-rahāl, jial; o herāil-rahāl,
because that my this son as-it-were had-died, lived; he had-been-lost,
 milal.' Ū sab khus bhaĩl.
was-found.' They all happy became.

Tab bar^{kā} beṭ^{wā} jaun khēt-mē rahāl, ū jab ghar-
Then the-elder son who the-field-in was, he when the-house-
 kē lagē āil, āūr gāib bajāib suni-ke, ek manāi-kē
of near came, and singing music having-heard, one man-to
 bolāy-ke pūohh^{lis} ki, 'i kāw hōt-bāy?' Tab ū kah^{lis} ki,
having-called he-asked that, 'this what is-being?' Then he said that,
 'tuhār bhāi āil-hai, āūr tuhār bāp bahut khātir kaĩlāi-haĩ;
'thy brother come-is, and thy father much affection has-made;
 kāhē-sē ki bhalā changā paūlaĩ-haĩ.' Tab ū risiāy-ke
because that good healthy he-has-found-(him). Then he having-become-angry
 ghar-mē nāhī gaĩl. Tab ō-kar bāp bah^{rā} āy-ke manuhār
the-house-in not went. Then his father outside having-come remonstrating
 kaĩlis. Tab ū bāp-sē kah^{lis} ki, 'dēkhī, it^{nē} din-sē
did. Then he the-father-to said that, 'see, so-many days-from
 ham tuhār khid^{mat} karat-bāṭī, āūr kabbō tuh^{rē} man-kē bāhar
I thy service doing-am, and ever thy mind-of outside
 nāhī chal^{lī}; taun kabbō ekkō chheg^{rī}-kāi bachch-ō
not went; still ever a-single she-goat's young-one-even
 ham-kē nāhī dihlā ki ap^{nē} beoharikan-kē sāthē khusī
me-to not thou-gavest that my-own friends-of with happiness
 manāit. Āūr jab tuhār i beṭ^{wā} āil, jaun tuhār
I-might-have-made. And when thy this son came, who thy
 dhan daulat paturian-mē urāis, tē-kar bahut khātir
wealth property harlots-on has-squandered, his much affection
 kaĩlā.' Tab ū kah^{lis} ki, 'ē beṭ^{wā}, tū sadā ham^{rē}
you-made.' Then he said that, 'O son, thou always me

sāth	bātā,	āūr	jaun	hamār	hai,	taun	sab	tuhār	hōy.
with	art,	and	what	mine	is,	that	all	thine	is.
Āūr	khusī	manāwāl	o	khus	hōwāl-kē			chāhī,	
And	happiness	making	and	happy	being-for			is-to-be-wished,	
kāhē-ki	tuhār	chhōṭ	bhāī	maral-rahāl,				jīāl-hai ;	
because-that	thy	younger	brother	had-died,				has-lived ;	
āūr	herāy-gāl-rahāl,	āūr	milāl-hai.'						
and	had-been-lost,	and	has-been-found.'						

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

SARWARIĀ SUB-DIALECT.

(DISTRICT BASTI.)

SPECIMEN II.

स्वस्ति श्री शिवकुमार लाल जीव के लि० जगत नारायण लाल के सलाम । कुसल आराम दोनों तरफ़ के नेक चाहो । आगे इहाँ के हाल अस है कि खेत वारी सब बोइ गइल ओ फसिल अच्छी है ओ कटै के जून आय गइल । से देखत चिह्नी के तू दुइ हरवाह ले के इहाँ तक आइ जाव, जौने से सब खेत कटि जाय । ओ असों जवन पखर गिरल है तवने से भगवान हमार गाँव वँचाय दिहलें ओ फसिल में कवनो रोग दोख नाहीं लगल है । ओ और हाल सब अच्छा है । जियादे शुभ । मि० फागुन सुदी १३ सन १३०५ साल ॥

TRANSLITERATION AND TRANSLATION.

Swasti.	Śrī	Śiv-kumār	Lāljiw-kē	li(khitam ¹)	Jagat-narāyan
<i>It-is-well.</i>	<i>Śrī</i>	<i>Śiv-kumār</i>	<i>Lālji-to</i>	<i>are-written</i>	<i>Jagat-narāyan</i>
Lāl-kāl	salām.	Kusal	ārām	dōnō	taraf-kāl nek chāhī.
<i>Lāl's</i>	<i>compliments.</i>	<i>Welfare</i>	<i>comfort</i>	<i>both</i>	<i>sides-of good are-to-be-wished.</i>
Āgē,	ihā-kāl	hāl	as	hai	ki khēt bārī sab bōi-gail,
<i>Moreover, here-of</i>	<i>affairs</i>	<i>such</i>	<i>are</i>	<i>that</i>	<i>fields farms all are-sown,</i>
o	fasil	achchhi	hai,	o	kaṭāi-kāl jūn āy-gail.
<i>and the-harvest</i>	<i>good</i>	<i>is,</i>	<i>and</i>	<i>cutting-for</i>	<i>the-time has-come.</i>
Sē	dēkhat	chitṭhi-kē	tū	dui	har'wāh lāl-ke ihā tak
<i>Therefore seeing</i>	<i>the-letter</i>	<i>you</i>	<i>two</i>	<i>labourers</i>	<i>taking herē to</i>
āi-jāw,	jaunē-sē	sab	khēt	kaṭi-jāy.	O asō jawan
<i>come,</i>	<i>so-that</i>	<i>all</i>	<i>fields</i>	<i>may-be-cut.</i>	<i>And this-year what</i>
patthar	giral-hai	taw'nē-sē	Bhag'wān	hamār	gāw bāchāy-dih'lāi.
<i>hail</i>	<i>has-fallen</i>	<i>from-that</i>	<i>God</i>	<i>my</i>	<i>village has-preserved.</i>
O	fasil-mē	kaw'nō	rōg	dōkh	nāhī lagal-hai. O
<i>And the-harvest-in</i>	<i>any</i>	<i>disease</i>	<i>defect</i>	<i>not</i>	<i>has-attached. And</i>
āūr	hāl	sab	achchhā	hai.	Jiyādē śubh. Mi(tī) Phāgun
<i>other affairs all</i>	<i>good</i>	<i>are.</i>	<i>Further</i>	<i>blessings.</i>	<i>Date Phāgun</i>
sudi	13,	san	1305	sāl.	
<i>light-half</i>	<i>13,</i>	<i>Fasli-year</i>	<i>1305</i>	<i>year.</i>	

FREE TRANSLATION OF THE FOREGOING.

It is well. The compliments of Jagat-nārāyan Lāl to Śiv-kumār Lāl. May both the writer and the recipient of this letter be prosperous. Moreover, the state of affairs

¹ A Sanskrit Past Participle Neuter, commonly used at the beginning of letters.

here is that all the fields have been sown, and have borne a fine harvest, which is now ready for reaping. Therefore, immediately on receipt of this letter, come here with two labouring men, so that all the fields may be cut. God Almighty has protected my village from the hail which fell this year, and there is no disease or defect in the crop. Everything else is prospering. Further blessings. Dated the 13th of the bright half of Phāgun, 1305 F. S.

The following version of the Parable of the Prodigal Son is in the dialect spoken in South-West Gorakhpur, which forms a portion of the true Saruār tract. It has been made by Pandit Rām-gharīb Chaubē, who is a native of that part of the country. As might be expected, while in the main closely corresponding with the dialect of Basti, it has some points of resemblance with the language of Eastern Gorakhpur. The most striking point of difference from the language of Basti, is that the third person singular of the Past Tense of Transitive verbs, ends in *as*, as in Standard Bhojpuri, and not in *is*, as in the dialect of that district. Thus, *kah'las*, not *kah'lis*, he said. Among minor points, we may notice the occasional use of *rāūr*, instead of *tuhār*, for the genitive of the second personal pronoun honorific, the latter being the Sarwariā, and the former, the Standard Bhojpuri form. Instead of *un*, the usual plural oblique form of the third personal pronoun, we have the slightly different *on*, while the singular oblique form is *ohi*, and not *wah*, as in Basti. The only other point worthy of special note is that the Potential Passive is formed, as in Standard Bhojpuri, by the addition of *ā* to the root, and not, as in Basti, by the addition of *°wā*. Thus, *kahāi*, not *kah°wāi*, I may be called.

The specimen is printed in the Dēva-nāgarī character, and a transliteration is given of it.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

SARWARĪ SUB-DIALECT.

(SOUTH-WESTERN GOBAKHPUR.)

(Pandit Rām-gharib Chaubē, 1899.)

एक जने के दुइठों बेटा रहैं। ओहि में से छोटका अपने बाप से कहलस, को हे बाबू जी घर के धन दौलति में जवन हमारा बखरा होय तवन हम के बाँटि द। तब ओकर बाप ओकर बखरा ओ-के बाँटि दिहलस। थोरिक दिन में छोटका बेटा आपन कुलि धन एकट्ठा कै के परदेस निकसि गइल, और उहाँ आपन कुलि धन कुकरम में उड़ा दिहलस। जब ऊ आपन सर्वस उड़ा चुकल तब ओहि देस में बड़ा अकाल पड़ल। तब ऊ बड़ा दलिहर हो गइल। तब ऊ ओहि देस के एक धनी अदिमी के इहाँ जा के रहै लागल। ऊ धनी अदिमी ओ के अपने खेतें सूअरि चरावै के भेजि दिहलस। उहाँ ओकर मन ओहि घास पात के देखि के जवन सूअरि खाति रहलीं डोलि गइल और मन में कहै लागल की हम के जो ईहो मिलत त खातीं। लेकिन ओ के केहू किछु नाहीं देत रहल। तब ओकरे सूझल और ऊ अपने मन में कहलस की देख हमरे बाप के केतना मजूरन के एतना खाये के मिलत बा की ऊ भरि पैट खइवो करै-लें अवर बचइवो करै-लें। अवर हम इहाँ भुक्खन मरत बाटीं। आव चलीं अब अपने बापे किहाँ आ उन से कहीं की हे बाबू जी हम भगवान के परतिकूल अवर तोहरे अगाड़ीं पाप के चुकलीं, अब हम एह लायक नाहीं बाटीं की तोहार बेटा कहाई। से अब तू हम के अपने एक चकरिहा के तरे राख। एइसन सोचि के ऊ अपने बाप के लगे चलल। जब लामहीं रहल तब ओकर बाप ओ के देखि के मारे कोह के दोरि के ओकरे लगे गइल और भेंट अँकवारि लिहलस और चुम्मा चाटे लागल। तब बेटा कहै लागल की हे बाबू जी हम भगवान के परतिकूल अवर तोहरे अगाड़ीं पाप के चुकलीं अवर अब एह लायक नाहीं बाटीं की तोहार बेटा कहाई। से अब हम के अपने एक मजूर के तरे राख। ओकर बाप ई सुनि के अपने एक नोकर से कहलस की सब से नीक कपड़ा निकारि ले आव और इन के पहिराव। अवर इन के हाथ में अँगुठी अवर गोड़े में पनहीं पहिराव। अवर चल सभे खाई पीई अवर खुसी करीं। तब सब जने खुसी मनावै लगलें॥

ओकर बड़का बेटा खेत में रहल। जब घर के लगे आइल त नाचि अवर बाजा कै भनक ओकरे काने पड़ल। तब ऊ अपने एक नोकर के बुलाय के पुछलस की ई का होत हवै। नोकर कहलस की राउर भाई जी अइलें हैं अवर राउर बाबू जी ओन के निमित्तिक भोज करत बाटें। काहे से की ओन के आंगे देहें अवर कुसल अनन्द से पउलें हैं। ऊ ई सुनि के रिसिया गइलें अवर घर के भितर जाये के मन नाहीं कइलें। तब ओन के बाप बहरा अइलें अवर ओन के मनावै लगलें। तब ऊ अपने बाप से कहलें हे बाबू जी देख हम एतना दिन से तोहार सेवा सुवित करत चलि आवत हई और कब्यों तोहार एको हुकुम नाहीं टरसीं। तबो तू हम के एको भेंड़ी के बच्ची नाहीं दिहल की हम अपने संघतिन के साथे आनन्द करीं। बाकी ज्योंही तोहार ई बेटा आइल त्योंही तू ओन के खातिर भोज कइल ह। ई नाहीं सोचल की ई तोहार उहै बेटा हउअ जे तोहार धन कुकरम में नष्ट कै दिहलें। तब बाप बोझल

की हे बेटा तू हमरे संगे सदाँ से बाटँ अवर जवन कुछ हमार है तवन तुहार है । और ई तोहार भाई मानों मरि के जीअल है अवर भुला के मिलल है ए से हमरन के चाही की खुसी करीं अवर आनन्द मनाई ॥

TRANSLITERATION.

Ēk janē-kē dui-thō bēṭā rahaī. Ōhi-mē-sē chhoṭ'kā ap'nē bāp-sē kah'las kī 'hē bābū-jī ghar-kē dhan daulati-mē jawan hamār bakh'rā hōy tawan ham-kē bāṭi dā.' Tab ō-kar bāp ō-kar bakh'rā ō-kē bāṭi dihl'as. Thōrik din-mē chhoṭ'kā bēṭā āpan kuli dhan ekatṭhā kāi-ke par'dēs nikasi-gaīl, āūr uhā āpan kuli dhan kukaram-mē urā dihl'as. Jab ū āpan sarbas urā chukal tab ōhi dēs-mē barā akāl paral. Tab ū barā daliddar hō-gaīl. Tab ū ōhi dēs-kē ēk dhanī adimī-kē ihā jā-ke rahaī lāgal. Ū dhanī adimī ō-kē ap'nē khētē sūari charawāi-kē bhēji dihl'as. Uhā ō-kar man ōhi ghās pāt-kē dēkhi-ke jawan sūari khāti-rah'lī ḍōli gaīl, āūr man-mē kahāī lāgal kī ham-kē jō ihō milat tā khātī. Lēkin ō-kē kēhū kichhu nāhī dēt rahal. Tab ok'rē sūjhal āūr ū ap'nē man-mē kah'las kī, 'dēkhā, ham'rē bāp-kē ket'nā majūran-kē et'nā khāye-kē milat bā, kī ū bhari pēt khaībō karāi-lāī awar bachaībō karāi-lāī. Awar ham ihā bhukkhan marat bāṭī. Āwā chalī ab ap'nē bāpai kihā ā un-sē kahī kī, "hē bābū-jī ham Bhag'wān-kē paratikūl awar toh'rē agārī pāp kāi chuk'lī, ab ham eh lāyak nāhī bāṭī kī tohār beṭ'wā kahāī. Sē ab tū ham-kē ap'nē ēk chakarihā-kē tarē rākhā." Eisan sōchi-ke ū ap'nē bāp-kē lagē chalal. Jab lām'hī rahal tabbāi ō-kar bāp ō-kē dēkhi-ke mārē chhōh-kē dauri-ke ok'rē lagē gaīl āūr bhēt āk'wāri lih'las āūr chummāi chāṭāi lāgal. Tab bēṭā kahāī lāgal kī, 'hē bābū-jī, ham Bhag'wān kē paratikūl awar toh'rē agārī pāp kāi chuk'lī awar ab eh lāyak nāhī bāṭī kī tohār bēṭā kahāī. Sē ab ham-kē ap'nē ēk majūr-kē tarē rākhā.' Ō-kar bāp i suni-ke ap'nē ēk nōkar-sē kah'las kī, 'sab-sē nik kap'rā nikāri lāī āwā āūr in-kē pahirāwā. Awar in-kē hāth-mē āguṭhī awar gōrē-mē pan'hī pahirāwā. Awar chalā, sabhē khāī piī awar khusī karī.' Tab sab janē khusī manāwāi lag'lāī.

Ō-kar bāp'kā bēṭā khēt-mē rahal. Jab ghar-kē lagē āil tā nāchi awar bājā kāi bhanak ok'rē kānē parali. Tab ā ap'nē ēk nōkar-kē bulāy-ke puchh'las kī 'i kā hōt hāwāi?' Nōkar kah'las kī 'rāūr bhāi-jī āilāi-hāī, awar rāūr bābū-jī on-kē nimittik bhōj karat bāṭāī. Kāhē-sē-kī on-kē āgē dēhē awar kusal anand sē paūlāi-hāī.' Ū i suni-ke risiyā gaīlāī awar ghar-kē bhittar jāye-kāi man nāhī kailāī. Tab on-kāi bāp bah'rā āilāī awar on-kē manāwāi lag'lāī. Tab ū ap'nē bāp-sē kah'lāī, 'hē bābū-jī, dēkhā, ham et'nā din-sē tohār sēwā subit karat challi āwat hāī, āūr kabbō tohār ekkō hukum nāhī ṭar'lī. Tabbō tū ham-kē ekkō bhēri kāi bachch-ō nāhī dihl'lā kī ham ap'nē sāgh'tin-kē sāthē ānand karī. Bāki jyō-hī tohār i bēṭā āil tyō-hī tū on-kē khātir bhōj kailā-hā. I nāhī soch'lā kī i tohār uhai beṭ'wā haūāī jē tohār dhan kukaram-mē nashṭ kāi dihl'lāī. Tab bāp bōlal kī, 'hē bēṭā, tū ham'rē sāngē sadā-sē bāṭā awar jawan kuchh hamār hai, tawan tuhār hai. Āūr i tohār bhāi mānō 'mari-ke jīal hai; awar bhulā-ke milal hai; ē-sē ham'ran-kē chāhī kī khusī karī awar ānand manāī.'

WESTERN BHOJPURĪ OR PŪRBĪ.

The Bhojpuri spoken in the Districts of Fyzabad, Jaunpur, Azamgarh, and Benares, in the centre of Mirzapur, and the West of Ghazipur differs in many particulars from the Standard Bhojpuri of Shahabad. The most striking point is the abandonment of the oblique form of nouns and pronouns which ends in *ā*, and which is so characteristic of all the dialects of Bihārī, and the substitution of an oblique form in *ē*, such as we meet in Standard Hindī. Western Bhojpuri is, in fact, the most Western outpost of the Eastern group of the Indo-Aryan family of languages, and possesses some of the features of its cousins to its West.

Western Bhojpuri has been admirably and most fully illustrated by Mr. J. R. Reid, and also forms the foundation of Dr. Hoernle's Gaudian Grammar. We thus possess more full information regarding it than we have about any form of the Bihārī language except, perhaps, Maithili. It is a pity that Mr. Reid's grammar should be buried in a comparatively inaccessible settlement report.

The following is the estimated number of speakers of Western Bhojpuri :—

Name of District.	Number of Speakers.
Azamgarh	1,594,500
Fyzabad	250,000
Jaunpur	80,000
Benares	736,000
Ghazipur	469,000
Mirzapur	810,000
TOTAL	3,939,500

AUTHORITIES—

HOERNLE, A. F. R., C.I.E.,—*A Comparative Grammar of the Gaudian Languages*. London, 1880. Contains a grammar of Western Bhojpuri, under the name of 'Eastern Hindi.'

REID, J. R., I.C.S.,—*Report on the Settlement Operations in the District of Azamgarh*. Allahabad, 1881. Appendix II contains a complete account of the dialect of the District. Appendix III, which has been separately printed, consists of a full Vocabulary of the same.

In Jaunpur and Fyzabad the dialect is spoken only in the extreme east of the District. In the rest of these two districts a form of Eastern Hindī is spoken. Regarding Ghazipur, *vide ante*, p. 201, and regarding Mirzapur, *post*, p. 264.

The following are the principal points in which Western Bhojpuri differs from the Standard form of the dialect. For further particulars, the student is referred to Mr. Reid's grammar from which most of these notes are taken.

I.—NOUNS—

The Plural is usually the same as the Singular, the typical termination *an*, being seldom used.

The postposition for the genitive is *ka* or *kāi* (instead of *kē*) with an oblique form *kē* (instead of *kā*). It may be stated as a general rule that, while in Standard Bhojpuri the oblique form of many nouns and pronouns ends in *ā*, in Western Bhojpuri it ends in *ē*.

Thus—

Standard Bhojpuri—

Kap'fī kā mar'lā-ke kuchhu-ō dōkh nāhī;

Western Bhojpuri—

Kap'fī kē mar'lē-kāi kichha-ū dōkh nāhī, there is no sin in (*lit.* of) slaying a deceiver.

Standard Bhojpuri—

Ap'nā bāp-sē kah'lan;

Western Bhojpuri—

Ap'nē bāp-sē kah'laī, he said to his father.

Standard Bhojpuri—

Oh dēs-kā ēk sahar-kā rah'waiyā-kā pās;

Western Bhojpuri—

Oh dēs-kē ēk sahar-kē rah'waiyā-kē pās, near an inhabitant of a city of that country.

Nouns have the usual Locative Singular in *ē*, as *gharē*, in a house, and also an Instrumental Singular in *an*, as *bhūkhan*, by hunger. Both the long and the redundant form of the noun are frequently used. Thus, *beṭ'wā* or *beṭauā*, the son. The redundant form sometimes ends (in the west of the District) in *aunā* or *īwā*. Thus, *ghoraunā*, the horse; *panīwā*, the water. The long and redundant forms usually give the force of the definite article, as above translated. For instance, *ēk nōkar-kē bulā-ke*, having called a servant; *nōkar'wā kah'las*, the servant said.

II.—ADJECTIVES—

Adjectives change for gender and case as in Standard Hindī. Thus, *barē bēṭē kāi ghar*, the house of the elder son; *barī bēṭī*, an elder daughter; *bis barē barē ghar*, twenty very big houses.

III.—PRONOUNS—

	I		Thou		Your Honour.	He, she (near).	He, she (remote).	It (near).	It (remote).
	Inferior.	Superior.	Inferior.	Superior.					
Sing.									
Nom.	<i>maĩ, mō</i>	<i>ham, hamē</i>	<i>taĩ.</i>	<i>tūh, tū</i>	<i>raurē, raurā, rauā</i>	<i>ī</i>	<i>ū</i>	<i>itthū, ithuā</i>	<i>otthū, othuā.</i>
Obl.	<i>mō, mō</i>	<i>ham, hamē, hammaĩ</i>	<i>tō,</i>	<i>tūh, tūh</i>	<i>raurē, raurā, rauā</i>	<i>ē, ehi, in, inhaĩ</i>	<i>ō, ohi, un,¹ unhaĩ</i>	<i>itthū, ithuā</i>	<i>otthū, othuā.</i>
Gen.	<i>mōr,</i>	<i>hamār</i>	<i>tōr,</i>	<i>tuhār, tohār</i>	<i>raurē-kāi, etc.</i>	<i>ē-kar, in-kar</i>	<i>ō-kar, un-kar</i>	<i>itthū-kāi, etc.</i>	<i>otthū-kāi, etc.</i>
Plur.									
Nom.	<i>hamman, ham^ahan</i>	<i>ham^arē, ham^aran</i>	<i>tūhan, tūhanē</i>	<i>tuh^arē, tuh^aran</i>	<i>rauran, rauan</i>	<i>inhan, inh^anē, in-k^arē, in-k^aran</i>	<i>unhan, unh^anē, un-k^arē, un-k^aran</i>	<i>ithuan</i>	<i>othuan</i>
Obl.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.

¹ or *en*, and so throughout.

	This	That	Self	Who	Like <i>jē</i> are declined <i>tē</i> or <i>sē</i> , he (correlative), and <i>kē</i> , who? The Nominative Singular of the first is <i>tē, sē, taun</i> . Its obl. plur. is <i>tinhan, sinhan, or taunan</i> .
Sing.					
Nom.	<i>haĩ</i>	<i>haū</i>	<i>āp, āpū, apuē, ap^anā, ap^anē</i>	<i>jē, jaun</i>	
Obl.	<i>hē, hin</i>	<i>hō, hun</i>	<i>āpan, ap^aē</i>	<i>jē, jehi, jin, jaunē, jāhē</i>	
Gen.	<i>hē-kar, hin-kar</i>	<i>hō-kar, hun-kar</i>	<i>āpan</i>	<i>jē-kar, jin-kar, jaunē-kāi, jāhē-kāi</i>	
Plur.					
Nom.	<i>hinhan, inh^anē, hin-k^arē, hin-k^aran</i>	<i>hunhan, unh^anē, hun-k^arē, hun-k^aran</i>	<i>apan, ap^anan</i>	<i>jinhan, inh^anē, jin-k^arē, jin-k^aran, jaunhan, jaunhan, jāūn^anē, jāūnh^anē</i>	
Obl.	Ditto.	Ditto.	Ditto.	Ditto.	

In all the above, the Genitive Singular has a feminine in *ī*, as *mōrī bēfī*, my daughter. The oblique form ends in *ē*, as *mōrē bāp-kē*, to my father. As usual, the oblique genitive can be used as a declensional base. Thus *mōrē-kē*, and so on. The oblique form of *hamār* is *ham^arē*, of *tuhār*, *tuh^arē*, of *ē-kar*, *e-k^arē*, and so on.

The relative and correlative pronouns have neuter forms, viz., *jitthū* or *jithuā*, *sitthū* or *sithuā*, *titthū* or *tithuā*, which are declined exactly like *itthū*. The neuter Interrogative Pronoun is *kā*, *kitthū*, or *kitinā*, what? obl., *kāhē*, *kitthū* or *kithuā*. Any one is *kew*, *kehu*, or *kaunō*. Anything is *kichh*, *kichchhū*, or *kichhaū*. In both of these two last, the oblique form is the same as the nominative.

IV.—VERBS—

We find the first person singular much more generally used than in Standard Bhojpuri.

The Verb Substantive is as follows :—

Present, I am, etc.—

	FORM I.				FORM II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
(1)	<i>bāṭṭ</i>	<i>bāṭiū</i>	<i>bāṭī</i>	.....	<i>hauṭ</i>	<i>hauṭiū</i>	<i>hauṭī</i>	.....
(2)	<i>bāṭē</i>	<i>bāṭī, bāṭis</i>	<i>bāṭā</i>	<i>bāṭū, bāṭiū</i>	<i>hauṭ</i>	<i>hauṭī, hāṭī, hauṭis</i>	<i>hauṭā</i>	<i>hauṭū, hauṭiū</i>
(3)	<i>bā</i> <i>bāy</i>	<i>bāi</i>	<i>bāṭaṭ</i>	<i>bāṭī</i>	<i>hau, hāw</i>	.....	<i>hauṭī</i>	<i>hauṭī, hāṭī</i>

In the first form *r* may be substituted for *ṭ*. Thus *bārṭ*, and so on throughout. This is principally in the east of the District. Note that, in Western Bhojpurī the first person plural throughout ends in *ī*, not in *ī*.

The Past tense is *rah'lō*, I was, which is conjugated regularly like the past tense of a neuter verb.

The following are the principal tenses of the Finite verb. Only Masculine forms are given. The Feminine forms are formed on the analogy of *bāṭṭ*, above.

	Simple Present and Present Conditional, I see; (if) I see.		Present Indicative, I see, etc.	
	Sing.	Plur.	Sing.	Plur.
(1)	<i>dekhṭ</i>	<i>dekhī</i>	<i>dekhāi-lṭ</i>	<i>dekhī-lṭ</i>
(2)	<i>dekh</i>	<i>dekhā</i>	<i>dekhāi-lē</i>	<i>dekhāi-lā</i>
(3)	<i>dekhai, dekhō</i>	<i>dekhāṭ</i>	<i>dekhāi-lā</i> (fem. <i>dekhāi-lī</i>)	<i>dekhāi-lāṭ</i>
	Past, I saw, etc.		Future, I shall see, etc.	
	Sing.	Plur.	Sing.	Plur.
(1)	<i>dekh'lṭ</i>	<i>dekh'lī</i>	<i>dekh'bṭ</i>	<i>dekhāb, dekh'baṭ</i>
(2)	<i>dekh'lē</i>	<i>dekh'lā</i>	<i>dekh'bē</i>	<i>dekh'bā</i>
(3)	<i>dekh'las, dekh'les</i> (fem. <i>dekh'lasī</i>)	<i>dekh'laṭ, dekh'lan</i>	<i>dekh'ṭ</i>	<i>dekh'haṭ</i>

<i>Past Conditional, (if) I had seen.</i>			<i>Imperative—Present—Sing. dēkh, dēkhu; Plur. dēkhā, Future—Sing. dekhīhē; Plur. dekhīhā. Present Definite—dēkhat bāṭṭ, or dekhātāṭṭ, or dēkhat hauṭ. Imperfect—dēkhat rahālṭ. Perfect—dekhālṭ bāṭṭ (or hauṭ). Pluperfect—dekhātāṭṭ rahālṭ.</i>
	Sing.	Plur.	
(1)	dekhātṭ	dekhātī, dēkhiṭ	
(2)	dekhātṭ	dekhātā	
(3)	dēkhat	dekhātāṭ	
<i>Past Tense of a Neuter verb, I fell, etc.</i>			<i>Perfect—giral bāṭṭ. Pluperfect—giral rahālṭ.</i>
	Sing.	Plur.	
(1)	girālṭ	girālī	
(2)	girālṭ	girālā	
(3)	giral (Fem. girali)	girālāṭ, girālān	

The rest of the Conjugation is as in Standard Bhojpurī, except that the oblique forms of the Verbal nouns are as follows :—

- (1) *dēkh*, — oblique form, *dēkhe*, or *dēkhāi*.
- (2) *dēkhal*, — oblique form, *dekhālṭ*.
- (3) *dēkhab*, — oblique form, *dekhābāi*.

The Perfect sometimes has forms like *aīlāṭ-hai*, he (hon.) has come; *kaīlāṭ hai*, he (hon.) has done.

As regards the irregular verbs they are as in Standard Bhojpurī, except that beside the form *dihālās*, he gave, I have noted *dehālās*, as also used. The verb for 'to begin' is *lagal*, not *lāgal*. 'I will go' is *jāb*.

The two following specimens are in the dialect illustrated in the foregoing grammatical sketch. The only thing to note is the attempt made to represent the peculiar *ā* sound by a long *ā*. Thus *dā*, give, is written दा *dā*. In transcribing such cases, I shall write *ā* not *ā*. The specimens are printed in Kaithī type. The first is a version of the Parable of the Prodigal Son, and the second is a statement made by a person accused in a criminal case and recorded in his own language.

They were written in Azamgarh, and may be taken as specimens of the dialect of that District and of Fyzabad. The western boundary of Bhojpurī in the latter district may be taken to be a line drawn from Tanda to the trijunction point of the Districts of Fyzabad, Sultanpur, and Azamgarh.

[No. 49.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN I.

(Babu Rama Smaran Lal, 1898.)

एक अदमी के दू बेटा रहल । ओ में से छोटका अपने बाप से कहलस की
 ए बाप हमने बप्पन के जवन माँ असबाव हो गवन हम के दा, एही पर बप्पन
 दूनों बेटन के आपन बन बाँट देलस । बहुत दिन ना बीत पावल की छोटका बेटा
 कुछ आपन बन बटोर के कउनो दू देस के निकल गइल और आपन बन बप्पन
 याँ में उड़ा पुड़ा उल्लस । जब कुछ ओकरन बन ओना गइल तब ओह देस में
 बहुत काँठ पड़ल, ओ उदना के मोहनाज होवै गइल । तब जे जा के ओह देस के
 एक शहर के लहरा के पास पहुँचल । जे अदमी ओ के अपने घेर में सूवन यनावै
 के ब्रासने भेज देलस । ओकर ई दसा हो गइल की जवन सुअनिआ मुसी ब्याग
 रहल जे ओ के भिन्न गो जे ओही से आपन पेट भुसी से भरण, ठेकिन रहो
 ना ओ के केवल देर रहल । जब ओ के येन गइल गो जे अपने मन में कहलस की
 केवना नोकनिहा मजदुरिहा हमने बाप के बाँट जेकरे ब्याए के बहुत हल बढिक
 बय जाँठा ओ हम भूखन भरण हई । हम यँव अपने बाप किहाँ जाव ओ कहव की
 ए बाप हम गोहने आगे ओ दरु के पाप करी, एह ठाँक नश्यो की अब हम के
 केवल गोहान बेटा कहै । अपने नोकनिहा मजदुरिहा में से हम के समुह के नक्या
 रहै कह के जे उल्ल ओ अपने बाप किहाँ आइल । जब दूने रहल तब ओकरन बाप ओ के
 देखलस । ओ के दनद गइल, दउड़ के गइल, ओकरे गले गइल ओ ओ के खुनलस । तब
 बेटाओ अपने बाप से कहलस की ए बाप हम गोहने लजून ओ दरु के पाप
 करी, अब गोहान बेटा कहवै ठाँक नश्यो । ठेकिन बप्पन अपने नोकन से कहलस
 की जवन अक्का से अक्का कपड़ा हो गवन बिआ के ओन के पहिनावन जा ओ उन
 के हाथ में अंगूठी ओ पैर में जूता पहिनावा ओ सब केहु आवा ब्याग जाइ ओ
 भुसी कनी, काहे से की ई हमान बेटा मन के खेन जोअल है, हेनाए के खेन
 भिन्न है । एही पर सब केहु भुसी कने गइल ॥

વડકા વેઠા ઓલ ઘડો ઘેગે નહોતો । જવ આરઠ ઘડે કે ગજોયે પહુચઠ ગો
 દેખઠસ કો વાજો વજાવ હવ નાય હોવ હવ । ગવ દક્ક બોક્કન કે વોઠા કે પુષ્કઠસ
 ર કો હોવ હવ । ગવ બોક્કનકા કલઠસ કો, ગોલાન માર્કે અરેઠે હૈ ઓલી પન ગોલાન
 વાપ સવ કન બેલગા કરેઠે હૈ કો ગોલે માર્કે સે સહો સઠામન મોટ મારઠ હૈ ।
 ૯ પન વડકા વેઠા કે નંજ ગારઠ, ઓ કે ઘન મેં જશવૈ ન કનૈ । ગવ બોક્કન
 વાપ આરઠ ઓ ચિનવતો મિનગો કને ઠગઠ । ગવ વડકા વેઠા અપને વાપ કે ખવાવ
 દેહઠસ, મઠા દેખા દગના દિવ કરઠ વનસ ગક હમ ગોલાન ખિદમન કરેઠી,
 કલ્લનો ગોલાન કલ્લો ના ટનઠો ઓ ગૂં કવ્વોં હમ કે દક્ક ડો વલ્લનો કૈ વચ્ચો ના
 દેહઠા કો હમ અપને સંગિન કે ઠે કે ખુસો કરિન । અવ ગોલાન ર વેઠા જૈસે આરઠ
 હૈ જો ગોલાન ધન દહઠગ કસવો પાનુનિઆ મેં દૂંક ડઠઠસ, ગરસે મૂં દાવન ઓક્કને
 વદે કરઠા હૈ । ગવ વપકા વડકે વેઠોઆ સે કલઠસ કો ૯ વેઠા ગૂં ગો હનદમૈ
 હમને સાથ વાઠા ઓન જલ્લન કુલ્લ હમાન હવ, સવ ગોલાન હવ । ર ગોલાન માર્કે
 મન કે જોઅઠ હૈ, હેનાદ કે સેન મિઠઠ હૈ, ગો મોનાસિવ રૈહૈ નહોતો કો હમ ઠોગ
 ખુસો કરો ઓ ખુસ હોરે ॥

[No. 49.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Rama Smaran Lal, 1898.)

Ek ad^amī-kē dū bēṭā rahal. Ō-mē-sē chhoṭ^akā ap^anē bāp-sē
One man-of two sons were. Them-in-from the-younger his-own father-to
 kah^alas kī, 'ē bāp, ham^arē bakh^arā-kāi jawan māl as^abāb hō tawan ham-kē
said that, 'O father, my share-of what property goods may-b^e that me-to
 dā.' Ehi-par bap^awā dūnō bēṭan-kē āpan dhan bāṭ deh^alas.
give.' This-upon the-father both sons-to his-own property dividing gave.
 Bahut din nā bitāi pāwal kī chhoṭ^aka bēṭā kul āpan dhan
Many days not to-pass were-allowed that the-younger son all his-own property
 baṭor-ke kaūnō dūr dēs-kē nikal-gaīl, aur āpan dhan kharāb chāl-mē
collecting some far-off country-to went-out, and his-own fortune bad conduct-in
 urā-purā-dal^alas. Jab kul ōkar dhan orā-gaīl tab oh dēs-mē bahut
squandered. When all his fortune was-exhausted then that country-in much
 kāl paṛal, o ū dānā-kāi moh^atāj hōwāi lagal. Tab ū jā-ke oh
famine fell, and he grain-of poor to-be began. Then he going that
 dēs-kē ēk sahar-kē rah^awaīā-kē pās pahūchal. Ū ad^amī ō-kē ap^anē khēt-mē
country-of one city-of inhabitant-if near reached. That man him his-own field-in
 sūar charāwāī-kē-wāstē bhēj-deh^alas. Ō-kar ī dasā hō-gaīl kī jawan suariā
swine to-feed sent-away. His this condition became that what swine
 bhūsi khāt-rah^aī ūh-ō jō ō-kē milat tō ū ōhī-sē āpan
husks used-to-eat that-even if him-to was-given then he that-very-with his-own
 pēt khusī-sē bharat, lēkin ih-ō nā ō-kē kew dēt-ralhal.
belly pleasure-with would-have-filled, but this-even not him-to anybody used-to-give.
 Jab ō-kē chēt bhaīl, tō ū ap^anē man-mē kah^alas kī, 'ket^anā
When him-to senses became, then he his-own mind-in said that, 'how-many
 nokarihā maj^adurihā ham^arē bāp-kē bāṭāī, jek^arē khāe-kē bahut
servants day-labourers my father-of are, with-whom (food) for-eating much

hāw, balik bach-jā-lā, o ham bhūkhan marat-hāi. Ham chalab,
is, and-also is-saved, and I by-hunger dying-am. I will-start,
 ap'nē bāp kihā jāb o kahab kī, "ē bāp, ham toh'rē āgē
my-own father near I-will-go and I-will-say that, "O father, I thee before
 o Daū-kāi pāp kailī; eh lāek naikhī kī ab ham-kē kew
and God-of sin have-done; this-(for) fit not-am that now me any-body
 tohār bētā kahai. Ap'nē nokarihā maj'durihā-mē-sē ham-kē samujh-ke
thy son may-call. Thy-own servants day-labourers-in-from me knowing
 rakkhā." Ithai kah-ke ū uṭhal o ap'nē bāp kihā āil. Jab
keep." This (very) saying he arose and his-own father near came. When
 dūrai rahai, tabai ō-kar bāp ō-kē dekh¹las. Ō-kē darad
far-off-even he-was, then-even his father him saw. Him-to compassion
 bhaīl. Daūr-ke gaīl. Ok'rē galē lagal, o ō-kē chum¹las. Tab
became. Running he-went. His neck-on applied,¹ and him kissed. Then
 betauā ap'nē bāp-sē kah¹las kī, 'ē bāp, ham toh'rē hajūr o Daū-
the-son his-own father-to said that, "O father, I thy presence-in and God-
 kāi pāp kaīlī. Ab tohār bētā kahāwāi lāek naikhī. Lēkin bap¹wā
of sin did. Now thy son to-be-called worthy I-not-am.' But the-father
 ap'nē nok¹ran-sē kah¹las kī, 'jawan achchhā-sē achchhā kap'rā hō,
his-own servants-to said that, 'what good-than good clothes there-may-be,
 tawan liā-ke on-kē pahirāwat-jā, o on-kē hāth-mē āguṭhī o
those having-brought him-to cause-to-be-clothed, and his hand-on a-ring and
 pair-mē jūtā pahirāwā, o sab-kehu āwā, khāt-jāī o khusī karī.
feet-on shoes put-on, and every-one come, let-us-eat and merriment let-us-make.
 Kāhē-sē-kī ī hamār bētā mar-ke phēr jīal-hai; herāe-ke
Because this my son having-died again become-alive-is; having-been-lost
 phēr milal hai. Ehi-par sab kehu khusī karāī lagal.
again found is.' This-upon all persons merriment to-make began.

Bar¹kā bētā oh gharī khētē rabal. Jab āil gharē-kē
The-elder son (at)-that hour the-field-in was. When he-came the-house-of
 nagichē pahūchal, to dekh¹las kī bājā bajat-hāw,
near he-arrived, then he-saw that musical-instruments are-being-played-upon,
 nāch hōt hāw. Tab ēk nōkar-kē bolā-ke puchh¹las, 'ī kā
dance being(-carried-on) is. Then one servant calling he-asked, 'this what
 hōt hāw?' Tab nokar¹wā kah¹las kī, 'tohār bhāī aīlāī-haī. Ohī-par
being-(done) is?' Then the-servant said that, 'thy brother come-has. That-very-upon
 tohār bāp sab-kar new¹tā kaīlāī-haī; kī toh'rē bhāī-sē sahī-salāmat
thy father all-of invitation made-has; that thy brother-with with-safety
 bhēt bhaīl-hai. E-par bar¹kā bētā-kē rañj gaīl, o ū ghar-
meeting has-taken-place. This-upon the-elder son-to anger went, and he house-

¹ i.e., Pressed neck to neck, the equivalent of embracing. A custom common among women when welcoming their returned relatives.

mẽ jāibāi na karai. Tab ō-kar bāp āil o chiraūrī-min'ti kare
into going not would-do. Then his father came and entreaties to-make
 lagal. Tab bar'kā bēṭā ap'nē bāp-kē jabāb deh'las, 'bhalā ! dēkhā,
began. Then the-elder son his-own father-to answer gave, 'well ! see,
 et'nā din kaū baras tak ham tohār khid'mat kaīlī, kaūnō tohār
so-many days how-many years for I thy service did, any thy
 kah'nā nā ṭar'lī, o tū kabb-ō ham-kē ek-ṭhō bak'ri-kāi bachch-ō
saying not transgressed, and thou ever-even me-to one goat-of young-one-even
 nā deh'lā, kī ham ap'nē saṅgin-kē lē-ke khusī karit. Ab
not gavest, that I my-own companions taking merriment might-make. Now
 tohār i bēṭā jaisē āil-hai, jē tohār dhan-daūlat kas'bī paturiyā-mē
thy this son as-even he-come-is, who thy fortune harlots dancing-girls-in
 phūk-dal'las, taisē tū dāwat ok'rē badē kaīlā-hai. Tab bap'wā bar'kē
burnt-down, so-even thou a-feast him for made-hast. Then the-father the-elder
 beṭauā-sē kah'las kī, 'ē bēṭā, tū, to, har dam-ai ham'rē sāth
son-to said that, 'O son, thou, to-be-sure, every moment-even me with
 bātā āur jawan-kuchh hamār hāw, sab tohār hāw. I tohār bhāi mar-
art and whatever mine is, all thine is. This thy brother having-
 ke jīal-hai, herāe-ke phēr milal hai, tō monāsib ihai
been-dead has-become-alive, having-been-lost again found is, then proper this
 rahal kī ham lōg khusī karī o khus hoī.
was that we people merriment might-make and glad might-be.'

[No. 50.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN II.

(Babu Rama Smaran Lal, 1898.)

मैं महुआने वनधा प्योदे जाशों । एव पेनापट्टी जाशों । महुआने वनधा ना
 महुआ । पेनापट्टी में वनधा ना मिठठ । ठवठठ आवन नहो । पठथो में साह
 हो जाशठ । वनिआ के दुकाव पर वजाव में गहन जाशठ । नाम वनिआ के नाहीं जानिग ।
 सवेना मैठ एव सब ठोग सोन करै की नाजा के रहाँ योनी मरठ । सवेना के
 जुन हम सड़क वरठे जाग नहो । नाजा के गोन यउकीदान हम के पकड़ ठिहें । गोनो
 मरठो ठपठ के मरठें । वारस रुपेया हमने पास नहठ और अंगौषा मोनजर दुपट्टा
 हमने पास नहठ । से खोन ठिहें । एक योगी नहठ उहो खिन ठिहें । रुपेया नी
 खोन ठिहें हम अकेले नहठो । ठाग मुका से मरठें और उग वेडा के दे मरठें । सजानो
 वदन में योठ ठगठ है । गढ़ नाहीं हो जाग । मैं ना योनो कने जाशठ नहठो । खन पर
 से हम नाहीं जानिग खन पर से जानिग गो कपाव छूट जाग । बोखे के दिन जात्र
 से यठठ नहठो । रुपेया हम एक वनिआ से कनजा ठिहठे नहठो । नाहीं । वनिआ
 से हम रुपेया ना ठिहठो, धन से रुपेया ठे के यठठ नहठो । गोन वनधा हमने
 धने हा । एक हम और प्योदे जाशठ नहठो ।

[No. 50.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Rama Smaran Lal, 1898.)

Maĩ Mahuārē bar'dhā kharidāi gailō. Tab Khētā-paṭṭi gailō.
I Mahuārā-to ox to-buy went. Then Khētā-paṭṭi-(to) I-went.
 Mahuārē bar'dhā nā milal. Khēt-ō-paṭṭi-mē bar'dhā nā milal. Laūtal
In-Mahuārā ox not was-found. Khētā-paṭṭi-also-in ox not was-found. Back
 āwat rah'li, Pal'thī-mē sājh hō-gail. Baniā-kē dukān-par bajār-mē
coming I-was, Pal'thī-in evening became. A-shopkeeper-of shop-at market-in
 ṭhahar-gaili. Nām baniawā-kāi nāhī jānit. Sabērā bhail tab sab
I-stayed. The-name the-shopkeeper-of not I-know. The-dawn became then all
 lōg sōr kaīlāi, kī Rājā-kē ihā chōrī bhail. Sabērā-kē jūn
people a-noise made, that the-Rājā-of near a-theft has-occurred. Dawn-of time
 ham saṛak dhaīlē jāt rah'li. Rājā-kāi tin chaūkīdār ham-kē pakar lih'laī.
I road holding going was. Rājā-of three watchmen me hold-of took.
 Tīnō ad'mī lapat-ke mar'laī. Bāis rupeā ham'rē pās rahal, āūr
The-three men closing-with(-me) beat(-me). Twenty-two rupees, me with were, and
 āgauchhā mir'jai dupaṭṭā ham'rē pās rahal, sē chhōr-lih'laī. Ēk
body-cloth a-waist-coat double-wrapper me with were, those they-seized-by-force. One
 dhōṭī rahal; uhō chhin-lih'laī. Rupeā bhī chhōr-lih'laī. Ham
loin-cloth was; that-too they-seized-by-force. Rupees too they-seized-by-force. I
 akēlē rah'li. Lāt mūkā-sē mar'laī, āūr uṭhā bāṭhā-ke
alone was. Kicks fists-with they-beat(-me), and taking-(me)-up (and)-making-(me)-sit
 dē-mar'laī. Sag'rō badan-mē chōṭ lagal-hau. Thārh nāhī
threw-(me)-down. The-entire body-in wounds have-been-produced. To-stand not
 hō-jāt. Maĩ nā chōrī-kare gail rah'lō. Chhat-par-sē ham nāhī gir'li.
I-am-able. I not to-do-theft gone had. The-roof-on-from I not fell.
 Chhat-par-sē girit tō kapār phāt-jāt.
The-roof-on-from (if)-I-had-fallen then (my)-skull would-have-been-fractured.

Biphē-kē din gāw-sē chalal-rah^{li}. Rupeā ham ēk baniyā-sē
Thursday-of day the-village-from I-started-had. Rupees I one shopkeeper-from
 kar^{jā} lih^{lē}-rah^{li}. Nāhī, baniyā-sē ham rupeā nā lih^{li}. Ghar-sē
loan had-taken. No, a-shopkeeper-from I rupees not took. House-from
 rupeā lē-ke chalal-rah^{li}. Tin bar^{dhā} ham^{rē} gharē hau. Ēk ham āūr
rupees taking I-had-started. Three oxen my house-at are. One I more
 kharīde gail rah^{li}.
to-buy gone had.

FREE TRANSLATION OF THE FOREGOING.

I went to the village of Mahuārā to buy a bullock. Then I went on to Khēta-paṭṭi, as I could not find one at Mahuārā. Nor could I find one in Khēta-paṭṭi either. Evening fell when I was at Palthī, on the way home; so I stopped for the night in a shop in the *bāzār*. I do not know the name of the shopkeeper. As soon as it was morning the people raised a cry that a theft had been committed in the Rājā's palace. Just then I was going home along the road, and three watchmen of the Rājā's came and caught hold of me. They all closed upon me and beat me. I had twenty-two rupees upon me, and they forcibly took from me not only these, but also my body cloth, my waistcoat, and my double-wrapper. I was wearing a loin-cloth, too, and that also they seized by force. They even took my money from me. I was quite alone, and they kicked me and struck me with their clenched fists, and lifted me up and threw me down.¹ My whole body is covered with wounds, so that I cannot stand up. I never fell from the roof. If I had done that I should have fractured my skull.

I started from my village on Thursday last, after borrowing the money from a shopkeeper. No, I did not borrow it from a shopkeeper. I had the money with me in my house, and took it and started. I have three bullocks at home, and had set out to buy one more.

Western Bhojpuri is also spoken by some 80,000 people in the east of the District of Jaunpur, mainly in Taluka Dobhi of Pargana Chandwak. In the rest of the District a form of Eastern Hindī, locally known as Banaudhī, is spoken. The former dialect is practically the same as that of Azamgarh, as will be evident from the following specimen of the Parable of the Prodigal Son. The following peculiarities may be noticed. The broad Bhojpuri *ā* is represented in writing by *ā*. Thus *dyā* for *dyā*, give. The oblique form of the pronoun of the third person is usually written *wahī* instead of *ohī*, and, in the conjugation of verbs, the two vowels *ai* are usually, but not always, written *aya*. Thus, *gayal*, *bhayal*, instead of *gail*, *bhaīl*, etc. These are all mere varieties of spelling. Among verbal forms, we may note *dyā*, above mentioned, which is the second person plural Imperative, instead of the more usual *dā*.

The specimen comes from Pargana Chandwak, Tahsil Keraket.

¹ This is a technical term for a kind of assault. The victim is first made to sit down, and the aggressor then lifts up his legs and throws him on his back.

[No. 51.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT JAUNPUR.)

एक जने के दुइ बेटवा रहलें। लहुरका बेटवा अपने बाप से कहलेस की बाप धन में से जवन हमार बखरा होय तवन हमें देइ था। बाप बखरा देइ दिहलेस। किछु दिन पाके लहुरका बेटवा जवन बखरा पउले रहल तवन लेइ के विदेस गयल। उहाँ अपने चाल चलन के खराबी से कुल जहनुम कइ दिहलेस। और जब सब खरिच होय चुकल तब वहि देस में काल पड़ल। जब दाना बिना मरै लगलें तब कौनेउ भला अदमी के इहाँ गयलें। ऊ उन्हें खेतारी में सूअर चरावै के रखलेस। उहाँ ऊ चहलें की जौन छिकुला सूअर खात रहलें ऊही हमें मिलत तौ खाइत। बाकी ऊही नाहीं मिलल। जब पेट जरै लागल तब घर के चित भयल की हमरे बाप के इहाँ नोकर चाकर खात पहिरत और बचावत हउएँ और हम इहाँ दाना बिना मरत हई। तब ओन के जिय में भयल की अब हम अपने घरे चलो और बाप से कही की हम से कसूर भयल और ईसर के इहाँ से हम बेजाय कयल और चल के कहब की अब हम तोहार बेटवा बन के रहै लायक नाहीं बाटी। जैसे और मजूर बाटें तइसे हमहूँ से मजूरी करावा। उहाँ से अपने मन में ऐसन गुन के चलल और बाप के इहाँ आयल। जब बेटवा लामे रहल तब बाप देखलेस की हमार बेटवा उहै आवत हो। देख-के मोह बढ़ल मारे कीह के आगे होइ के अँकवारी भर धइ के चूमै लगलें। तब बेटवा कहलेस की बाप हम तोहार कसूर कइली और परमेसर के इहाँ से बेजाय कइली। अब हम तोहार बेटवा कहावै लायक नाहीं बाटी। नोकरन से बाप कहलेस की बढ़ियाँ कपड़ा ले आवा पहिरावा और अँगुरी में मुनरी और गोड़े में पनहीं पहिरावा और रजगज होइ या काहे से की जनुक बेटवा हमार भर के जोअल और हेरायल रहल फेर मिलल है। और रजगज होइ लागल ॥

जेठ बेटवा कतहूँ खेतारी में रहलें। ऊ जब घरे अइलें तब ई सब खुसिहाली के बात देख के एक नोकर से पुकलेस की का भयल है। नोकर कहलेस की तोहार लहुरका भाय आयल हो और उन के कुसलकारी से लउटले के संती तोहार बाप खिआवत पिआवत हउएँ। ई सुन के जेठरे बेटवा के जिव में खुन्स आयल और बखरी में नाहीं गयल। जब ई सुन के बाप बाहर आयल और मनावै लागल तब बेटवा कहलेस की तोहार धंधा ढेर दिन ले कइली और तोहरे कहले मतिन चलली। आगे तोहार जी कबहूँ नाहीं भयल की एक खसी मार के लेइ अउता की अपने संगिन के खिआइत पिआइत। और ई तोहार बेटा जवन तोहार धन और दौलत बाँट के रंडो मुंडी के दिहलेस जैसे लोट के आयल तइसे प्रतवत भोज दिहला। बाप कहलेस की बेटवा तू हमरे संगे सब दिन रहाला। जवन किछु धन और ईसरज हो तवन तोहरै हो। ई बेटवा हम जनली की मुइ गयल अब हम पउली तवने से ई जलसा करै के चाहत रहल ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT JAUNPUR.)

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dui beṭ'wā rah'laī. Lahur'kā beṭ'wā ap'nē bāp-sē
One man-to two sons were. The-younger son his-own father-to
 kah'les kī, 'bāp, dhan-mē-sē jawan hamār bakh'rā hōy tawan
said that, 'father, property-in-from what my share may-be that
 hammaī dei-dyā.' Bāp bakh'rā dei-dih'les. Kichhu din pāchhē
to-me give.' The-father share gave-away. Some days after
 lahur'kā beṭ'wā jawan bakh'rā paūlē-rahāl tawan lei-ke bidēs
the-younger son what share had-got that taking (to-)a-foreign-land
 gayal. Uhā ap'nē chāl-chalan-kē kharābī-sē kul jahannum kai-dih'les.
went. There his-own conduct-of wickedness-with all (to-)hell he-made (sent).
 Āūr jab sab kharīch hōy-chukal tab wahi dēs-mē kāl paṛal. Jab
And when all spent had-been then that country-in famine fell. When
 dānā binā marāī lag'laī tab kauneu bhalā ad'mī-kē ihā gay'laī. Ū
grain without to-die he-began then a-certain well-to-do man-of near he-went. He
 unhaī khetārī-mē sūar charāwāī-kē rakh'les. Uhā ū chah'laī kī,
him fields-in swine to-feed kept. There he wished that,
 jaun chhikulā sūar khāt-rah'laī, 'ūhau hammaī milat,
what husks swine used-to-eat, 'those-also to-me (if)-they-had-been-given,
 tau khāt.' Bāki ūhau nāhī milal. Jab pēt
then I-would-have-eaten (-them). But those-even not were-given. When belly
 jarāī lāgal tab ghar-kāī chēt bhayal kī, 'ham'rē bāp-kē ihā
to-burn began then house-of the-remembrance became that, 'my father-of near
 nōkar-chākar khāt pahīrat, āūr bachāwat haūāī āūr ham ihā
servants eating wearing (clothes) and saving (money) are and I here
 dānā binā marat-bāī.' Tab on'kē jiy-mē bhayal kī, 'ab ham
grain without dying-am.' Then his heart-in became that, 'now (let)-me
 ap'nē gharē chalī, āūr bāp-sē kahī kī, "ham-sē kasūr
my-own in-house go, and the-father-to let-me-say that, "me-by fault

bhayal, āūr Īsar-kē ihā-sē ham bejāy kayal," āūr chal-ke
has-come-to-pass, and God-of near-from I evil did," and going
 kahab kī, "ab ham tohār beṭ'wā ban-ke rahāi lāyak nāhī bātī.
will-say that, "now I thy son becoming to-live worthy not am.
 Jaisē āūr majūr bāṭai tāsē ham-hū-sē majūrī karāwā." Uḥā-sē
As other labourers are so me-also-by labour cause-to-be-done." There-from
 ap'nē man-mē aisan gun-ke chalal, āūr bāp-kē ihā āyal. Jab
his-own mind-in so thinking he-started, and father-of near came. When
 beṭ'wā lāmē rahal, tab bāp dekh'les kī, 'hamār beṭ'wā uhai
the-son far-off was, then the-father saw that, 'my son there-yonder
 āwat hau.' Dēkh-ke mōh baṛhal. Mārē chhōh-kē āgē-hōi-ke āk'wārī-
coming is.' Seeing pity arose. Goaded-by pity advancing the-lap-
 bhar dhai-ke chūmāi lag'laī. Tab beṭ'wā kah'les kī, 'bāp, ham tohār
in holding to-kiss began. Then the-son said that, 'father, I thy
 kasūr kaīli aur Par'mēsar-kē ihā-sē bejāy kaīli. Ab ham tohār beṭ'wā
fault did and God-of near-from evil did. Now I thy son
 kahāwāi lāyak nāhī bātī.' Nok'ran-sē bāp kah'les kī, 'baṛhiyā
to-be-called fit not am.' Servants-to the-father said that, 'good
 kap'rā lē-āwā, pahirāwā, āūr āgūrī-mē munarī āūr gōrē-mē pan'hī
clothes bring, put-on-(him), and finger-in a-ring and feet-on shoes
 pahirāwā; āūr raj-gaj hōe-dyā, kāhē-sē-kī januk beṭ'wā hamār
put; and rejoicings be-made-let, because as-if son my
 mar-ke jial; āūr herāyal rahal, phēr milal-hai.' Āūr
having-been-dead came-to-life; and lost was, again found-is.' And
 raj-gaj hōe lāgal.
rejoicings to-be-made began.

Jēth beṭ'wā kat'hū khetārī-mē rah'laī. Ū jab gharē
The-elder son somewhere fields-in was. He when into-house
 āilaī, tab ī sab khusihāli-kāi bāt dēkh-ke ēk nōkar-sē puchh'les kī,
came, then these all rejoicings-of matters seeing one servant-from asked that,
 'kā bhayal-hai?' Nōkar kah'les kī, 'tohār lahur'kā bhāy āyal-hau,
'what has-occurred?' The-servant said that, 'thy younger brother come-is,
 āūr un-kē kusal-kārī-sē laūṭ'le-kē santi tohār bāp khiāwat
and his safety-with returning for thy father feeding (his-people)
 piāwat haūaī.' Ī sun-ke jēth'rē beṭ'wā-kē jiw-mē
causing-to-drink (his-people) is.' This hearing the-elder son-of heart-into
 khuns āyal āūr bakh'rī-mē nāhī gayal. Jab ī sun-ke bāp
anger came and the-house-into not went. Then this hearing the-father
 bāhar āya āūr manāwāi lāgal, tab beṭ'wā kah'les kī, 'tohār
outside came and to-appease (him) began, then the-son said that, 'thy

dhandbā dhēr dīn lē kaīlī, āūr tohārē kahālē matīn chalālī. Āgē tohār jī
works many days for I-did, and thy saying according-to went. But thy heart
 kab-hū nāhī bhayal kī ēk khasī mār-ke lei-aūtā,
ever-even not became that one he-goat having-slaughtered thou-mightest-have-brought,
 kī ap'nē saṅgin-kē khiāit-piāit. Āūr ī tohār bētā jawan tohār
that my-own companions I-might-have-feasted. And this thy son who thy
 dhan āūr daulat bāt-ke raṇḍī-muṇḍī-kē dihlēs, jaisē lauṭ-ke
fortune and property dividing harlots-etcetera-to gave, as-even returning
 āyal tāsē et'wat bhōj dihlā.' Bāp kahālēs kī, 'beṭwā tū
came so-even so-great feast thou-gavest.' The-father said that, 'son thou
 ham'rē saṅgē sab dīn rahā-lā; jawan-kiehhu dhan āūr iswar'j hau
me with all days livest; what-even property and prosperity is
 tawan toh'rai hau. Ī beṭwā ham janālī kī mui gayal, ab ham paūlī;
that thine-veryly is. This son I thought that dead he-was, now I got;
 taw'nē-sē ī jal'sā karāl-kē chāhat rahal.'
owing-to-that this rejoicing to-do proper was.'

The dialect spoken in the District of Benares is Western Bhojpurī, the same as that of Azamgarh. It is locally known as Banār'sī. The following specimens, which I owe to the kindness of Pandit Mahārāj Nārāyaṇ Śivapurī, Rāi Bahādūr, are admirable examples of the language spoken of the country portions of the district, as distinct from the dialect of the city. The first is a version of the Parable of the Prodigal Son, for which no interlinear translation is necessary, and the second is the statement made in a criminal court by a man accused of theft.

The only peculiarities which need be noticed are methods of spelling. The peculiar Bhojpurī *ā* is represented by *visarga*, *ḥ*. Thus *दः dā*; *लः lā*, and many others. The two vowels *ai* are often spelt *aē*, or *aya*. Thus *kaīlan*, *gaēl*, *bhayal*. Similarly *au* are usually spelt *awa*. Thus, instead of *bachaūt-ō*, we have *bachaw't-ō*, and instead of *lagaūlēs*, *lagaw'lēs*.

The same specimen will also do as an example of the dialect spoken in Western Ghazipur and Central Mirzapur. As already explained on p. 201, we may estimate half the 938,000 speakers of Bhojpurī in the former district as speaking Standard and half as speaking Western Bhojpurī.

As regards Mirzapur, 1,111,500 persons were originally estimated as speaking 'Purbī.' Subsequent enquiry has shown that this is not a correct statement of the case, and that this population must be further sub-divided. Mirzapur District consists of three distinct areas. There is a small portion on the north of the Ganges. There is then the main, central, portion of the District, south of the Ganges and north of the Sone, and finally there is the tract south of the Sone, known as the Sōnpār.

Taking the North-Gangetic area first, it lies immediately to the east of Benares District, and south of that of Jaunpur. It is mainly composed of Pargana Bhadohi,

which is a portion of the Family Domains of the Mahārāja of Benares; but in its south-east corner, on the north bank of the Ganges and close to the Benares border, lie the small tracts of Tappa Kon, Taluka Majhwa, and Pargana Karyat Sikhar. In Bhadohi, the language is a form of Eastern Hindī, similar to that which we shall find in Western Jaunpur and Eastern Allahabad. In Kon, Majhwa, and Karyat Sikhar, it is the Western Bhojpurī which is spoken in Benares District. The same form of Bhojpurī is spoken in the portion of Mirzapur which lies between the Ganges and the Sone. In the Sonpar, on the contrary, it appears that the mixed population there settled speak a form of Eastern Hindī, which, for convenience sake may be called Sōnpārī.

Converting the revised local estimates to round numbers, we find the original 1,111,500 speakers of 'Purbī' sub-divided as follows :—

Eastern Hindī	252,000
Western Bhojpuri	810,000
Sōnpārī	49,500
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Total	1,111,500
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[No. 52.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARES.)

SPECIMEN I.

(Pandit Mahārāj Nārāyaṇ Śivapuri, Rai Bahādur, 1898.)

एक अदमी के दुइठे बेटवा रहलन। ओ में से कोटका अपने बाप से कहलेस है बाबू जौन कुछ माल असबाब हमरे बखरा में पड़े तीन हम के दे दे। तब ऊ आपन कमाई दूनों के बाँट दिहलेस। थोरिके दिन के बितले लहुरका बेटवा सब माल समेट के बड़ी दूर परदेस चलल गएल और उहाँ सब धन लुचपन में फूँक दिहलेस। जब सब गवाँय चुकल तब ओहि देस में बड़ा काल पड़ल। और ऊ भूखन मरै लगल। तब ओहि देस के एक रहोस से जाय मिलल और ऊ ओ के अपने खेत में सूअर चरावै बदे पठे दिहलेस। और जौन किकुला भूमी सूअर खात रहलन ओही से ऊ आपन पेट भरै बदे ललचत रहल। केइ ओ के न दिहलेस। तब ओ के चेत भयल और मन में सोचलेस की हमरे बाप किहाँ केतना अदमी नोकर बाटन की ऊ लोग पेट भर खाय के कुछ बचवतो होइहें और हम भूखन मरत बाटी। हम उड़ी और अपने बाप के पास चली और ओन से कहीं की है बाबू भगवान के सामने और तोहरे सामने हम बड़ा पाप कइली। तोहार बेटवा कहावै लायक नाहीं बाटी हमें अपने मजूरन में रख लः। ई विचार के ऊठल और अपने बाप के पास गयल। बाप बड़ी दूर से बेटवा के आवत देख के मया के मारे दऊर के अपने गरे लगवलेस और चुम्मे लगल। बेटवा बोलल बाबू भगवान के और तोहरे सामने हम अपराधी हई अब हम तोहार बेटवा कहावै लायक नाहीं बाटी। मुदा बाप अपने नोकरन से कहलेस की बढियाँ से बढियाँ कपड़ा निकाल के हमरे लड़िका के पहिरावः और हाथ में मुनरी और गोड़ में पनहीं पहिरावः और हम लोग खाय पी के खुसी मनाई काहे से की ई लड़िका हमार मर के फिर जीअल है बिबुड़ के फिर मिलल है। तब सब लोग खुसी मनावै लगलन ॥

बड़का बेटवा खेत में रहल जब उहाँ से लौटल और घर के नगीच पहुँचल तब गीत और नाच के धूम सुनाई पड़ल। एक नोकर के बोलाय के पुछलेस की ई सब का होत बाय। ऊ जबाब दिहलेस की तोहार भाई अइलन हैं और सही सलामत उन के बहुरले के खुसी में तोहार बाप जेवनार कइलन हैं। ई सुन के ऊ गुस्सा भयल और भित्त नार्हीं गयल। तब बाप बाहर निकल अइलें और लड़िका के मनावै लगलें। लड़िका बाप के जबाब दिहलेस बाह प्रतना दिन से तोहार गुलामी करत हई कबहीं तोहार हुकुम नाहीं टरली तेह पर तू कबहूँ एक खस्सी के बच्ची नाहीं दिहलः की हम अपने संगी के संग खाए पी के चैन करित। मुदा अपने कोटका बेटवा के अवतै जौन तोहार सगरो कमाई रंडो बाजी में फूँक दिहलेस तेकरे बदे भोज दिहलः है। बाप बोलल की बेटा तू हमरे लगे सदा रहलः और जौन कुछ हमरे पन्ने बाय तीन सब तोहरे ही। हम लोगन के खुसी करै के उचित रहल काहें से ई तोहार भाई मर के फिर जीअल है और बिबुड़ के फिर मिलल है ॥

[No. 52.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARÉS.)

SPECIMEN I.

TRANSLITERATION.

(Pandit Mahārāj Nārāyaṇ Śivapurī, Rai Bahādur, 1898.)

Ēk ad^{mī}-kē dui-ṭhē beṭ^{wā} rah^{lan}. Ō-mē-sē chhoṭ^{kā} ap^{nē} bāp-sē kah^{les}, 'hē bābū, jaun kuchh māl as^{bāb} ham^{rē} bakh^{rā}-mē paṛai taun ham-kē dē-dā.' Tab ū āpan kamāi dūnō-kē bāṭ di^{les}. Thorikai dīn-kē bit^{lē} lahur^{kā} beṭ^{wā} sab māl samēṭ-ke baṛi dūr par^{dēs} chalal-gael, āūr uhā sab dhan luch^{pan}-mē phūk-di^{les}. Jab sab gawāy chukal tab ohi dēs-mē baṛā kāl paṛal, āūr ū bhūkhan marāi lagal. Tab ohi dēs-kē ēk rahīs-sē jāy milal, āūr ū ō-kē ap^{nē} khēt-mē sūar charāwāi badē paṭhai di^{les}. Āūr jaun chhikulā bhūsi sūar khāt rah^{lan} ōhi-sē ū āpan pēṭ bharāi badē lal^{chat}-rahal. Kēhū ō-kē na di^{les}. Tab ō-kē chēt bhayal āūr man-mē soch^{les} kī, 'ham^{rē} bāp kihā ket^{nā} ad^{mī} nōkar bāṭan kī ū lōg pēṭ bhar khāy-ke kuchh bachaw^{t-ō} hōihaī, āūr ham bhūkhan marat-bāṭi. Ham utṭhī āūr ap^{nē} bāp-kē pās chalī āūr on-sē kahī kī, "hē bābū, Bhag^{wān}-kē sām^{nē} āūr toh^{rē} sām^{nē} ham baṛā pāp kaīlī. Tohār beṭ^{wā} kabāwāi lāyak nāhī bāṭi. Hamaī ap^{nē} majūran-mē rakh-lā." I bichār-ke ūṭhai āūr ap^{nē} bāp-kē pās gayal. Bāp baṛi dūr-sē beṭ^{wā}-kē āwat dēkh-ke mayā-kē mārē daūr-ke ap^{nē} garē lagaw^{les} āūr chummaī lagal. Beṭ^{wā} bōlal, 'Bābū, Bhag^{wān}-kē āūr toh^{rē} sām^{nē} ham ap^{rādhi} hāi. Ab ham tohār beṭ^{wā} kabāwāi lāyak nāhī bāṭi.' Mudā bāp ap^{nē} nok^{ran}-sē kah^{les} kī, 'baṛhiyā-sē baṛhiyā kap^{rā} nikāl-ke ham^{rē} larikā-kē pahirāwā āūr hāth-mē mun^{rī} āūr gōṛ-mē pan^{hī} pahirāwā, āūr ham lōg khāy-pi-kē khusī manāī; kāhē-sē kī i larikā hamār mar-ke phir jīal-hai; bichhur^{ke} phir milal-hai.' Tab sab lōg khusī manāwāi lag^{lan}.

Bar^{kā} beṭ^{wā} khēt-mē rahal. Jab uhā-sē laṭal āūr ghar-kē nagīch pahūchal tab gīt āūr nāch kī dhūm sunāi-paṛal. Ēk nōkar-kē bolāy-ke puchh^{les} kī 'i sab kā hōt bāy?' Ū jabāb di^{les} kī, 'tohār bhāi aīlan haī, āūr sahī salāmat un-kē bahur^{lē}-kē khusī-mē tohār bāp jew^{nār} kaīlan-haī.' I sun-ke ū gussā bhayal, āūr bhittar nāhī gayal. Tab bāp bāhar nikal aīlāi āūr larikā-kē manāwāi lag^{laī}. Larikā bāp-kē jabāb di^{les} 'Bāh! et^{nā} dīn-sē tohār gulāmī karat-hāi, kab^{hī} tohār hukum nāhī ṭar^{lī}; tēhū-par tū kab^{hū} ēk khassī-kāi bachch-ō nāhī di^{lā} kī ham ap^{nē} sāngī-kē sāng khāe-pi-ke chain karit. Mudā ap^{nē} chhoṭ^{kā} beṭ^{wā}-kē aw^{tai} jaun tohār sag^{r-ō} kamāi raṇḍi-bāji-mē phūk di^{les}, tek^{rē} badē bhōj di^{lā}-hai. Bāp bōlal kī, 'bēṭā, tū ham^{rē} lagē sadā rahā-lā, āūr jaun kuchh ham^{rē} pallē bāy taun sab toh^{r-ai} hau. Ham lōgan-kē khusī karāi-kē uchit rahal, kāhē-sē, i tohār bhāi mar-ke phir jīal-hai, āūr bichhur^{ke} phir milal-hai.'

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARES.)

SPECIMEN II.

(*Pandit Mahārāj Nārāyaṇ Śivapuri, Rai Bahādur, 1898.*)

सवाल ॥ अबको सोभार अउर मंगर जौन बीतल हौ ओकरे बीच के रात में तू हरगोबिन्द
तिवारी के खेत से रहिला उपरलः ॥

जवाब ॥ पेट जरत रहल पिर्योनाथ एक मुड़ी उपरली ॥

सः ॥ तौह के रमेसर गौड़इत आधो रात के चोरी के रहिला ले जात धइलेस ॥

जः ॥ बेर विसौले हम रहिला खात घर जात रहली । राम जिआवन गवाह कोलू हाँकत
रहलन । हमें देख के पुकलन कहाँ से लिहले आवत हउअः । हम कहली की
दुसरे सिवान से ले अइली हैं । तब राम जिआवन हमें धइ लिहलन ॥

सः ॥ राम जिआवन तो के धइ के फिर का कइलन ॥

जः ॥ धइ के पिर्योनाथ गौड़इत बोलाय के अकस बस चलान कइ दिहलन ॥

सः ॥ तौ से अउर राम जिआवन से का अकस हौ ॥

जः ॥ ई अकस हौ राम जिआवन से को हमरे खेत में से लिहले आवत हौवें ॥

सः ॥ तोहार पहिले कवहीं चोरी में सजाय भइल हौ ॥

जः ॥ हाँ बाबू एक दाँड़ पंदरह दिन के चोरी में कइद रहली ॥

[No. 53.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARÉS.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Mahārāj Nārāyan Śivapurī, Rai Bahādur, 1898.)

Sawāl.— Ab^{kī} Sommār aūr Maṅgar jaun bītal-hau, ok^{rē} bīch-kē
Question.—Of-now Monday and Tuesday which have-passed, of-them between
 rāt-mē tū Har-gōbind Tiwārī-kē khēt-sē rahilā upar^{lā}?
the-night-in you Har-gōbind Tiwārī's field-from gram plucked?

Jawāb.— Pēt jarat-rahāl, Pirthī-nāth! Ēk muṭṭhī upar^{lī}.
Answer.—Belly burning-was, Earth-lord! A handful I-plucked.

Sawāl.—Tōh-kē Ramēsar Gōṛait ādhī rāt-kē chōrī-kāi rahilā lē-jāt
Question.—You Ramēsar Gōṛait half night-at theft-of gram taking-away
 dhaīles?
arrested?

Jawāb.—Bēr-bisaulē ham rahilā khāt ghar jāt-rah^{lī}. Rām-jiāwan
Answer.—At-sunset I gram eating home going-was. Rām-jiāwan
 gawāh kōlhū hākat-rah^{lan}. Hamāī dekh-ke puchh^{lan},
witness sugar-cane-press driving-was. Me having-seen he-asked,
 'kahā-sē lih^{lē}-āwat-haūā?' Ham kah^{lī} kī, 'dus^{rē} siwān-sē
 'where-from are-you-bringing-it?' I said that, 'other side-from
 lē-aīlī-haī.' Tab Rām-jiāwan hamaī dhaī-lih^{lan}.
I-have-brought-(it). Then Rām-jiāwan me caught-hold-of.

Sawāl.— Rām-jiāwan tō-kē dhaī-ke phir kā kaīlan?
Question.—Rām-jiāwan you having-seized again what did?

Jawāb.— Dhaī-ke, Pirthī-nāth! Gōṛait bolāy-ke
Answer.—Having-seized, Earth-lord! the-Gōṛait having-called
 akas bas chalān kāi-dih^{lan}.
enmity under-the-influence-of sent-up-for-trial he-made (me).

Sawāl.— Tō-sē aūr Rām-jiāwan-sē kā akas hau?
Question.—You-with and Rām-jiāwan-with what enmity is?

Jawāb.— I akas hau Rām-jiāwan-sē, kī ham'rē khētē-mē-sē lih'lē

*Answer.—This enmity is Rām-jiāwan-with, that my field-in-from having-taken
āwat-hauwaī.
coming-he-is.*

Sawāl.— Tohār pahilē kab'hī chōrī-mē sajāy bhaīl-hau ?

Question.—Of-you before ever theft-in punishment has-occurred ?

Jawāb.—Hā, bābū, ēk dāī pād'rah dīn-kē chōrī-mē kaid rah'li.

Answer.—Yes, Sir, one time fifteen days-for theft-in imprisoned I-was.

FREE TRANSLATION OF THE FOREGOING.

Question.—Did you pluck gram from Har-gōbind Tiwāri's field on the night between last Monday and Tuesday ?

Answer.—My Lord of the Earth, my belly was burning. I did pluck one handful.

Question.—Did Ramēsar Gōrait arrest you on the midnight of the theft, as you were going off with the gram ?

Answer.—At sunset I was going home, munching the gram I had plucked. The witness Rām-jiāwan was driving his sugarcane-mill. He asked me where I had taken it from, and I told him that I had taken it from the other side of the village-boundary.¹ He then caught hold of me.

Question.—What did Rām-jiāwan then do ?

Answer.—My Lord of the Earth, he had a grudge against me. And so he called the Gōrait and made me over to him.

Question.—What is the grudge between you and Rām-jiāwan ?

Answer.—It is this. He comes and takes grain from my field.

Question.—Have you ever previously been punished for theft ?

Answer.—Yes, Sir, I was once imprisoned for fifteen days for theft.

The language spoken by the natives of Benares City varies considerably according to the castes of the speakers. For instance, the use of the word *bāṭē* for 'he is' is said to be confined to the Kasērās, or brass-workers, instead of which the Baniyā and other Vaiśya castes use *hau*, while the original inhabitants say *hāwā*. The city is, of course, largely inhabited by people from other parts of India, who speak corrupted forms of their mother-tongues, Panjābī, Gujarātī, Marāṭhī, Bengali, or what not. The influence is felt by the native inhabitants, and the true Benares language is every year becoming more and more uniform. The following specimen, which I owe to the kindness of Babu Śyām Sundar Dās, is a version of the Parable of the Prodigal Son, in the dialect spoken by Kasērās, Ahīrs, and similar castes. I have not thought it worth while to give any analysis of the local peculiarities. Most of them depend on pronunciation, or are mere varieties of spelling. It will be sufficient to draw attention to the representation of the Bhojpurī vowel *ā* by the addition of another *a*, thus *dā*, give, is written दाय *daa*.

¹ Such a theft would be venial compared with stealing crops grown in one's own village. No village is its brother's keeper.

[No. 54.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

(Babu Śyām Sundar Dās, 1898.)

कउनउ मिला के दुइठे बेटवा रहलयँ । उनहन में से लहुरका अपने बाप से कहलेस की ए बाबू अपने कमाई में जउन हमार बखरा होय तउन हमें दे दथ । तब ऊ उनहन के आपन लेई पूंजी बाँट देहलेस । थोरिके दिन में (or थोरो दिन नाहीं बीतल को) लहुरका बेटवा आपन सब कुछ एकठा कइ के (or जुहाय के) परदेस चल गयल अउर उहाँ लुचई में दिन बितावै लगल अउर आपन कुल धन फूँक देहलेस । जब ऊ सब किछु उड़ाय चुकल ओही दिन म देस में भारी अकाल पड़ि गयल अउर ऊ काँगाल होय गयल । अउर ऊ जाय के ओहि देस के रहैवालन में से एक के इहाँ रहइ लगल जउन ओ के अपने खेत में सूअर चरावै बदे रखलेस । अउर ऊ ओहि मोथा सोथा से जे के सूअर खात रहलिन आपन पेट भरै चहलेस काहे बदे की कत्तों ओ के अउर कुछ नाहीं मिलत रहल । तब ओकर आँख खुलल अउर ऊ सोचलेस की हमरे बाप के घरे केतना मजूरन के खइले ओ पर अलेल रीटो परल रहइ-ले अउर हम भुक्खन मूअत बाटो । हम अपने बाप के लगे जाव अउर ओन से कहव की हे बाबू हम दइउ से फिर के तोहरे सोभइ कुपद कइलो । हम फिन तोहरे बेटवा कहावइ जोग क नाहीं रहली । हमें अपने मजूरन में से एक के मतिन रख लअ । तब ऊ अपने बाप के लगे चलल अउर लग्यों नाहीं पहुँचल की ओकर बाप ओ के देख के छोहाय गयल अउर दइउ के ओ के गरि लपट के भेटलेस । बेटवा ओहि से कहलेस की ए बाबू हम दइउ से बिमुख अउर तोहरे सोभइ कुपद कइले हई से अब हम तोहार बेटवा कहावइ जोग नाहीं रहली । तब ओकर बाप अपने नोकरवन से कहलेस की सब से नीक कपड़ा काढ़ के ए के पहिरावअ अउर उकरे हाथे में मुंदरी अउर गोड़े में पनही पहिरावअ । अउर आवअ आजु हमन खूब भोज भात करीं, काहे की ई हमार मूअल बेटवा फिन से जोअल हइ, हेराय गयल रहल फिन से मिलल हइ । तब ओनहन खाए पोए चैन करे लगलेन ॥

ओकर जेठरका बेटवा खेत में रहल अउर जब ऊ बखरी के नियरे पहुँचल तब बाजा अउर नाच कइ हउरा सुनलेस अउर नोकरवन में से एक के गोहराय के पुछलेस की ई का हउ । नोकरवा कहलेस की तोहार भाय आयल हइ अउर तोहार बाबू नीक नीक तोवन जेवनार जेववलइ हई; काहे से की ओ के जोयत पउलेन हैं । ई सुन के ऊ खुनसयलेस अउर भित्तर जाए कइ मन न कइलेस । एहि से ओकर बाप बहरे निकस के ओ के मनावइ लगल । ऊ बाप के जवाब देहलेस की देखअ हम एतने बरिस से तोहार टहल करत हई अउर तोहार हुकुम कब्बउं नाहीं टारित बाकी तू हमें कब्बउं एकठे छेड़ियउ नाहीं देहलअ की हम अपने संगिन के संगे चैन करित । ई तोहार ऊ बेटवा हइ जउन पतुरियन के संगे तोहार धन उड़ाय देहलेस । जैसही ई आयल तैसही एकरे बदे तू नीक नीक जेवनार बनववलअ हइ । बाप ओ से कहलेस की बचवा तैं ती नितै मोरे संगे बाटे अउर जउन कुछ मोर हउ तउन सब तोरअ हउ । पइ ती के आजु खुसी अनन्द करै के चाहत रहल काहे से की तोर मूअल भाय बहुरल हइ ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

TRANSLITERATION.

(Babu Śyām Sundar Dās, 1898.)

Kaūnaū milā-kē duiṭhē beṭ'wā rah'laṃ. Un'han-mē-sē lahur'kā ap'nē bāp-sē kah'les ki, 'ē bābū, ap'nē kamāi-mē jāun hamār bakh'rā hōy taūn hammaī dē-dā.' Tab ū un'han-kē āpan lēi pūjī baṭ' deh'les. Thorikai din-mē (*or* thōrō din nāhī bital ki) lahur'kā beṭ'wa āpan sab kuchh ekatṭhā-kaī-ke (*or* juhāy-ke) par'dēs chal-gayal aūr uhā luchhai-mē din bitāwā-lagal aūr āpan kul dhan phūk deh'les. Jab ū sab kichhu urāy chukal ohī din-mē dēs-mē bhārī akāl pari-gayal aūr ū kāgāl hōy-gayal. Aūr ū jāy-ke ohī dēs-kē rahāi-wālan-mē-sē ek-kē ihā rahaī-lagal, jāun ō-kē ap'nē khēt-mē sūar charāwāī badē rakh'les. Aūr ū ohī mōthā sōthā-sē jē-kē sūar khāt rah'lin āpan pēṭ bharāī chah'les kāhē badē ki kattō ō-kē aūr kuchh nāhī milat-rahāl. Tab ō-kar ākh khulal aūr ū soch'les ki, 'ham'rē bāp-kē gharē ket'nā majūran-kē khaīlē-ō par alēl rōṭī paral rahaī-lē aūr ham bhukkhan mūat bāṭī. Ham ap'nē bāp-kē laggē jāb aūr on-sē kahab ki, "hē bābū, ham Daū-sē phir-ke toh'rē sōjhaī kupad kaīlī. Ham phin toh'rē beṭ'wā kahāwāī jōg ka nāhī rah'li. Hammaī ap'nē majūran-mē-sē ek-kē matīn rakh-lā." ' Tab ū ap'nē bāp-kē laggē chalal aūr laggō nāhī pahūchal ki ō-kar bāp ō-kē dēkh-ke chhohāy gayal aūr daūr-ke ō-kē garē lapat-ke bheṭ'les. Beṭ'wā ohī-sē kah'les ki, 'ē bābū ham Daū sē bimukh aūr toh're sōjha-i kupad kaīlē hāī, sē ab ham tohār beṭ'wā kahāwāī jōg nāhī rah'li.' Tab ō-kar bāp ap'nē nokar'wan sē kah'les ki, 'sab-sē nik kap'rā kāṛh-ke ē-kē pahirāwā. Aūr uk'rē bāth-mē mūd'rī aūr gōrē-mē pan'hī pahirāwā. Aūr āwā āju haman khūb bhōj bhāt karī, kāhē ki i hamār mūal beṭ'wā phin-sē jīal haī; herāy-gayal-rahāl, phin-sē milal haī. Tab on'han khāe pīe chain-kare lagalen.

Ō-kar jeṭhar'kā beṭ'wā khētē-mē rahāl aūr jab ū bakh'rī-kē niyarē pahūchal tab bājā aūr nāch kaī haūrā sun'les aūr nokar'wan-rē-sē ek-kē goh'rāy-ke puchh'les ki 'i kā haū?' Nokar'wā kah'les ki, 'tohār bhāy āyal-haī aūr tohār bābū nik nik tiwan jew'nār jewaw'laī haī; kāhē-sē ki ō-kē jīyat paūlen haī.' I sun-ke ū khun'say'les aūr bhittar jāe-kaī man na kaīles. Ehi-sē ō-kar bāp bah'rē nikas-ke ō-kē manāwāī lagal. Ū bāp-kē jābāb deh'les ki, 'dēkhā, ham et'nē baris-sē tohār ṭahal karat-haī, aūr tohār hukum kabbaū nāhī ṭarīt; bākī tū hammaī kabbaū ek-ṭhē chheṛiyaū nāhī deh'lā ki ham ap'nē saṅgīn-kē saṅgē chain karīt. I tohār ū beṭ'wā haī jāun paturīyan-kē saṅgē tohār dhan urāy deh'les. Jāis'hī i āyal tāis'hī ek'rē badē tū nik nik jew'nār ban'waw'lā-haī. Bāp ō-sē kah'les ki, 'bach'wā, tāī tō nittai mōrē saṅgē bāṭē, aūr jāun kuchh mōr haū taūn sab torā haū. Paī tō-kē āj khusī anand karāī-kē chāhat-rahāl kāhē-sē ki tōr mūal bhāy bahural haī.'

The foregoing specimen may be taken as representing the speech of the middle-classes of the City of Benares. The dialect of the lowest dregs of the populace has many marked peculiarities, and has occupied more than one native scholar. The late Rājā Hariśchandra gives a description of it in his account of the Hindī Language, and a poet, named Tēgh 'Alī, has written a collection of verses in it, which is very popular. Unfortunately, few of them will bear translation. They present a striking instance of the depths to which religious poetry can sink. The book is entitled the *Badmāsh-darpan* or 'Mirror of Sturdy Rogues,' and gives a curious picture of the habits of these gentry. The poems are religious ones in praise of Kṛishṇa, and are couched in the slang, and illustrated with the ideas, of the lewdest of the low. The following is one of the least objectionable. It is really an adoration of the God, but, on the surface, is an address of a city thief to a well-beloved youth.

Two things may be pointed out with regard to the language. One is the mark¹ which means that a final *a* is very lightly pronounced. Thus क is pronounced *kʰ*. The other is the frequency with which the Present Indicative is used in a future sense. Thus *tanāi-lā*, I will get (a tent) pitched.

[No. 55.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, LOW BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

(Tēgh 'Alī.)

का माल असफीं हो रुपैया तोरे बदे । हाजिर वा जिउ समेत करेजा तोरे बदे ॥
 मंगर में अब की रेती पै रजवा तोरे बदे । जर-दोजी का तनाईला तमुवा तोरे बदे ॥
 बनवा देईला अबकी देवारी में राम धै । जर-दोजी जूता टोपी डुपट्टा तोरे बदे ॥
 चढ़ जालें कौनो दाँव पै सारे तो लेईला । कश्न के गोप मोती के माला तोरे बदे ॥
 हम खर-मिटाव कैली हं रहिला चवाय के । भेंवल धरल वा दूध में खाजा तोरे बदे ॥ ५ ॥
 मलिया से कह देली है ले आवल करी रजा । बेला चमेली जूही के गजरा तोरे बदे ॥
 भोला में लेहली पान तोरे संग रहल करी । कह देली है रिखइया तमोलिया तोरे बदे ॥
 अपने के लोई लेहली है कमरी भी बा धइल । किनली है, रजा, लाल दुसाला तोरे बदे ॥
 पारस मिलल वा बीच में गंगा के राम धै । सजवा देईला सोने के बंगला तोरे बदे ॥
 संभा सबेरे घूम कलावा बदल बदल । काबुल से हम मंगौली है घोड़ा तोरे बदे ॥ १० ॥
 अत्तर तू मल के रोज नहायल कर, रजा । बीसन भरल धयल वा करावा तोरे बदे ॥
 जानीला आज कल में भनाभन चली, रजा । लाठी, लोहाँगो, खखर औ बिकुआ तोरे बदे ॥
 बुलबुल बटेर लाल लड़ावैल दुकड़हा । हम काबुली मंगौली है मेढ़ा तोरे बदे ॥
 कुस्ती लड़ा के माल बना देव राम धै । बैठक में अब खोदीला अखाड़ा तोरे बदे ॥
 कासी, पराग, हारिका, मयुरा और वृन्दावन । धावल करैलें तेग, कंधैया, तोरे बदे ॥ १५ ॥

TRANSLITERATION AND TRANSLATION.

Kā māl asarfī hau rupaiyā tore badē;
What value gold-coin is rupees thee for;

Hājir bā jiu samēt karējā tore badē.
Present is life with liver thee for.

Maṅgar-mē ab-ki rēti-pai, raj'wā, tore badē
The-Mangal-festival-in this-year sands-on, my-king, thee for

Jar-dōjī-kā tanāi-lā tamuā tore badē.
Embroidery-of I-will-get-set-up tent thee for.

Ban'wā-dēi-lā ab-ki Dewārī-mē Rām dhāi
I-will-get-made this-year Dīcālī-festival-in Rām taking

Jar-dōjī jūtā, ṭōpī, dupaṭṭā, tore badē.
Embroidered shoes, cap, double-wrapper, thee for.

- Charh-jā-laī kaunō dāw-pai sārē to lēi-lā;
(If)-there-rise any turn-on brother-in-law then I-will-take;
 Kañchan-k* gōp, mōti-k* mālā tore badē.
Gold-of neck-ornament, pearls-of rosary thee for.
5. Ham khar-miṭāw kaili-h* rahilā chabāy-ke;
I breakfast done-have gram eating;
 Bhēwal dharal-bā dūdh-mē khājā tore badē.
Soaked kept-is milk-in khājā-sweets thee for.
 Maliyā-sē kah-dēli-hai, 'le-āwal-karī,' rajā,
The-flower-seller-to I-said-have, 'bring-thou-regularly,' my-king,
 'Bēlā, chameli, jūhi-k* gaj'rā,' tore badē:
'Jasmine, Arabian-Jasmine, Indian-Jasmine-of garland,' thee for.
 'Jhōlā-mē leh'lē pān tore saṅg rahal-karī,'
'Bag-in taking 'betel thee with regularly-remain,'
 Kah-dēli-hai Rikhaiyā tamoliyā tore badē.
Have-said-to Rikhai betel-leaves-grower thee for.
 Ap'nē-kē lōi leh'li-hai kam'ri bhī bā dhaīl;
Myself-for a-blanket I-have-brought a-coarse-blanket also is kept;
 Kin'li-hai, rajā, lāl dusālā tore badē.
I-purchased-have, my-king, a-red shawl thee for.
 Pāras milal-bā bich-mē Gaṅgā-kē, Rām-dhāi;
A-philosopher's-stone found-is the-middle-in the-Ganges-of, Rām-taking;
 Saj'wā-dēi-lā sōnē-kāi bāg'lā tore badē.
I-will-get-furnished gold-of a-bungalow thee for.
10. Sañjhā sabērē ghūmā chhalāwā badal badal;
In-the-evening in-the-morning walk-about fashion changing changing;
 Kābul-sē ham māgauli-hai ghōṛā tore badē.
Kābul-from I sent-for-have a-horse thee for.
 Attar tū mal-ke rōj nahāyal-karā, rajā;
Otto-of-roses thou rubbing-on-the-body daily bathe-regularly, my-king;
 Bisan bharal dhayal-bā karābā tore badē.
Scores-of filled kept-are glass-pots thee for.
 Jāni-lā āj kal-mē jhanā-jhan chali, rajā,
I-know to-day to-morrow-in clashing will-go, my-king,
 Lāṭhī, lohāgi, khañjar, au bichhuā tore badē.
Bludgeons, iron-bound-staves, poniards, and stilettoes thee for.
 Bulbul, baṭēr, lāl, laṛāwāl-lā duk'rahā;
Bulbuls, quails, amadavats, cause-to-fight men-of-straw;
 Ham kābulī māgauli-hai mēṛhā tore badē.
I of-Kābul have-sent-for ram thee for.
 Kusti-larā-ke māl banā-dēb, Rām-dhāi;
Getting-you-exercised-in-wrestling a-wrestler I-shall-make-thee, Rām-taking;

- Baiṭhak-mē ab khōdī-lā akhārā tore badē.
The-sitting-room-in now will-I-get-dug wrestling-ground thee for.
15. Kāsī, Parāg, Dwārikā, Mathurā āūr Brindāban;
Benares, Allahabad, Dwārikā, Mathurā and Brindāban;
- Dhāwal-karāi-lē Tēgh, kādhuā, tore badē.
Regularly-runs-to Tēgh, O-beloved, thee for.

FREE TRANSLATION OF THE FOREGOING.

What are gold *ashrafis* and rupees that I should offer them to thee, when my heart and my life are thine.

At the next Maṅgal fair¹ will I have an embroidered tent set up for thee on the sand of the banks of the Ganges, O my Prince.

By Rām I swear that I will have made for thee for the next Diwālī festival embroidered shoes, and hat, and cape.

If by good luck any fool of a rich man falls into my clutches, I will take from him a necklace of gold and a rosary of pearls, all for thee.

5. For my own breakfast I munch a few grains of parched gram, but for thee I have kept sweetmeats soaked in milk.

O my Prince, I have told the florist to supply thee regularly with garlands of all kinds of jasmine.

For thee have I ordered Rikhaī, the betel seller, to be always at thy side with betel.

For myself have I bought a blanket, and I have another rough one at home, but for thee, O my Prince, have I purchased a scarlet shawl.

By Rām I swear that I have found a philosopher's stone in the midst of the Ganges, and now will I get furnished a bungalow of gold for thee.

10. Morning and evening saunter thou about with ever varying gait. Lo, I have sent to Kābul for a horse for thee.

My Prince, rub thou otto of roses daily on thy body. Scores of jars of it have I stored for thee in my house.

Well know I that to-day or to-morrow there will be the clash of arms for thee in the streets—the clash of bludgeons and of iron-bound staves, of poniards and stiletto.²

Common people³ get up matches between fighting bulbuls, quails, or amadavats, but I have sent to Kābul for a fighting ram for thee.

By Rām I swear that I will have thee taught wrestling, and make thee a champion athlete, and in my sitting-room will I have dug for thee a wrestling-ground.

15. Tēgh 'Alī, the poet, is ever visiting the sacred shrines of Benares, Allahabad, Dwārikā, Mathurā and Brindāban, for thee, O Kṛishṇa.

¹ A well-known fair held at Benares, entitled the *Duṛgh'wās Maṅgal*.

² The *ḍickāṇūs* may be described as a kind of curved stiletto.

³ A *ḍuk'ṛāḍ* is a man who is worth only a *ḍuk'ṛā*, or the fourth part of a pice.

NAGPURIĀ OR SADĀN.

We have seen that on the extreme northern border of the Palamau District the language is Standard Bhojpuri, and that, on the north-east corner of the same district, where it abuts on Gaya, it is Magahi. In the rest of the Palamau District, and over nearly the whole of the Ranchi District, the language of the settled Aryans is a corrupt form of Bhojpuri, which has undergone modifications, partly by the influence of the Magahi dialect which surrounds it on three sides and of the Chattisgarhi spoken to its west, and partly owing to the influx of words into its vocabulary which belong to the languages of the Non-Aryan population. The same language is spoken in the north and east of the Native State of Jashpur. (In the west of that State, the language is the form of Chattisgarhi known as Sargujiā, and in the south, Oriyā.) It is generally known as Nagpuriā (strictly transliterated 'Nag'puriā'), or the language of Chota Nagpur proper. It is also known as Sadān or Sadri (Sad'rī), and is called by the Non-Aryan Muṇḍās 'Dikkū Kāji,' or the language of the *Dikkū* or Aryans. The word 'Sad'rī' in this part of the country is applied to the language of the settled, as distinct from the unsettled, population. Thus, the corrupt form of Chattisgarhi, which is spoken by the semi-Aryanised Korwās who have abandoned their original Muṇḍā language, is known as 'Sadri Korwā,' as compared with the true Korwā language, belonging to the Muṇḍā family, which is still spoken by their wilder brethren.

A reference to what has already been said under the head of Eastern Magahi on pp. 139 and ff. will remind the reader that the Division of Chota Nagpur contains two main plateaux, known, respectively, as the plateau of Hazaribagh, to the north, and the plateau of Ranchi, to the south,—the two being separated by the river-system of the Damuda. The Ranchi plateau includes nearly the whole of the present Ranchi District, and most of the Gurjat States. To the north-west, it gradually shades off into the lowlands of Palamau, while on the east and south it drops more abruptly into the plain countries of Manbhum and Singhbhum. On the east, a small portion of the sub-plateau tract belongs politically to the District of Ranchi, and here the language is not Nagpuriā, but is the form of Magahi known as Pāch Parganiā. Again, across the south-east corner of Ranchi, a colony of Jains speak the variety of Western Bengali known as Sarākī, while the other Aryan inhabitants of the same tract speak either Nagpuriā or Pāch Parganiā according to the locality. Finally, on the north of the District, a colony of some 20,000 immigrants from Hazaribagh still speak the language of their mother-country, in the midst of a Nagpuriā population.

We may roughly divide up the languages of the two Districts of Ranchi and Palamau, and of the State of Jashpur as follows :—

Name of Language.	SPOKEN BY THE UNDERMENTIONED POPULATION IN			
	Ranchi.	Palamau.	Jashpur.	TOTAL.
Bengali,—				
Sarāki	48,127			48,127
Bihārī,—				
Standard Magahi	20,141	150,000		170,141
Pāch Parganiā Magahi	8,000			8,000
Standard Bhojpuri		50,000		50,000
Nagpuriā Bhojpuri	297,585	250,000	46,672	594,257
Chhattisgarhī,—				
Sargujā			20,000	20,000
Sadrī Korwā			4,000	4,000
Oriyā			10,000	10,000
Mundā Languages	406,086	35,200	11,100	452,386
Dravidian Languages	325,860	30,000	20,000	375,860
Other Languages	23,086	81,570	1,864	106,520
TOTAL	1,128,885	596,770	113,636	1,839,291

It will be seen from the above that Nagpuriā is spoken by, altogether, 594,257 people. It is bounded on the north-west by the Standard Bhojpuri of North Palamau, on the north-east and north by the Magahi of Hazaribagh, on the east by the languages of the sub-plateau population of Eastern Ranchi speaking the Pāch Parganiā variety of Magahi, and of the mixed population of Manbhum, some of whom speak Kurmāli Magahi, and others Western Bengali. On the south it is bordered by the Chakradharpur Thana, and by the two Native States, of Singhbhum, the main language of which is Oriyā, but in which a portion of the population speaks Magahi. Further to the west, the southern boundary is the northern frontier of the Gangpur State till it meets Jashpur, which State the language-pale crosses up to its western frontier. South of this line the language is here Oriyā without any admixture of Magahi. At the western boundary of Jashpur, the line turns north across the State, and then continues in the direction of the common frontier of Sarguja and Palamau up to the river Sone. East of this line, the language is Nagpuriā, and west of it the Sargujā form of Chhattisgarhī. The above boundary line will be clearly seen on the map facing p. 1.

Nagpuriā has the advantage of having been well illustrated by the Reverend E. H. Whitley. In order to understand the title of his Grammar, it is necessary to explain that the old District of Lohardaga originally included Palamau. The latter district was separated off, and the remaining portion retained the name of Lohardaga. Finally, in the year 1899, the name of the newly formed District of Lohardaga was changed to that of Ranchi.

AUTHORITY—

WHITLEY, The Rev. E. H., S. P. G., Ranchi, assisted by SALKAR, A.—*Notes on the Gānwāri Dialect of Lohardaga, Chhota Nagpur*. Calcutta, 1896.

The following account of the grammar of the Nagpuriā Sub-dialect is based on Mr. Whitley's Grammar:—

NAGPURIĀ SKELETON GRAMMAR.

I.—PRONUNCIATION.—A final *i* is pronounced, and written in the preceding syllable. Thus *suwari*, a pig, becomes *suwaīr*. This peculiarity runs right through the language. The influence of the neighbouring Bengali leads the letter *a* to be sometimes pronounced as *ō* or *o*. Thus *saḍ*, all, becomes *sōḍ* or *sob*.

II.—NOUNS.—Nouns do not change in the singular. The plural is formed by adding *man*,—a termination borrowed from Chhattisgarhi. The plural termination is seldom used, except in the case of animate nouns.

The cases are formed by the following postpositions,—*kē*, to (also forms Accusative); *k*, *kēr*, or *kar*, of; *mē*, in; *le*, *lāi*, *lagin*, *lagē*, for; *sē*, from.

There is an Instrumental in *ē*. Thus *bhukhē*, by hunger.

To give the idea of definiteness, the Chhattisgarhi suffix *har* is sometimes added to nouns. Thus *bāḍā-har*, the son.

III.—PRONOUNS.

	I.		Thou.		Your Honour.	This.	That, he.	Who.	That.	Who?	What?
	Inferior.	Superior.	Inferior.	Superior.							
Sing.											
Nom.	<i>mōḍē</i>	<i>ham</i> ,	<i>tōḍē</i>	<i>tōh</i>	<i>rāure</i> , <i>ap^{ne}</i>	<i>ī</i> , <i>ihē</i>	<i>ū</i> , <i>ūhē</i>	<i>jē</i>	<i>sē</i>	<i>kē</i>	<i>kā</i>
Acc.	<i>mō-kē</i>	<i>ham-kē</i>	...	<i>tō-kē</i>	<i>rāur-kē</i> , <i>ap^{ne}-kē</i>	<i>i-kē</i>	<i>ū-kē</i>	<i>jē-kē</i>	<i>sē-kē</i>	<i>kē-kē</i>	<i>kā-kē</i>
Gen.	<i>mōr</i>	<i>hamar</i>	...	<i>tōr</i> , <i>tōhar</i>	<i>rāur-kar</i> , <i>ap^{ne}-kar</i>	<i>i-kar</i>	<i>ū-kar</i>	<i>jē-kar</i>	<i>sē-kar</i>	<i>kē-kar</i>	<i>kā-kar</i>
Plur.											
Nom.	...	<i>ham^{rē}</i> , <i>ham^{rē}-man</i> , <i>ham^{nī}</i> , <i>ham^{nī}-man</i> , <i>ham^{rin}</i> , <i>hamī</i>.	...	<i>toh^{rē}</i> <i>toh^{rē}-man</i> <i>toh^{nī}</i> , <i>toh^{nī}-man</i>	<i>rāure-man</i> , <i>rāur-man</i> , <i>ap^{ne}-man</i>	<i>i-man</i>	<i>ū-man</i>	<i>jē-man</i>	<i>sē-man</i>	<i>kē-man</i>	<i>kā-man</i>

'Any one,' 'some one' is *koī* or *keū*. It is thus declined—

Sing.	Plur.
Nom. <i>koī</i> , <i>keū</i>	<i>koī koī</i> , or <i>koī koī-man</i> .
Acc. <i>kēkhō</i>	<i>koī koī-kē</i> .
Gen. <i>kek^{rō}</i>	<i>kek^{rō} kek^{rō}</i> , or <i>koī koī kēr</i> .
Loc. <i>kek^{rō}-mō</i>	<i>kek^{rō} kek^{rō}-mō</i>
and so on.	and so on.

Except in the case of the Accusative of all the above, and in the case of *rāure* or *ap^{ne}*, the postpositions forming cases are added, in the singular, to the Genitive. Thus, *mōr-mō*, in me. *Rāure* or *ap^{ne}* forms the other cases of the singular like the accusative. Thus *rāur-mē* or *ap^{ne}-mē*. In the plural, all postpositions are added to the Nominative form. Note that *rāure* always governs the verb in the first person plural.

Pronominal Adjectives are *jaun*, *taun*, *kauu*, as in Standard Bhojpuri.

'Anything' is *kōnō* which does not change in declension, except that the Plural is *kōnō kōnō*; *kuchh* (obl. *kuchhō*) also occurs. The Indefinite Pronominal Adjective is *kōnō*, any.

The Reflexive Pronoun is *apan*; Acc. *apan-kē* or *ap^{ne}-kē*, and so throughout.

IV.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

Present, I am.		Past, I was	
Sing.	Plur.	Sing.	Plur.
1. <i>ahō</i> , <i>hō</i> , or <i>haū</i> ,	<i>ahī</i> or <i>hai</i>	<i>rahō</i>	<i>rahī</i> or <i>rah^{li}</i>
2. <i>ahaīs</i> , <i>haīs</i> or <i>his</i>	<i>ahā</i> or <i>hā</i>	<i>rahi</i>	<i>rahā</i> or <i>rah^{lā}</i>
3. <i>ahē</i> or <i>hai</i>	<i>ahaī</i> or <i>hai</i>	<i>rahē</i> or <i>rah^{lak}</i>	<i>rahaī</i> or <i>rah^{laī}</i>

Ahō, etc., are sometimes spelt *āhō*, and so throughout.

The following form of the Present is borrowed from Magahi:—

Sing.	Plur.
1. <i>hekō</i>	<i>heki</i>
2. <i>heki</i>	<i>hekā</i>
3. <i>hekē</i>	<i>hekaī</i>

Ahaū and *haū* are used as copulas, as in 'the water is hot', when the predicate is an adjective. *Hekō* is used when the predicate is a substantive, as in 'this is water.'

The Negative Verb Substantive is *nakhī*, I am not.

B.—Finite Verb.

Infinitive, *dēkhek*, to see (dative); of seeing (genitive);

Verbal Nouns, *dēkh*, Obl. *dēkhe*; *dēkhal*, Obl. *dekhal*, the act of seeing.

Present Participle, *dēkhat*, seeing.

Past Participle, *dēkhal*, seen.

The *Present Conditional* is the same as the Future, except that the 3rd person is often, singular, *dēkhōk*; plural, *dēkhō*. The Tense, which in other dialects is used for the *Present Conditional*, is used, in *Nagpuriā*, as an optional form of the Perfect.

Present, I see, etc.

Past, I saw, etc.

Imperative.

Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>dēkhō-nā</i>	<i>dēkhi-lā</i>	<i>dekḥ'ṭō</i>	<i>dekḥ'ti</i>	2. <i>dēkh. dekḥ'bē</i>	<i>dēkhā, dekḥ'bā</i>
2. <i>dēkhisi-lā, dēkhis-lā</i>	<i>dēkha-lā</i>	<i>dekḥ'tis</i>	<i>dekḥ'lā</i>	Respectful, <i>dēkhū</i>	
3. <i>dēkhe-lā</i>	<i>dēkhai-nā</i>	<i>dekḥ'tak</i>	<i>dekḥ'taṭ</i>	3. <i>dēkhōk</i>	<i>dēkhō</i>

Future, I shall see, etc.

Past Conditional, (if) I had seen.

Sing.	Plur.	Sing.	Plur.	
1. <i>dekḥ'bō</i>	<i>dēkhab, dekḥ'bai</i>	<i>dekḥ'ṭō</i>	<i>dekḥ'ti</i>	The <i>Definite Present</i> is formed in the usual way. Thus <i>dēkhat-hō</i> , I am seeing. So also the <i>Imperfect</i> , <i>dēkhat-rahō</i> , I was seeing. The Present is usually contracted to <i>dekḥatḥō</i> or <i>dekḥattḥō</i> , I am seeing.
2. <i>dekḥ'bē</i>	<i>dekḥ'bā</i>	<i>dekḥ'tis</i>	<i>dekḥ'tā</i>	
3. <i>dēkhī, dekḥ'tai</i>	<i>dekḥ'baṭ</i>	<i>dekḥ'tak</i>	<i>dekḥ'taṭ</i>	

In the above, *dekḥ'tai* and *dekḥ'bai* are borrowed from Magahī. The *Perfect*, I have seen, has two forms, as follows:—

Sing.	Plur.	Sing.	Plur.
1. <i>dekḥ'ṭō-hō</i>	<i>dekḥ'ti-hai</i>	<i>dēkhō</i>	<i>dēkhī</i>
2. <i>dekḥ'tō-hāis</i>	<i>dekḥ'tā-hā</i>	<i>dēkhis</i>	<i>dēkhā</i>
3. <i>dekḥ'tak-hai</i>	<i>dekḥ'taṭ-haṭ</i>	<i>dēkhē</i>	<i>dēkhaṭ</i>

It will be seen that the first form is only the Past Tense, with the Present Tense of the Auxiliary suffixed. This principle of formation is borrowed from Magahī. The second form is the tense which in other dialects is the Present Conditional, and represents the old Sanskrit Present Indicative.

The *Pluperfect*, I had seen, is formed as follows:—

	Sing.	Plural.
1	<i>dēkh rahō</i>	<i>dēkh rahī</i>
2	<i>dēkh rahis</i>	<i>dēkh rahā</i>
3	<i>dēkh rahē</i>	<i>dēkh rahaṭ</i>

Causals and Passives are formed as usual: thus, *dekḥāek*, to cause to see, *dekḥ'wāek*, to cause to cause to see; *dēkhal jāek*, to be seen.

The only irregular verbs noted are *hōek*, to be; Present Participle, *hōat* or *bhōwat*; Past Participle, *hōal* or *bhāl*; *jāek*, to go; Past Participle, *gāl*; *dēwēk*, to give; Present Participle, *dēt* or *dēwat*; Past Participle, *dēl* or *dēwal*.

Note that the Conjunctive participle is *dēkhā* or *dēkhā-ke*. Comparison with other Bihārī dialects shows that the original form was *dēkhī*, but the final *i* is epenthetically pronounced in the preceding syllable. This *i* sometimes affects a preceding *ḍ*, so that it is pronounced something like *ḍi*. Thus *māḍir*, having struck, is pronounced, and sometimes written, *mōḍir*.

I am indebted to the Rev. E. H. Whitley for the two following specimens of Nagpuriā. They may be taken as illustrating the form of the dialect spoken in the Districts of Ranchi and Palamau.

[No. 56.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURIĀ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN I.

(Rev. E. H. Whitley, 1898.)

कोनो आदमी केर दूभन बेठा रहै। ऊ मन मधे छोटका बाप के कहलक ए बाप खुरजी मधे जे हमर बटवारा है से हम के दे। तब ऊ ऊ मन के अपन खुरजी बाँइठ देलक। थोरको दिन नइ मेलक कि छोटका बेठा सोब कुछ जमा कइर के दूर देस चइल गेलक और उहाँ लुचपनई में दिन बिताते अपन खुरजी उड़ाए देलक। जब ऊ सोब उड़ाए चुकलक तब ऊ मुलुक में बड्डा अकाल भेलक और ऊ गरीब होए गेलक। और ऊ जाए के ऊ मुलुक केर आदमी मन मधे एक भन ठिन रहे लागलक; जे ऊ के अपन खेत में सुवइर चराएक भोजलक। और ऊ ऊ भुसा से जे के सुवइर मन खात रहै अपन पेट भरे खोजत रहै और केऊ ऊ के कोनो नइ देत रहै। तब ऊ के चेत चढ़लक और ऊ कहलक कि हमर बाप केर केतइ केतइ धाँगर मन के खाएक से पुरे रोटी होए-ला और हम भुखे मोरली। हम उइठ के अपन बाप ठिन जाव और ऊ के कहव ए बा हम सरग केर विरुध और राउर आगु पाप करली हई। हम फेर राउर बेठा कहाएक लाएक नखी। हम के राउर धाँगर मन मधे एक भन नियर कइर देऊ। तब ऊ उइठ के अपन बाप ठिन चललक। मगर ऊ दूर रहै कि ऊ-कर बाप ऊ के देख के ऊ कर ऊपर मया करलक और कुइद के ऊ के घेवा में लपड़ के चुमा करलक। बेठा ऊ के कहलक ए बा हम सरग केर विरुध और राउर आगु पाप करली हई और फेर राउर बेठा कहाएक लाएक नखी। मगर बाप अपन नोकर मन के कहलक; सोब से बेस लुगा निकलाए के ऊ के पिंघावा और ऊ कर हाथ में अंगूठी और गोड़ में जुता पिंघावा और मोटाल बकरू लाइन के मारा और लग हमरे खाव और आनन्द करव, काहे कि ई हमर बेठा मोइर रहै फेर जिलक है। हेराए जाए रहै फेर मिललक है। तब ऊ मन आनन्द करे लागल ॥

ऊ कर बड़का बेठा खेत में रहै। और आते आते जब ऊ घर पोहोचलक तब बजना और नाच केर सबद सुनलक। और ऊ अपन नोकर मन मधे एक भन के अपन ठिन बोलाए के पुछलक ई का है। ऊ ऊ के कहलक, तोहर भाई आलक है और तोहर बाप मोटाल बकरू मारलक है, काहे कि ऊ ऊ के बेसे बेस पालक है। मगर ऊ खिसालक और भितरे नइ जाए खोजलक। से ले ऊ कर बाप बाहरे आए के ऊ के मनाए बुझाए लागलक। ऊ बाप के जवाब देलक कि देखू हम प्रतइ बकरू से राउर सेवा करली और कहियो राउर हुकुम नइ तोरली और राउरे हम के कहियो एकठो पठरुओ नइ देली कि हम अपन संगी मन से आनन्द करती। मगर राउर ई बेठा जे छिनाईर मनक संग राउर खुरजी खाए गेलक है; जैसे आलक तैसे राउरे ऊ कर ले मोटाल बकरू मारली हई। बाप ऊ के कहलक ए बेठा तोएँ सोब दिन हमर संगे हइस और जे कुछ हमर है से सोब तोहर है। मगर आनन्द करेक और रिभेक उचित रहै काहे कि ई तोहर भाई मोइर रहै फेर जिलक है; हेराए रहै फेर मिललक है ॥

[No. 56.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURIĀ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitley, 1898.)

Kōnō ād'mi-kēr dū jhan bētā rahaĩ. Ū-man madhē chhot'kā
A-certain man-of two persons sons were. Them among the-younger
 bāp-kē kah'lak, 'ō bāp, khur'ji-madhē jē hamar baṭ'wārā
the-father-to said, 'O father, the-property-in what my share
 hai, sē ham-kē dē.' Tab ū ū-man-kē apan khur'ji bāit
is, that me-to give.' Then he them-to his-own goods dividing
 dēlak. Thor'kō din naĩ bhēlak ki chhot'kā bētā sōb kuchh
gave. A-few days not were that the-younger son all anything
 jamā-kaĩr-ke dūr dēs chaĩ-gēlak, āũr uhā luch'panaĩ-mē din
collecting a-far country-to went-away, and there riotous-living-in days
 bitātē apan khur'ji urāe-dēlak. Jab ū sōb urāe
passing his-own goods squandered. When he all-things having-wasted
 chuk'lak, tab ū muluk-mē baddā akāl bhēlak, āũr ū
finished, then that country-in a-great famine happened, and he
 garīb hōe-gēlak. Aũr ū jāe-ke ū muluk-kēr ad'mi-man madhē ēk
poor became. And he going that country-of men amongst one
 jhan ṭhin rahe lāg'lak; jē ū-kē apan khēt-mē suwaĩr
person near to-live began; who him his-own field-in swine
 charāek bhej'lak. Aũr ū ū bhusā-sē jē-kē suwaĩr-man khāt-
to-feed sent. And he that chaff-with which swine eating-
 rahaĩ apan pēt bhare khōjat-rahē, āũr keũ ū-kē kōnō naĩ
were his-own belly to-fill seeking-was, and any-one him-to anything not
 dēt-rahāĩ. Tab ū-kē chēt chaṛh'lak, āũr ū kah'lak ki,
giving-was. Then him-to consciousness arose, and he said that,
 'hamar bāp-kēr ketaĩ ketaĩ dhāgar-man-kē khāek-sē purē
'my father-of how-many how-many hired-servants-to to-eat-than more

rōṭī hōe-lā, āūr ham bhukhē mōratthī. Ham uīṭh-ke apan
bread is(there), and I hunger-from am-dying. I arising my-own
 bāp ṭhin jāb, āūr ū-kē kahab, “ē bā, ham Sarag-kēr
father near will-go, and him-to will-say, “O father, I Heaven-of
 birudh āūr rāur āgu pāp kar’li-hai; ham phēr rāur
against and Your-Honour-of before sin have-done; I again Your-Honour’s
 bēṭā kahāek lāek nakhī; ham-kē rāur dbāgar-man
son to-be-called worthy am-not; me Your-Honour’s hired-servants
 madhē ēk jhan niyar kaīr-dēū.” Tab ū uīṭh-ke apan bāp
among one person like make.” Then he arising his-own father
 ṭhin chal’lak. Magar ū dūrē rahē ki ū-kar bāp ū-kē dēikh-ke
near went. But he afar was that his father him seeing
 ū-kar ūpar mayā kar’lak, āūr kuid-ke ū-kē ghēchā-mē lapaiṭ-ke
him upon pity made, and running him-to neck-in enfolding
 chumā kar’lak. Bēṭā ū-kē kah’lak, ‘ē bā, ham Sarag-kēr
kissing did. The-son him-to said, ‘O father, I Heaven-of
 birudh āūr rāur āgu pāp kar’li-hai, āūr phēr rāur
against and Your-Honour-of before sin done-have, and again Your-Honour’s
 bēṭā kahāek lāek nakhī. Magar bāp apan nōkar-man-kē
son to-be-called worthy am-not.’ But the-father his-own servants-to
 kah’lak, ‘sōb-sē bēs lugā nik’lāe-ke ū-kē pīdhāwā, āūr ū-kar
said, ‘all-than good cloth taking-out him put-on, and his
 hāth-mē āg’ṭhī āūr gōr-mē jūtā pīdhāwā, āūr moṭāl bachh’rū
hand-on ring and foot-on shoes put-on, and fatted calf
 lāin-ke mārā āūr lagē, ham’rē khāb āūr ānand karab,
bringing slay and come, (let-)us eat and merriment (let-us-)make,
 kāhē-ki i hamar bēṭā mōir-rahē, phēr jīlak hai; herāe-jāe-rahē
because this my son dead-was, again alive is; was-lost
 phēr mil’lak-hai. Tab ū-man ānand kare lāg’lāī.
again has-been-found.’ Then they merriment making began.

Ū-kar bar’kā bēṭā khēt-mē rahē. Āūr ātē-ātē jab ū ghar
His elder son field-in was. And coming when he house
 pohōch’lak tab baj’nā āūr nāch-kēr sabad sun’lak. Āūr ū apan
reached then music and dancing-of sound heard. And he his-own
 nōkar-man madhē ēk jhan-kē apan ṭhin bolāe-ke puchh’lak,
servants among one person-to himself-of near calling asked,
 ‘i kā hai?’ Ū ū-kē kah’lak, ‘tōhar bhāī ālak-hai, āūr
‘This what is?’ He him-to said, ‘thy brother come-is, and
 tōhar bāp moṭāl bachh’rū mār’lak-hai, kāhē-ki ū ū-kē bēsē-bēs
thy father the-fatted calf has-killed, because he him very-well

pālak-hai.' Magar ū khisālak, āūr bhit'rē naī jāe khoj'lak;
has-found.' But he was-angered, and inside not to-go sought;

sē-lē ū-kar bāp bāh'rē āe-ke ū-kē manāe bujhāe
therefore his father outside coming him to-appease and-to-explain-to
 lāg'lak. Ū bāp-kē jabāb dēlak ki, 'dēkhū, ham etaī bachhar-
began. He the-father-to answer gave that, 'see, I so-many years-

sē rāur sēwā karatthī, āūr kahiyō rāur hukum
since Your-Honour's service am-doing, and ever Your-Honour's command
 naī tor'li, āūr rāure ham-kē kahiyō ēk-thō paṭharū-ō naī dēli ki ham
not broke, and Your-Honour me-to ever one kid-even not gave that I

apan saṅgī-man-sē ānand kar'tī. Magar rāur
my-own companions;with merry-making might-make. But Your-Honour's

ī bētā, jē chhināir-manak saṅg rāur khur'jī khāe-gēlak-
this son, who harlots with Your-Honour's fortune has-devoured,

hai, jaisē ālak taisē rāure ū-kar-lē motāl bachh'rū mār'lī-hai.'
as he-came so Your-Honour him-for the-fatted calf has-slain.'

Bāp ū-kē kah'lak, 'ē bētā, tōē sōb-din hamar-saṅgē hais, āūr jē-kuchh
The-father him-to said, 'O son, thou all-days me-with art, and whatever
 hamar hai, sē sōb tōhar hai. Magar ānand karek, āūr rijhek uchit
mine is, that all thine is. But merriment to-make, and to-be-glad right

rahē, kāhē-ki ī tōhar bhāi mōir rahē, phēr jīlak hai; herāe rahē phēr
was, because this thy brother dead was, again alive is; lost was again
 mil'lak-hai.'

has-been-found.'

[No. 57.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN II.

AN AGRARIAN DISPUTE.

(Rev. E. H. Whitley, 1898.)

- A. बैठू । कने कने आली ?
 B. इनहे भाई, राउर केर मुकदमा सुइन के हम आली हई । जे में जानव कि का मेलक ।
 A. ए भाई का कहव । दुनिया ऐसन अंधेर मेलक । भला देखू तो, हम जोतली कोइली बुनली और से में बुधु हमर होअल धान के जवर-जस्ती काइठ लेलक ।
 B. राउरे सेखन कहाँ रही, जे ऊ आण के ऐसन जवर-जस्ती काटे लागलक ।
 A. ए भाई, का कहव ; से दिना केर दिन में हम लाह किने ले बाजार जाण रही ।
 B. सेखन का घरे कोई नहीं रहै ।
 A. छुआ मन तो रहै । मगर का करवै । बुभव कि बुधु अपन संगे दस जवान लाठी ले के और पंद्रह बनिहार ले के आण रहे । अड़ बिरिया हम के बाजार में हाल मिललक ।
 B. अच्छा तो अब का करेक चाही । मटियाले रहव कि कोनो करव ।
 A. हाँ वो ऊ मन के हम नहीं छोड़व । राँची जाण के हम दरखास देव, और जेखन ऊ मन केर समन होई, सेखन इने हम बुधुआ केर धान के कटवाण देव ।
 B. ई बात बहुत बेस है । हम राउर केर मदद में आवव । राउरे राँची में रहव । हम इने धान के कटवाण देव ।
 A. बेस तो ॥

[No. 57.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitley, 1898.)

AN AGRARIAN DISPUTE.

B comes to see A, whose paddy has been fraudulently cut.

A. Baiṭhū; kanē-kanē āli?
Sit-down; whither have-you-come?

B. In^{hē}, bhāi. Rāur-kēr mukad^{mā} suin-ke ham āli-hai, jē-mē
Hither, brother. Your-Honour's law-suit hearing I am-come, in-order-that
 jānab ki kā bhēlak.
I-shall-know that what happened.

A. Ē bhāi, kā kahab? Duniyā aisan ādhēr bhēlak!
O brother, what shall (I) say? The-world so outrageous is-become!
 Bhalā, dēkhū tō, ham jot^{li}, koṛ^{li}, bun^{li}, āūr sē-mē Budhu hamar hōal
Well, see now. I ploughed, dug, sowed, and thereupon Budhu my become
 dhān-kē jabar-jastī kāit-lēlak.
paddy by-force cut-and-took.

B. Rāure sē-khan kahā rahī? jē ū āe-ke aisan jabar-jastī
Your-Honour then where was? that he coming thus by-force
 kāṭe lāg^{lak}.
to-cut began.

A. Ē bhāi, kā kahab? sē dinā-kēr din-mē ham lāh kine-le
O brother, what shall-I-say? that day-of days-in I lac buying-for
 bājār jāe-rahī.
market-to had-gone.

B. Sē-khan, kā, gharē koī nahī rahaĩ?
At-that-time, what, at-home any-one not was?

A. Chhaūā-man tō rahaĩ, magar kā kar^abaĩ? Bujhab ki Budhu
Children surely were, but what could-they-do? Know that Budhu
 apan saṅgē das jawān lāṭhī lē-ke āūr pandrah banihār lē-ke
himself with ten young-men bludgeons taking and fifteen hired-servants taking
 āe-rahē; aṛ-biriyā¹ ham-kē bājār-mē bāl mil^alak.
had-come; in-the-afternoon me-to market-in news came.

B. Achchā, tō, ab kā karek chāhi? Maṭiyālē rahab ki
Well, then, now what to-do is-proper? Silent will-you-remain or
 kōnō karab?
something will-you-do?

A. Hā, bau, ū-man-kē ham nahĩ chhōrab; Rāchi jāe-ke ham dar^akhās
Yes, brother, them I not will-let-go; Ranchi going I petition
 dēb, āūr jē-khan ū-man-kēr saman hōi, sē-khan inē ham
will-present, and when them-of summons will-be, then here I
 Budhuā-kēr dhān-kē kaṭ^awāe-dēb.
Budhu-of rice will-cause-to-be-cut.

B. I bāt bahut bēs hai, ham rāur-kēr madad-mē āwab;
This word very good is, I Your-Honour-of help-in will-come;
 Rāure Rāchi-mē rahab, ham inē dhān-kē kaṭ^awāe-dēb.
Your-Honour Ranchi-in stay, I here the-paddy will-cause-to-be-cut.

A. Bēs tō.
Good then.

¹ This is a phrase borrowed from the Dravidian Orison.

FREE TRANSLATION OF THE FOREGOING.

B comes to see A, whose paddy has been fraudulently cut.

A. Sit down. Why have you come?

B. I came here, brother, when I heard of your law-suit, that I might learn what has really happened.

A. O Brother, what can I say? So outrageous has the World become! Well, see now, I ploughed, I dug, I sowed, and then came Budhu and reaped my ripe paddy by force.

B. Where were you then, that he should come in this way and reap by force?

A. O Brother, what can I say? On that day of all days, I had gone to market to buy lac.

B. And was there no one in your house at the time?

A. Well, the children were there; but what could they do? You see, Budhu had come with ten young fellows armed with bludgeons and fifteen hired servants. I got the news the same afternoon in the market?

B. Well then, what do you think you should do? Are you going to grin and bear it, or are you going to take any active measures?

A. Yes, indeed, brother. I am not going to let them slip. I am off to Ranchi to file a petition against them, and will have them summoned. Then, while Budhu is away there, I'll have his paddy crop reaped in my turn.

B. That's a very good idea. I'll give you a helping hand. You just stay in Ranchi, and I'll hide here and have the paddy cut.

A. Good!

The following two specimens have been translated by Babu Manmatha-nath Chatterji, Manager of the Jashpur State, and are examples of the language of the 46,672 people inhabiting the eastern portion of that territory. In the western portion the language is the Sargujā form of Chhattisgarhī, and hence it will be found that the specimens now given present more signs of the influence of that language than do the specimens from Ranchi. The most prominent peculiarity which is borrowed from Chhattisgarhī is the use of the suffix *har* which is added to a noun to give the force of the definite article. Thus *bētā*, a son, but *bētā-har*, the son. In the second specimen, there occurs the curious form *kah'thēik*, he says, which seems to be a corruption of the Magahī *kahat-hakāi*.

[No. 58.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURIĀ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN I.

(Babu Manmatha-nath Chatterji, 1898.)

कोनो एक हन अद्विगलन दुगोड़ वेटा रहै । छोटे वेटा हन आपन बुआ हन से
 कहैक, ए बुआ सोगनो माठ जाठ कन जे मोन वांटा होएठ से मो के दे ।
 एव जे आपन जोना के जमन के वारंट देठक । थोनको दिन नो वीण रहे गिसवे
 छोटे वेटा हन सोगनो के दुनाठक आनु ठेरन दुमिहा मुठुक बट गोठक आनु जेहा
 आपन जोना के वनवाद कनठक । जव सोगनो के सिनाठक एव ओहे मुठुक नाँह
 वड़ा अकाठ पनठक आनु जे के गकठीण होवेक ठागठक । आनु जे जाय कनि के एक
 हन रहैया कन संगे जोनाय मेठक आनु जे जे के सूअर यनाएक ठागिन डाँडे
 मेठक । आनु सूअर मन जे मूसा के प्याण रहै सेकहो पागक गो आपन पेट
 के मनगक मगन कोनो नो देव । आनु जप्पन जे के होंस मेठक एप्पन कहैक
 मनने मोन वाप कन एगेक एगेक कनिआ मन प्यायकहोठे पूने पावण हँ आनु मोय
 रहाँ मुप्पे मनथो । मोय उडवो आनु बुआ ङन जावो आनु जे कन से कहवो, ए
 बुआ मोय मगवाण ङन आनु गोरो ङन कसून करन पानठो आव गोन वेटा हेको
 से का निअन कहवो । से गोन कनिआ मन मवे एक हन निअन मोकहो नाप्प ।
 आनु जे उडक आनु बुआ हन जग आठक । सेप्पन बुआ हन जे के ठेरन पाव ठे
 देप्पठक आनु जे के मया ठागठक, आनु कूरद गोठक, आनु जे कन टोटु के पोटाठक
 आनु जे के यूना ठेठक । आनु वेटा हन वाप हन से कहैक, ए बुआ मोय मगवाण ङन
 आनु गोरो ङन कसून करन पानठो आनु आव गोन वेटा कहवो से ठाएक निप्पो ।
 ठिकिन वाप हन कनिआ मन ङन कहैक, सोगनो ठे वेस दुगा के निकठावा आनु
 ई के पिंथावा आनु हांथ माँहा मुँदनी देवा आनु जे कन गोड़ मन माँहा जूणा
 पिंथावा । अतु ठेगे हमे मन प्याव आनु प्यूसी कनव । ई ठेगिन कि ई मोन वेटा
 नरन जाय रहैक आनु सेन जो आहे । हेनाय जाय रहैक, आनु मेठाठक ।
 आनु जे मन प्यूसी कनेक ठागठे ॥

સેષ્ય જ કન વડે વેટા હન ડાંડે નહૅત્ત । આનુ જખ્યન આઠક આનુ ઘન ડન
 નિશ્ચાઠક, જખ્યન વખા આનુ નાય કે સુનઠક । આનુ કનિઓ મન મયે દક હન કે વઠાઠક
 આનુ પુષ્પઠક કિ કા કા હોવયે । આનુ જ જ કે કહૅત્ત ગોન માર્દ આર હૅ આનુ જ કે
 વેસે વેસ પાઠક સેકને ઢેગિન વાપ ગોન મોજ દેર હૅ । આનુ જ નિશ્ચાઠક આનુ
 મોગન વટ નો જાયક ઠાગઠક । સેષ્યન વાપ હન જ કન નિકરૅઠ આઠક આનુ જ
 કે મનાવેક ઠાગઠક । સેષ્યન જ કહિ ઘુનાઠક આપન વાપ હન કે કિ દેખના, દોઢ વઢન
 ગોન ડન કમાઠો આનુ કહિયો ગોન દુકુમ કે ડગ્ય નિખો । સેહો મે કખ્યનો ગોય
 મો કે ગોટેક પડનુ અનુમાનહો નો દેર હિસ કિ મોય મોન હોન મન સંગે ખુશી
 કનગો । આવ ૨ વેટા હન ગોન આવો કનઠક કિ ગોય જ કન ઢેગિન મોજ દેવેક
 ઠાગઠે । ગવ જ જ કન સે કહૅત્ત ૯ વેટા ગોય સગન દિન મોન સંગે નહિસઠા આનુ
 મોન ખે કુષ્પ હૅ સે સગનો ગોને હેકે । હમે મન કે યાહન નહે કિ ખુશી કનગો
 આનુ ખુશ હોગો ૨ ઢગિન કિ ગોન માર્દ મરન જાય નહૅત્ત આનુ સેન જો
 આહે । આનુ હેનાય જાય નહે આનુ મેટાઠક ॥

[No. 58.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURIĀ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha-nath Chatterji, 1898.)

Kōnō ēk-jhan ad*min-kar dū-gōṛ bēṭā rahaĩ. Chhōṭ bēṭā-har āpan
Some one-person man-of two sons were. The-younger son his-own
 buā-har-sē kah*lak, 'Ē buā, sōg*rō māl-jāl-kar jē mōr bāṭā hōel sē mō-kē
father-to said, 'O father, all property-of which my share will-be that me-to
 dē.' Tab ū āpan jinā-kē ū-man-kē bāiṭ dēlak. Thor*kō din nī
give.' Then he his-own living them-to dividing gave. A-few days not
 bīt-rahē tis-nē chhōṭē bēṭā-har sog*rō-kē ṭhurālak āru ḡhēir duribā muluk-
had-passed then the-younger son all collected and very distant country-
 baṭ gēlak; āru uhā āpan jinā-kē bar*bād kar*lak. Jab sog*rō-kē
towards went; and there his-own living wasting did. When all
 sirālak tab ohē muluk-māh barā akāl par*lak; āru ū-kē tak*lit
was-spent then that-very country-in great famine fell; and him-to trouble
 hōwek lāg*lak. Āru ū jāy-kari-ke ēk-jhan rah*waiyā-kar-saṅgē jorāy bhēlak;
to-be began. And he going one-person inhabitant-of-with joined became;
 āru ū ū-kē sūar charāek-lagin ḡṛē bhej*lak. Āru sūar-man jē bhūsā-kē
and he him swine feeding-for in-fields sent. And swine which husks
 khāt-rah*laĩ sē-k-hō pātak tō āpan pēṭ-kē bhar*tak;
were-eating that-too had-he-got then his-own belly he-would-have-filled;
 magar kōnō nī dēlaĩ. Āru jakhan ū-kē hōs bhēlak
but any-one not used-to-give. And when him-to senses became
 takhan kah*lak, 'mar-rē! mōr bāp-kar etek etek kamiā-man khāyak-hō-lē
then he-said, 'alas! my father-of so-many so-many servants to-eat-even-than
 pūrē pāwat-haĩ, āru mōy ihā bhūkhē mar*thō. Mōy uṭh*bō āru buā
more get, and I here hunger-from am-dying. I will-arise and father
 ṭhan jābō, āru ū-kar-sē kah*bō, "ē buā, mōy Bhag*wān ṭhan āru
near I-will-go, and him-to I-will-say, "O father, I God near and

tōr-ō than kasūr kaīr-pāralō āb tōr bēṭā hēkō sē kā-niar kah'bō?
thee-too near sin have-done now thy son I-am that how shall-I-say?
 Sē tōr kamiā-man-madhē ēk jhan niar mō-k-hō rākh." Āru ū
Therefore thy servants-among one person near me-too keep." And he
 uṭh'lak āru buā-har jag ālak. Sē-khan buā-har ū-kē ḍhēir tān-lē
arose and the-father near came. Then the-father him much distance-from
 dekh'lak, āru ū-kē mayā lāg'lak, āru kūid-gēlak, āru ū-kar
saw, and him pity took-possession-of, and running-he-went, and his
 ḍhēṭu-kē poṭār'lak, āru ū-kē chūmā lēlak. Āru bēṭā-har bāp-har-sē
neck embraced, and him kiss took. And the-son the-father-to*
 kah'lak, 'ē buā, mōy Bhag'wān than āru tōr-ō than kasūr
said, 'O father, I God near and thee-too near sin
 kaīr-pār'lō, āru āb tōr bēṭā kahābō sē lāek nikhō.'
have-done, and now thy son I-will-be-called that-of worthy I-am-not.'
 Likin bāp-har kamiā-man-than kah'lak, 'sog'rō-lē bēs lugā-kē
But the-father servants-to said, 'all-than better cloth
 nik'lāwā āru i-kē pīdhāwā āru hāth-māhā mūd'ri
cause-to-be-taken-out and this-(person)-to put-on and hand-in a-ring
 dēwā, āru ū-kar gōr-man-māhā jūtā pīdhāwā. Āru legē, hamē-man
give, and his feet-on shoes put-on. And come, we
 khāb āru khusī karab; i-legin-ki i mōr bēṭā maīr-jāy-rah'lak,
will-eat and merriment make; this-for-that this my son dead-was,
 āru phēr jī-āhē; herāy-jāy rah'lak, āru bhetālak.' Āru ū-man khusī
and again alive-is; lost was, and is-found.' And they merriment
 karek lāg'laī.
to-make began.

Sēkhan ū-kar baṛē bēṭā-har ḍārē rah'lak. Āru jakhan ālak āru ghar
At-that-time his elder son field-in was. And when he-came and the-house
 than niarālak takhan bajā āru nāch-kē sun'lak. Āru kamiā-man
near drew-nigh then music and dance heard. And servants
 madhē ēk jhan-kē balālak āru puchh'lak ki, 'kā kā how'thē?'
among one person he-called and asked that, 'what what is-going-on?'
 Āru ū ū-kē kah'lak, 'tōr bhāi āi-hai āru ū-kē bēsē-bēs
And he him-to said, 'thy brother come-is and him well-well
 pālak sek'rē-legin bāp tōr bhōj dēi-hai.' Āru ū risālak
he-has-found that-for father thy feast has-given.' And he grew-angry
 āru bhītar-baṭ nī jāek lāg'lak. Sē-khan bāp-har ū-kar nikaīl-ālak
and within-towards not to-go began. Then the-father his out-came
 āru ū-kē manāwek lāg'lak. Sē-khan ū kaḥi ghurālak āpan
and him to-conciliate began. Then he saying returned his-own
 bāp-har-kē ki, 'dēkh'nā, etek bachhar tōr than kamālō āru
father-to that, 'see, so-many years thee near I have-served and

kahiyo tōr hukum-kē uṭhāy-nikhō. Sē-hō-mē kakh^{nō} tōy mō-kē
 ever thy orders put-off-I-have-not. Nevertheless ever thou me-to
 gotek paṭh^{rū} an^{mān}-hō nī dēi-his, ki mōy mōr hīt-man-saṅgē
 one kid even not hast-given, that I my friends-with
 khusi kar^{tō}. Āb, ī bēṭā-har tōr āb-ō-kar^{lak}, ki tōy
 merriment might-have-made. Now, this son thy come-even-did, that thou
 ū-kar legin bhōj dēwek lāg^{lē}. Tab ū ū-kar-sē kah^{lak}, 'ē bēṭā,
 him for feast to-give beganest.' Then he him-to said, 'O son,
 tōy sagar din mōr saṅgē rahis-lā, āru mōr jē kuchh hai sē
 thou all days me with livest, and mine what ever is that
 sag^{r-ō} tōrē hekē. Hamē-man-kē chāhat-rahē ki khusi
 all-also thine is. Us-for meet-was that merriment
 kar^{tō} āru khus hōtō ī-lagin-ki tōr
 we-should-have-made and glad we-should-have-become this-for-that thy
 bhāi maīr-jāy rah^{lak}, āru phēr jī āhē; āru herāy-jāy-rahē, āru
 brother dead was, and again alive is; and lost-was, and
 bhetālak.
 is-found.'

[No. 59.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN II.

(Babu Manmatha-nath Chatterji, 1898.)

एक सहर रहे। नाजा रहै। पहने बाघ रहन रहे। आदमिन बन बन प्यार
 रहे। नाजा हंजवा कहै। बाघ बाजक भागे। वनिया गोटे वैठ बाह के जाग
 रहक। बाघ कहक ए भाई मो के बंधाव। वनिया कहक का नितन गो के बंधाव।
 बाघ कहक कि ठाट में मो के सारन दे आनु वैठा में बाह। वैठ में बाह के वनिया
 जाएक बाजक, कोसेक मुर जाय रहै होर कि बाघ वनिया के कहक कि मो के
 निकार दे। वनिया निकार देक। एव गो बाघ जाशन आनु पस जाशन कह-
 क ए वनिया मोय गो के बनवों। वनिया कहक कि का ठेर मो के बनवे। मैं
 गो गो के बंधावों। बाघ गो बहीय माने कहक कि बनवे बनवों। ठेगे गो के
 प्याव कि गो न बनवा के प्याव। वनिया कहक यथ पंथ उन जाव। पीपन देवना
 हेके बाहे कहि देई एव गोय मो के प्यावे। एठे पीपन लुप्य एने गेठें। वनिया कहये
 हे पीपन देवना नेकी कहै कन में वदी होए। पीपन कहक होए जुन। मोय
 सगो रह्यो आदमिन मन आरकोहीन मोन कारह एनी वैड्यें सथार्ये आनु जपन
 जाएक बाज्यें गो मोन उहुना काट्यें आनु पगई टोन्यें। एव बाघ कहयेक का ने
 वनिया ठेगे कह गो के प्याव कि गो न बनवा के प्याव। वनिया कहक यथ गज वनाम-
 हन हेके ओहे कह देई एठे गोय प्यावे। गोटेक बुढ़िया जाय प्यकन में प्यकन रहे
 जे तेकन उन पहुंयठ। का गज भागा नेकी कन के वदीओ होए। कहक
 होर जुन ॥

[No. 59.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURIĀ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha-nath Chatterji, 1898.)

Ēk sahar rahē. Rājā rah^alaĩ. Pahārē bāgh rahat-rahē. Ad^amin
One city was. A-king was. On-a-mountain a-tiger used-to-live. Men
dhar-dhar khāt-rahē. Rājā hāk^awā kar^alaĩ. Bāgh lāg^alak bhāge.
catching used-to-eat. The-king driving did. The-tiger began to-run-away.
Baniyā goṭē bail lād-ke jāt-rah^alak. Bāgh kah^alak, ‘ē
Shop-keeper one a-bullock having-loaded going-was. The-tiger said, ‘O
bhāi, mō-kē bāchāo.’ Baniyā kah^alak, ‘kā-niar tō-kē bāchāw?’
brother, me save.’ The-shop-keeper said, ‘how thee may-I-save?’
Bāgh kah^alak ki, ‘tāt-mē mō-kē sāij-dē āru bailā mē lād.’
The-tiger said that, ‘bag-in me shut-up and the-bullock on load.’
Bail mē lād-ke baniyā jāek lāg^alak. Kōsek bhūi
The-bullock on loading the-shop-keeper to-go began. About-a-kos ground
jāy-rah^alaĩ-hōi, ki bāgh baniyā-kē kah^alak ki, ‘mō-kē
he-gone-have-might, when the-tiger the-shop-keeper-to said that, ‘me
nikāil-dē.’ Baniyā nikāil-dēlak. Tab tō bāgh-jāit
let-out.’ The-shop-keeper let-(him-)out. Then indeed the-tiger-kind
āru pas-jāit kah^alak, ‘ē baniyā, mōy tō tō-kē dhar^abō.’
and animal-kind said, ‘O shop-keeper, I indeed thee will-seize.’
Baniyā kah^alak ki, ‘kā-lei mō-kē dhar^abē? Maĩ tō tō-kē
The-shop-keeper said that, ‘why me will-you-seize? I indeed thee
bachālō.’ Bāgh tō nahich mānē. Kah^alak ki, ‘dhar^abē
have-saved.’ The-tiger indeed not-veryly would-listen. He-said that, ‘seizing-even
kar^abō. Legē, tō-kē khāw ki tōr bar^adbā-kē khāw?’ Baniyā
I-will-do. Come-now, thee shall-I-eat or thy bullock shall-I-eat?’ The-shop-keeper
kah^alak, ‘chal pañch ṭhan jāb. Pipar deotā hekē. Ohē
said, ‘come a-mediator near let-us-go. The-Pīpal-tree a-God is. He-even

kahi-dēi tab tōy mō-kē khābē.' Ta-lē Pipar rūkh tarē
will-say then thou me will-eat.' Afterwards the-Pipal tree under
 gelaī. Baniyā kah'tbē, 'hē Pipar deotā, nēkī karal-kar-mē
they-went. The-shop-keeper says, 'O Pipal God, good doing-in
 badī hōel?' Pipar kah'lak, 'hōel jūn. Mōy sar'gē rah'thō;
evil becomes?' The-Pipal said, 'it-becomes surely. I in-the-sky live;
 ad'min-man āi-kohon mōr chhāih-tarī baiṭh'thāī, sathāthāī, āru jakhan
men coming my shade-under sit, take-rest, and when
 jāek lāg'thāī tō mōr dahurā kāt'thāī āru pataī ṭor'thāī.' Tab
to-go they-begin then my boughs they-cut-off and leaves they-pluck-off.' Then
 bāgh kah'thēik, 'kā! rē baniyā, legē, kah tō-kē khāw ki
the-tiger says, 'what! O shop-keeper, come, say thee shall-I-eat or
 tōr bar'dhā-kē khāw?' Baniyā kah'lak, 'chal gaū B'rāmhan
thy bullock shall-I-eat?' The-shop-keeper said, 'come, the-cow Brahman
 hekē; ōhē kāih dēi, talē tōy khābē.' Goṭek burhiyā gāy
is; she saying will-give, then thou mayst-eat.' One old cow
 khap'kan-mē khapaik rahē, jē tē-kar-ṭhan pahūch'laī. 'Kā! gaū
mud-in sunk was, that her-to they-approached. 'What! cow
 mātā, nēkī karat-kē badi-ō hōel?' Kah'lak, 'hōel
mother, good doing-for evil-also does-become?' Said-she, 'it-does-become
 jūn.'
surely.'

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a city which had a king. On a mountain near by there dwelt a tiger who used to catch and eat the citizens. So the king got up a hunting-drive, and the tiger started off in flight. On his way he met a travelling grain-merchant trudging along with his loaded bullock.

Said the tiger, 'Brother, save me.'

Said the merchant, 'how can I do that?'

'Put me into one of your bags, and tie me on the bullock's back, like a load of grain.'

So the merchant loaded up the tiger on to the bullock's back as he had suggested. When they had gone on a couple of miles the tiger asked to be let out, and the merchant released him. Then, after his own wild-beast nature, said the tiger, 'now, merchant, I am going to kill and eat you.'

Said the other, 'Why should you do that? It is I who have saved your life.'

But the tiger would not listen to his prayers, and said, 'I am certainly going to seize you. Come now, choose whether I shall eat you or your bullock.'

The merchant asked that the matter should be decided by an arbitrator. 'The fig-tree,' said he, 'is a God. If he says that you are to eat me, well and good.' So they

went under a fig-tree. 'O divine Fig-tree,' said the merchant, 'can evil be done in return for good?'

'Certainly,' said the fig-tree, 'I live high up in the sky, and men come and rest under my shade. Then when they are going away, they cut down my branches, and pluck off my leaves.'

'Now,' says the tiger, 'shall I eat you or your bullock?' But the merchant replied, 'Come, the cow is a Brāhman. If she says you are to eat me, well and good.' So they went on and found an old cow sunk in the mire, and went up to her. 'O Mother Cow,' said the merchant, 'can evil be done in return for good?'

'Certainly,' said the cow.

NOTE.—The story, as given above, abruptly ends here. The tale is an old one, and is current all over Northern India. The cow explains that she benefits mankind by her various products, and that in return her owner beats her, and, when she is old, turns her out to die. Then the merchant appeals to the road. The road replies that he makes travelling easy and in return men trample on him, and crush him under cartwheels. Finally the man appeals to a jackal. The latter pretends to be very stupid, and to be unable to understand what has happened. Finally he refuses to believe that the tiger could ever have got into the sack. The tiger gets in to show how it was done, and then the merchant ties him up in it, and goes his way rejoicing.

MADHĒSĪ.

Going to the east from the District of Gorakhpur, and crossing the river Gaṇḍak, we find ourselves in the District of Champaran. This District is to the north of, and separated by, the same river from Saran, with which it has historical and political connections. On the other hand, it forms part of the ancient country of Mithilā. The language spoken in it illustrates this state of affairs. Although it is based in the main on the same stock as that of the Bhojpurī spoken in Saran and East Gorakhpur, it has some peculiarities borrowed from the Maithilī spoken in the neighbouring District of Muzaffarpur. These will be pointed out in the proper place. The Maithilī influence is strongest in the east of the District on the Muzaffarpur border, where Maithilī, and not Bhojpurī, is spoken in a strip of land about two miles wide, and eighteen miles long in Dhākā Thānā. As we go west, the influence decreases, till, on the banks of the Gaṇḍak, the language is the same as that spoken in North-east Saran, and in Eastern Gorakhpur. This dialect is locally known as Madhēsī, a word formed from the Sanskrit *Madhya-dēśa*, meaning 'midland,' an appropriate name enough for the language of the country situated between the Maithilī-speaking country of Tirhut, and the Bhojpurī-speaking country of Gorakhpur. Some of the people actually name the form which the dialect takes in the western part of the District 'Gōrakhpurī,' but such minute distinctions are not necessary, and, excepting the small strip in which Maithilī is spoken, it is sufficiently accurate to say that the language spoken over the whole of Champaran is Madhēsī.

The figures originally supplied by the local authorities for Champaran, so far as regards Bihārī dialects, were as follows:—

Madhēsī	1,686,036
Gōrakhpurī	36,000
Maithilī	28,800
Domrā	4,000
TOTAL	1,754,836

Subsequent enquiries show that, under the head of Gōrakhpurī, were erroneously included some, 8,000 Tikulihārs, who spoke a form of Eastern Hindī. These will have to be discussed under the head of that language.

On the other hand, the Thārūs of Champaran, who were erroneously shown as speaking a Tibeto-Burman Language, really speak, like their brethren of Bahraich and Gonda, a corrupt form of Bhojpurī. No doubt, the Thārūs of Gorakhpur and Basti do the same, but no information on the subject is available. Farther west, beyond the Gogra, in the District of Kheri, they speak a corrupt form of the local dialect of Eastern Hindī.

After combining the figures for Madhēsī and Gōrakhpurī, and making the above corrections, we arrive at the following revised figures for the dialects of Bihārī spoken in Champaran:—

Madhēsī	1,714,036
Maithilī	28,800
Domrā	4,000
Thārū	27,620
TOTAL	1,774,456

Of the above, Maithili has been already dealt with, *vide* p. 107 *ante*. Domrā and Thārū will be dealt with in their proper places. I now proceed to give specimens of Madhēsī.¹

The first specimen is a version of the Parable of the Prodigal Son, and the second is a folk-tale. Both are given in the Kaithī character, in facsimile of the original manuscript. They are excellent specimens of the current style of Kaithī writing which obtains in Champaran. They are each accompanied by a transliteration and an interlinear translation. Among the peculiarities to be noted are the following.

The dialect shares with Maithili a dislike to the cerebral *ṛ*, frequently substituting the dental *r* for it. Thus, we find *paral*, instead of *paṛal*, it fell: *bar^hkā*, for *baṛ^hkā*, great: *bārā*, for *bāṛā*, you are; *korhiā*, for *koṛhiā*, a leper. We have noticed the same peculiarity in Gorakhpur and Basti.

The Maithili form *ok^hnī*, current in Muzaffarpur, is used for 'to them.'

For the auxiliary verb, we have both *bārā*, you are, and *dāṭē*, he is. In the Finite verb, note the form *khās*, they used to eat. The third person singular of the Past tense of transitive verbs regularly ends in *ak*, as in Maithili. Thus, we have *kak^hlak*, he said; *dēlak*, he gave, and many others. The word for 'he came,' is the Maithili *āel*, not the Bhojpuri *āil*. So also, the Maithili *kahal^hkaī*, she said.

¹ For most of the above information, the writer is indebted to a full and interesting note on the Dialects of Champaran drawn up by Pandit Rama-ballabh Misra, Assistant Settlement Officer, Champaran. Domrā will be discussed when dealing with Gipsy dialects. As for Thārū, see pp. 311 and ff.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

MADHESĪ SUB-DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN I.

(Pandit Rama-ballabh Misra, 1898.)

[illegible]

୧- ଶୁନ- ମନନ- ଶିଳ୍ପ- ମନନ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ-
 ୨- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ-
 ୩- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ-
 ୪- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ-
 ୫- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ-
 ୬- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ-
 ୭- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ-
 ୮- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ-
 ୯- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ-
 ୧୦- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ- ଶିଳ୍ପ-

[No. 60.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHÂRI.

BHOJPURĪ DIALECT.

MADHĒSĪ SUB-DIALECT.

(DISTRICT CHAMPARAN.)

TRANSLITERATION AND TRANSLATION.

(Pandit Rama-ballabh Misra, 1898.)

Kaw'nō ād'mī-kā du-gō bēṭā rahē. Chhoṭ'kā bāp-sē kah'lak
A-certain man-of two sons were. The-younger the-father-to said
 ke, 'ē bābū, dhan-mē jē hamār bakh'rā hōkhē, sē hamār
that, 'O father, the-property-in which my share may-be, that mine
 dē-dī.' Tab ū ok'nī-kē āpan dhan bāṭṭ dēlak. Phēr dīn
give-(me). Then he them-to his-own property dividing gave. Many days
 nāhī bītal ke chhoṭ'kā bēṭā saji chij jug'tā-ke bah'rā chal-gaīl,
not passed that the-younger son all things collecting out went-away,
 ā uhā luch'pan-mē āpan saji luṭā-dēlak. Jab ū sab urā-dēlak
and there riotous-living-in his-own all squandered. When he all had-squandered
 tab oh dēs-mē barā akāl paral, ā ū tak'liph-mē hō-gaīl. Tab
then that country-in a-great famine fell, and he misery-in became. Then
 jā-ke uhā-kā ēk ād'mī kihā rahe lāgal, ā ū ok'rā-kē ap'nā khēt-
going there-of one man near to-live he-began, and he him his-own field-
 mē sūar charāwe-kē bhej'lak. Ā uhā uhē phar jē suariā sab
in swine feeding-for sent. And there that-very fruit which the-swine all
 khās, ohī-sē pēṭ bhare-kē chah'lak. Āur ok'rā-kē kēhu
used-to-eat, that-very-with belly for-filling he-wished. And him-to any-one
 kuchh nā dē. Tab ok'rā sūjhal ā kah'lak ke, 'hamar
anything not used-to-give. Then him seeing-came and he-said that, 'my
 bāp kihā banihār-kē khāe-sē adhikā khāek hō-lā, ā ham
father near day-labourers-to eating-than more food is, and I
 bhukhē marat-bānī. Ham-hū ab ap'nā bāp kihā jābi ā un-kā-sē
in-hunger am-dying. I-too now my-own father near will-go and him-to
 kahab ke, "ē bābū, Rām-sē bemukh ā toh'rā sōjhā pāp kaīlī. Ham
will-say that, "O father, God-from opposed and thee before sin I-did. I
 phēr tohār bēṭā kahāwe lāek nāikhī. Ham'rā-kē ap'nā ēgō jānā nīar
again thy son to-be-called fit am-not. Me thine-own one servant like

būjhī.”’ Tab ū uṭh-ke ap’nā bāp kihā chālal. Jab dūrē rahē
consider.”’ Then he arising his-own father near went. When far-off he-was
 ke ō-kar bāp dēkh-ke mayā-kā-mārē daūr-ke gar’dan-mē sāt-lēlak ā
that his father seeing love-through running neck-in enfolded and
 chūmā lēwe-lāgal. Tab ō-kar chhāw’rā kah’lak ke, ‘ē bābū Rām-kā
kisses to-take-began. Then his son said that, ‘O father, God-of
 bemukh o raūrā sām’nē pāp kailē-bānī. Ab ham rāur bētā
opposed and Your-Honour before sin I-have-done. Now I Your-Honour’s son
 kahāwe lāek naīkhī.’ Bākī ō-kar bāp ap’nā nōkar-sē kah’lak ke,
to-be-called worthy am-not.’ But his father his-own servants-to said that,
 ‘sab-sē nīman lūgā lā-ke penhāu ā ok’rā bāth-mē aguṭhī
‘all-than good cloth bringing put-on and his hand-on ring
 ā gōr-mē jūtā penhāu; ā ham sabh khāī ā khusī karī; kāhe-ke
and feet-on shoes put; and (let)-us all eat and merriment make; what-for
 i hamār bētā maral rahal, pher jīal-hā; ā bhulāil rahal, sē milal-hā.’
this my son dead was, again alive-is; and lost was, he found-is.’
 Tab phēr sabhē khus bhāil.
Then again all merry became.

Ō-kar bar’kā chhāw’rā khētē rahē. Jab ū āwe lāgal ā ap’nā
His elder son in-the-field was. When he to-come began and his-own
 ghar-kā lagē āel tab bājan ā nāch sun-ke ū ap’nā nōkar-kē bolā-ke
house-of near came then music and dancing hearing he his-own servant-to calling
 puchh’lak ke, ‘ī kā hōt-bā?’ Tab ū kah’lak ke, ‘rāur
he-asked that, ‘this what is-going-on?’ Then he said that, ‘Your-Honour’s
 bhāī āīlan-lā, ā rāur bāp nīman kbāek kailan-hā, kāhe-kē
brother is-come, and Your-Honour’s father good feast has-done, because-for
 un-kā-kē achēhī-tarah paw’lē-hā.’ Tab ū khisiā-ke āg’nā
him (in)-good-manner he-has-found.’ Then he being-angry to-the-inner-courtyard
 nā gail. Tab ō-kar bāp bāhar ā-ke manāwe lāgal. Tab ū ap’nā
not went. Then his father outside coming to-conciliate began. Then he his-own
 bāp-sē kah’lak ke, ‘ham at’nā baris-sē rāur ṭahal karat-bānī ā
father-to said that, ‘I so-many years-from Your-Honour’s service am-doing and
 kab-hī rāur bāt nā uṭhaw’lī, bākī . raūrā kab’hī nāhī ēgō
ever Your-Honour’s orders not I-put-off, but Your-Honour ever not one
 khasī delī ke ham ap’nā sāghatīan-kā sāthē khusī kar’tī.’ Bākī
he-goat gave that I my-own companions-of with merriment might-make.’ But
 i rāur bētā jē kas’bin-kā sāthē rāur sab dhan khā-gail
this Your-Honour’s son who harlots-of with Your-Honour’s all fortune ate-up
 sē jāisē āil tāis’lī raūrā ok’rā khātir nīman tawājā kailī-hā. Tab
that as came so-even Your-Honour him for good feast has-done. Then
 bāp ō-kar kah’lak ke, ‘tū, tā, barābar ham’rā sāthē bārā
the-father of-him said that, ‘thou, to-be-sure, always me with art

ā jē ham'rā-pās bātē, sē sab toh'rē hā. Bākī khus hōkhe-kē
and whatever me-with is, that all thine-even is. But glad to-be
 chābī, kāhe-ke ī tohār bhāī mūal ra(ha)l, sē jīal hā; ā bhulāil
ought, because-for this thy brother dead was, he alive is; and lost
 ra(ha)l, sē milal hā.
was, he found is.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

MADHESĪ SUB-DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN II.

A FOLK-TALE.

(Pandit Rama-ballabh Misra, 1898.)

[illegible]

[No. 61.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

MADHESĪ SUB-DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Rama-ballabh Misra, 1898.)

Ēgō Rājā-kā sāt bēṭī rahē. Ēk din Rājā ap'nā sātō
One King-of seven daughters were. One day the-king his-own the-seven
 bēṭī-kē bolaūlē ā sātō-sē puchh'lan ke, 'tū lōg'ni kek'rā karam-sē
daughters-to called and the-seven-from asked that, 'you people whose fate-from
 khā-lū?' Tab chhaw-gō-sā kah'lī ke, 'ham toh'rē karam-sē khāi-lā.'
(do-you)-eat? Then six said that, 'we thy fate-from eat.'
 Tab Rājā sun-ke barā khus bhaīlē. Tab ap'nā chhoṭ'kī
Then the-king hearing very glad became. Then his-own the-youngest
 bēṭī-sē puchh'lan ke, 'tū tā kuchhu-nā bol'lū.' Tab ū
daughter-from asked that, 'thou to-be-sure nothing saidst.' Then she
 kah'lak ke, 'ham ap'nā karam-sē khāi-lā.' Tab ē-par Rājā barā
said that, 'I my-own fate-from eat.' Then her-at the-king great
 jōr-sē khisiaīlē, ā ō-kar biāh ēgō kōṛhī-kā sāthē kar-dih'lan, ā
force-with became-angry, and her marriage one leper-of with did, and
 dūnō-kē ban-mē nikāl-dēlan. Tab ū bechārī ohi korhiā-ke māth
both a-forest-into sent-out. Then she poor-one that leper-of head
 ap'nā jāgh-par dhā-ke oh ban-mē jār-bejār rōat rahē; ā ok'rā
her-own thigh-on putting that forest-in bitterly crying was; and her
 rōalā-sē ban-ke pachhī saji rōat rahē. At'nē-mē uhā kahī
cry-from forest-of birds all crying were. In-the-meantime there somewhere
 Siv-jī ā Pār'batī-jī jāt rahas. Pār'batī-jī Siv-jī-sē kah'lī ke,
Siva-jī and Pārvatī-jī going were. Pārvatī-jī Śiva-jī-to said that,
 'ab jab-lē raūrā ē-kar dukh nā chhorāib tab-lē ham ihā-sē
'now as-long-as Your-Honour this-one's trouble not removes so-long I here-from
 nā jāib.' Tab Siv-jī ok'rā-sē kah'lan ke, 'ē bēṭī, āpan ākh
not will-go.' Then Śiva-jī her-to said that, 'O daughter, your eyes
 mūdā.' Ū ākh mūd'lakh. Jab ākh khulal tab dēkhē-tō
shut.' She eyes shut. When eyes opened then saw (to-her-wonder)

ū korhiā sun^{dar} sob^{ran} hō-gaīl. Tab Rājā-ke bēti
that the-leper beautiful gold-(like) became. Then the-king-of daughter
 barā as^{tut} kaīl, ō dūnō beka^t khusī sāth rahe lāgal.
great praises did, and both persons pleasure with to-live began.
 Dukh-dalidar bhāg-gaīl.
Pain-(and)-misery ran-away.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had seven daughters. One day he called the whole seven and asked them by whose good fortune they got their food to eat. Then six of them replied, 'it is by thy good fortune that we eat our food,' whereat the king was much pleased. Then said he to his youngest daughter, 'thou hast not spoken.' She answered, 'I get my food by my own good fortune.' Thereon the king was mightily enraged against her, and married her to a leper, and banished the two into the forest. The poor Princess sat in the forest weeping with the leper's head in her lap, and so piteous were her tears that the birds of the forest all wept with her. It happened that just then the god Śiva and his wife Pārvatī were passing by, and Pārvatī said to Śiva, 'until thou remove the grief of this poor girl, I will not leave this place.' So Śiva said to the Princess, 'my daughter, shut thine eyes.' She did so, and when she opened them, lo-and-behold, the leper had become as beautiful as gold. So she uttered praises to the god, and both lived happy ever after; for pain and poverty had fled from them.

THE THĀRŪ BROKEN DIALECTS.

The Thārūs are an aboriginal tribe who inhabit the Sub-Himalayan-Tarāi, from Jalpaiguri on the east, to the Kumaun Bhābar on the west. Regarding the origin of this tribe much has been written by many authors from Dr. Buchanan-Hamilton's¹ time to the present day. It will here suffice to refer the reader to Mr. Nesfield's article in the *Calcutta Review* for January 1885, and to the articles in Mr. Risley's *Tribes and Castes of Bengal*, and Mr. Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*, in which all that has been said by previous writers has been summed up. Mr. Crooke, the latest authority on the subject, says, 'The most probable explanation based on the available evidence seems to be that the Thārūs are originally a Dravidian race who, by alliances with Nepalese and other hill races, have acquired some degree of Mongolian physiognomy.'

Whatever doubts may exist concerning the origin of this curious race, there can be no doubt that the languages spoken by those members of the tribe who are accessible to students in India are Aryan. There is, however, no such thing as a Thārū language. Everywhere the Thārūs speak, more or less correctly, the language of the Aryan races with whom they are immediately in contact. For instance the Thārūs of the north of Purnea appear to speak a corrupt form of the Eastern Maithili spoken in that District,² those of Champaran and Gorakhpur, a corrupt Bhojpuri, and those of the Naini Tal Tarāi the ordinary Western Hindi of the locality.

The following are the figures for the Thārū population of British India, according to the Census of 1891 :

Province.	District.	Number of Thārūs.	
Bengal	Bogra	3	
	Darjeeling	172	
	Jalpaiguri	65	
	Darbhanga	453	
	Muzaffarpur	1	
	Saran	26	
	Champaran	27,620	
	Total for Bengal . . . . .	...	28,340

¹ Alberuni, *Indies*, Chapter xviii, mentions a country called Tilwat, immediately to the south of, and bordering on, Nepal. The inhabitants are called 'Turū, a people of a very black colour, and flat nosed like the Turks.' See Sachau's Translation, vol. i, p. 201.

² *Vide ante*, p. 86.

Province.	District.	Number of Thārūs.	
United Provinces of Agra and Oudh	Brought forward .		28,340
	Bareilly	8	
	Pilibhit	46	
	Gorakhpur	3,072	
	Basti	208	
	Kumaun	65	
	Naini Tal Tarāi	15,332	
	Kheri	1,975	
	Gonda	2,475	
	Bahraich	2,311	
	Total for United Provinces of Agra and Oudh . . . . .	...	25,492
	GRAND TOTAL .	...	53,832

No estimate can be made of the number of Thārūs in the Tarāi outside British India.

The figures returned for the Survey as the number of persons speaking what was reported to be the 'Thārū Language,' a thing which does not really exist, were as follows :

Province.	District.	Number of persons reported as speaking 'Thārū.'	
Bengal	Champan	27,620	
	Purnea	3,300	
	Total for Bengal .	...	30,920
United Provinces of Agra and Oudh	Kheri	3,000	
	Gonda	3,500	
	Bahraich	2,000	
	Total for United Provinces of Agra and Oudh . . . . .	...	8,500
	GRAND TOTAL .	...	39,420

This list, as compared with the preceding one, presents both deficiencies and an instance of redundance. With regard to the former, it is easily intelligible that where the Thārūs have adopted the language of their Aryan neighbours, there was nothing to induce the local authorities to show them as speaking a separate language. This accounts for the absence from the second list of the names of the Districts of Bogra, Darjeeling, Jalpaiguri, Darbhanga, Muzaffarpur, and Saran in Bengāl. As to the United Provinces, subsequent inquiries have shown that this is certainly the case in the District of Pilibhit and in the Naini Tal Tarāi. It also appears that the Thārūs of Kheri speak the ordinary Awadhī of that district, although they were originally returned as speaking a separate language. In Bahraich, on the contrary, they speak a corrupted form of the Bhojpuri spoken to the east. No 'Thārū Language' was returned from Gorakhpur, but, here, there is no doubt that the 3,072 Thārūs of that district, speak a corrupt form of the Bhojpuri locally spoken, and differing considerably from it, though closely resembling the Thārū Bhojpuri of Champaran. I have no doubt that the same is the case with the 208 Thārūs of Basti, whose number was evidently too insignificant for the local authorities to return as speaking a separate dialect; for the members of the tribe who inhabit Gonda, the district immediately to the west of Basti, do speak a corrupt Bhojpuri. Returning to the Lower Provinces, the language of the large number of Thārūs who inhabit the north of Champaran is a corrupt form of the local Bhojpuri. As to Purnea, the local authorities have reported that the 'Thārū Language' is spoken by 3,300 people in that district, although, according to the Census, it does not contain a single member of the tribe. Here the Census is probably wrong, and the local authorities are probably right. Unfortunately, the Purnea Thārūs are a particularly wild section of their tribe, and every effort which has been made to obtain specimens of their language has proved unavailing. So far as I can ascertain it is there a corrupt form of the local Eastern Maithilī, and as such it has been dealt with on pp. 86 and ff.

In other districts the presence of Thārūs is more or less of an accident. The Districts of Darbhanga and Muzaffarpur do not, as is the case with Champaran and its districts to the west, run up into the Nepal Tarāi, and the few Thārūs found there at the time of the Census have become absorbed, so far as language goes, into the rest of the population. When I served in the former district, more than twenty years ago, I met several of these men, and though they had traditions and customs of their own, their language was even then the Maithilī of the lower orders of the country. So also, in Jalpaiguri, their language is the Bengali of the Aryan population of the district.

We may tabulate these results, so far as they concern the British districts adjoining the Himalayan Tarāi as follows, dividing the language spoken by Thārūs into three groups, according as it is the same as that of the surrounding population, or is a corrupted form of it. In the latter case, we must, for the sake of accuracy in statistics, and to avoid quoting the same men twice over, show separately when the corrupted form of the local language has been separately reported by the local officials or not.

Name of District.	NUMBER OF THARUS SPEAKING			Name of language.
	The local language without alteration.	A corrupted form of the local language.		
		Reported by local officials.	Not reported by local officials.	
Naini Tal Tarāi	15,332			Western Hindi.
Pilibhit	46			Ditto.
Kheri	3,000			Ditto.
Bahraich		2,000		Bhojpuri.
Gonda		3,500		Ditto.
Basti			208	Ditto.
Gorakhpur			3,072	Ditto.
Champaran		27,620		Ditto.
Muzaffarpur	1			Maithili.
Darbhanga	453			Ditto.
Purnea		3,300		Eastern Maithili.
Dinagepore				Nil.
Darjeeling	172			Probably Bengali.
Jalpaiguri	65			Bengali.
Other Districts	76			.....
TOTAL	19,145	36,420	3,280	

Total number of Thārūs speaking a corrupt language	39,700
Add those who speak the local language without alteration	19,145
GRAND TOTAL OF ALL THĀRŪS	<u>58,845</u>

This total differs from the Grand Total given on page 312 by about 5,000. The difference is due, partly to the inclusion of the Purnea figures, and partly to the fact that the figures reported from Kheri, Gonda, and Bahraich differ from those of the Census.

Omitting from consideration the figures in the first column commencing from those for Muzaffarpur, all of which are accidental, it will be observed that broadly speaking, so far as language goes, the Thārūs of the Western Tarāi have amalgamated much more completely with the rest of the population than those more to the east. There is another point to notice, which is not clearly brought out in the above table.

The language spoken by the Thārūs is not always the same as, or a corruption of the language of the people among whom they live, but is, in some instances, the language of a neighbouring district. Thus, we shall see that the language of the District of Kherī is on the main a form of Eastern Hindī, though it shows signs of shading off into the neighbouring Western Hindī, spoken in Shahjahanpur. But the language spoken by the Thārūs of Kheri is not this form of speech, but closely resembles the Western Hindī spoken in Pilibhit and the Naini Tal Tarāi. Similarly, the Thārūs of Bahraich and Gonda do not talk the Eastern Hindī of those districts, but speak a corrupt form of the Bhojpuri spoken in the neighbouring District of Basti. In fact, so far as I can gather from the specimens of their language, none of the frontier Thārūs speak any form of Eastern Hindī. They either speak the Western language of the Naini Tal Tarāi, or else Bhojpuri or Maithili.

A vocabulary of the Thārū dialect will be found in Hodgson's Essay entitled *Continuation of the Comparative Vocabulary of the Languages of the broken Tribes of Nēpāl*, in the Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 317 and ff., which has been reprinted in his *Miscellaneous Essays relating to Indian Subjects*, Vol. i, sec. ii, pt. 2, London, 1880. Judging from the forms of the verb given by him, the particular dialect of Thārū there exemplified is a corrupt Bhojpuri.

With regard to the Thārūs of Purnea, see pp. 86 and ff. The language spoken by the Thārūs of Kheri and the districts to the west will be dealt with in their proper place. Here, I propose to give specimens of the corrupt Bhojpuri spoken by the Thārūs of Champaran, Gorakhpur, Basti, Gonda, and Bahraich.

The following specimens, for which I am indebted to Pandit Rama-ballabh Misra, Assistant Settlement Officer of Champaran, come from that district, and may be taken as examples of the language spoken by the Thārūs of the north of Champaran and Gorakhpur. As the Thārūs have no written character, the specimens are given in the Roman character only.

[No. 62.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN I.

(Pandit Rama-ballabh Misra, 1898.)

Ek man'sē-ke dui bēṭā rah'laī. Ū-mā-sē chhutukā beṭ'wā
One man-of two sons were. Them-in-from the-younger son
 kah'lia āpan bābā-sē, 'arē bābā, dhan-bīt jaūn barāī, taūn mōr bakh'rā
said his-own father-to, 'O father, riches-property which is, that my share
 phāṭ lagāī dē.' Tab ō-kar bābā dhan-bīt chhoṭ'kah'wā beṭ'wā-kē bakh'rā
division making give.' Then his father property the-younger son-to share
 bāṭi delia. Bakh'rā lēl-par bahut din hañī bhelaī, tā chhoṭ'kah'wā
dividing gave. The-share taking-on many days not passed, then the-younger
 beṭ'wā āpan dhan bakh'rā lē-lē dōsar des'wā chali-gēlia. Tab uh'wā
son his-own property share taking another country went-away. Then there
 lamēṭai kām kar'lia. Tab āpan dhan chhūṭi urāy-delia. Jab chhūṭi
evil deeds he-did. Then his-own fortune all he-squandered. When all
 dhan urāi-delia āpan, tab ū des'wā-mā khū akāl par'laī.
fortune had-squandered his-own, then that country-in great famine fell.
 Tab ū man'sawā barā kangāl bhelia. Tab ū des'wā-ke ek man'sē-ke
Then that man very indigent became. Then that country-of one man-of
 ghar rahe lag'lia. Tab ok'rā-kē āpan khet'wā-mā sūar charāwāī-kē
house to-live he-began. Then him his-own field-in swine to-feed
 paṭhaūlia. Tab jaw'nē ṭhōṭhī sūar khāthīn taw'nē ṭhōṭhū ṭuri-ke
he-sent. Then what gram swine used-to-eat that-very gram breaking
 man'sawā khaia chāhē, āpan peṭ'wā bharia chāhē. Ok'rā-kē kaw'nō man'sē
the-man to-eat wished, his-own belly to-fill wished. Him any man
 kathio nāhī khāi-kē dēthī. Tab ū man'sawā-kē hōs bhelaī.
anything not to-eat used-to-give. Then that man-to senses became.
 Tab ū kah'lia, 'mōr bābā āpan ghar'wā-mā bahutē bahutē man'sē
Then he said, 'my father his-own house-in many many men
 banihārā lagōsia; khāy-kē baniharani-kē bahutē bahutē rōṭī bbāt
labourers has-employed; to-eat labourers-to much much bread cooked-rice

khiōsīa. Khāy-ke pēt-sē ub'rī jē, seiā mōi ih'wā
causes-to-eat. Food-of belly-(full)-than is-saved in-as-much-as, yet I here
 bhūkhē maraik bar'hī. Āb ih'wā-sē ūthi-ke mōhū āpan bābā-ke
by-hunger dying am. Now here-from arising I-too my-own father-of
 laghī jeb'hī. Bābā-sē kah'bahī, "Arē bābā, mōi Bhag'wan'wā-ke
near will-go. The-father-to I-will-say, "O father, I God-of
 kah'nī hai-nō-lel'hī, tōr kah'nī phuni hai-nō-lel'hī. Tōr lagē pāp
saying have-not-taken, thy saying again I-have-not-taken. Thy near sin
 kar'lahī; āb mōi tōr bēṭā kahāwāi jōkar hai-nō-bar'hī. Āb mōrā-kē
I-have-done; now I thy son to-be-called fit I-not-am. Now me
 harohiyā-ke samān rakh'hī." Tab chhoṭ'kah'wā beṭ'wā āpan bap'wā-ke
ploughman-of like keep." Then the-younger son his-own father-of
 lagē jāy lag'lia. Ghar'wā-sē thoriak dūri niaraūlia, tab
near to-go began. The-house-from a-little distance he-approached, then
 ō-kar bap'wā dekh'lia chhoṭ'kā beṭ'wā-ke āwaik. Tab ō-kar bābā
his father saw the-younger son-of the-coming. Then his father
 dekh'tē-mān māyā kailia. Dagurī-ke bhar-ak'wār dhaī-ke, garē
just-as-he-saw-him compassion made. Running full-embrace holding, on-neck
 garē milāi-ke chūme lag'lia. Beṭ'wā āpan bap'wā-sē kah'lia, 'arē
on-neck joining to-kiss began. The-son his-own father-to said, 'O
 bābā, mōi Bhag'wan'wā-ke kah'nī hai-nō-lel'hī, tōrā-sē pāp kar'lahī,
father, I God-of saying not-have-taken, thee-from sin did,
 āb mōi phuni tōr bēṭā kahāwāi lāyak hai-nō-bar'hī. Tab ō-kar bap'wā
now I again thy son to-be-called fit I-not-am.' Then his father
 āpan mar'hariā-sē kah'lia, 'arē mar'hariawā, ek'rā-kē sabh-sē ḍaūl
his-own servant-to said, 'O servant, this-one all-of good
 luggā nikāri-ke pahir'wahī. Ō-kar hath'wā-mā agūthīa gor'wā-mā jūtā
cloth taking-out put-on. His hand-on ring feet-on shoes
 pehar'wahi; āb khaia, piia, sukh karia; kaisē-kī i beṭ'wā
put; now let-us-eat, drink, pleasure let-us-do; because this son
 maral rah'lia, phuni jialia; bhulāil rah'lia, bhēṭ'lia. Tab ū
dead was, again alive-became; lost was, is-found.' Then he
 sukh kare lag'lia.
pleasure to-do began.

Ō-kar jēṭ'hā beṭ'wā khet'wā-mā rah'lia. Jab ōi ghar'wā-ke nijikihi
His elder son field-in was. When he house-of near
 elia, tab bājā nāch-ke awāj sun'lia. Tab ōi āpan mar'hariawā-kē
came, then music dance-of noise heard. Then he his-own servant-to
 balolia, puchh'lia, 'arē mar'hariawā, i kathī hōkhaī? Tab
he-called, he-asked, 'O servant, this what is-happening?' Then
 mar'hariawā kah'lia, 'tōr bhaewā āil baria, tōr bap'wā ḍaūl ḍaūl
the-servant said, 'thy brother come is, thy father good good

khāe-kē kailē baria; kaisē ki ō chhuṭ^akā beṭ^awā-kē
(preparations)-for-eating done has; because that he the-younger son
 chik^ahan paūlē. Tab ō-kar jeth^akā beṭ^awā khisiailia, ghar^awā bhitar
well found. Then his elder son grew-angry, the-house into
 jāy-ke manē na parai. Tab ōhī khātir ō-kar bābā bah^ari ailia,
going-of heart-in not chose. Then this-even for his father outside came,
 kahe lag^alia bujhāwāl lag^alia jeth^akā beṭ^awā-kē. Tab jeth^akā
to-say began to-remonstrate began the-elder son-to. Then the-elder
 beṭ^awā āpan bap^awā-kē jabāb delia, 'Dekhahī, utarā baris tōrā-ke
son his-own father-to answer gave, 'See, so-many years thy
 sēwā kar^alahī, tōr bachan kahu nāhī tar^alahī, tōi mōrā-kē ek
service I-did, thy words ever not I-transgressed, thou me-to one
 khasī-ke chhōkan hai-nō-dēl^ahī. Mōi āpan saṅghatiyā-sē sawakh
goat-of young-one not-gavest. I my-own friends-with merriment
 karat-hī. Bāki, tōr chhot^akah^awā beṭ^awā, tō, paturiyā ke sāg^awā
might-have-made. But, thy younger son, surely, harlots of with
 tōr sajē dhan khōi-delia, tab ōi jas-hi elia tab tōi tas-hi
thy all fortune squandered, then he as-even came then thou so-even
 daūl daūl khāe-kē kaīlia. Tab ō-kar bap^awā
good good (preparations)-for-food made-hast. Then his father
 kah^alia, 'arē babuā, tōi, tā, mōr saṅgē barōbari barahī;
said, 'O son, thou, to-be-sure, me with always art;
 jāun mōr dhan barāī taūn dhan sab tōrē hokhaī.
what my fortune is that fortune all thine-even is.
 Bāki, khusī karahī, anand karahī-kē chāhai ka-rahā-hī,
But, merriment to-make, joy to-celebrate proper was,
 kāhē-ki tōr i bhaewā maral rah^alia, jī-gēlia;
because-that thy this brother dead was, alive-became;
 bhulāil rah^alia, sē bhetelia.
lost was, and is-found.'

[No. 63.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN II.

A FOLK-TALE.

(Pandit Rama-ballabh Misra, 1898.)

Eurā aw^aniyā rahē barad char^await. Bhāj^ahariyā sab biyā
One herdsman was bullocks feeding. The-labourers all seedlings
 kaṭait. Eurā har^anā baiṭhal rahalia. Euniwā kah^alas, 'tōr
transplanting. One deer sitting was. The-herdsman said, 'thee
 āgē kathi barāū?' Bhāj^ahariyā kah^alas, 'arē, ke jani kathi bōkhai
before what is-for-thee?' The-labourers said, 'O, who knows what is
 kathi na. Dēkhai-ī-tā.' Bhāj^ahariē gelia, har^anā dekh^alia. Tab euniwā
what not. See.' The-labourers went, a-deer saw. Then the-herdsman
 mār-delia. Bhāj^ahariyā kah^alia, 'arē sasur, tohi kibā-kē
killed (the-deer). The-labourers said, 'O father-in-law, thou why
 mār-al-hī? Saran-mē āel-rah^alai. Kah-dēwasu mah^atauā-kē aghi.
hast-killed-(it)? Refuge-into it-come-had. I-will-say the-head-man-of before.
 Dand^abihē. Tōr gunāwan par^alaū.
He-will-punish (you). On-thee fault fell-for-thee.'

FREE TRANSLATION OF THE FOREGOING.

There was a herdsman tending his bullocks. The farm-labourers¹ were transplanting paddy. There was a deer crouching down. The herdsman said to the labourers 'what is that before you?' They replied, 'Who cares what is before us, and what is not? Go and see for yourself.' However, they went to see what it was and the herdsman killed the deer. Then said the labourers, 'O foul-one, why have you killed it? It had taken refuge with us. We shall tell the headman, and he will punish you. A great shame has fallen on you.'

The two following specimens of Thārū Bhojpurī come from the District of Gonda, and may be taken as specimens of the Thārū language of that District, as well as of that of the adjoining District of Basti. They are admirably idiomatic versions, and well illustrate the peculiar idioms of the tribe. The first is a translation of the Parable of the Prodigal Son, and the second a little song.

¹ A bhāj^ahariyā is a man who gives his labour in exchange for mutual obligation, such as the loan of a pair of bullocks.

[No. 64.]

INDO-ARYAN FAMILY.

EASTERN GROUP,

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT,

(DISTRICT GONDA.)

SPECIMEN I.

(Pandit Janardan Joshee, 1898.)

Ek manai-kē dū-ṭhau laurā bāṭel. Chhot-kā kah^{lis} ki,
 One man-of two sons were. The-younger said that,
 ‘bāpū rē, mōr bakh^{rā} bāṭ dē. Ab nāhī nib^{hī}.’
 ‘father O, my share dividing give. Now not it-will-suffice (under
 present arrangements).’ Tab bakh^{rā} bāṭ di^{lis}. Thōrik din chhot-kā
 laurā baṭōril ghar dwār sab jōr-ke bah-gail. Rupaiyā
 son together house door all collecting flowed-(went)-away. The-rupees
 pāsā jawan sasur pās-rahāl, tawan jāy-ke nak^{ti}-mā
 pice which the-low-fellow had-got, that going evil-conduct-in
 urāy-di^{lis}. Rupaiyā pāsā nāin rahil. Parāē dēs
 he-squandered. Rupees pice not remained. Foreign country-(in)
 sukkhā paril. Tab sasur bhukkhan muat rahē. Tab sasur
 famine fell. Then the-low-fellow of-hunger dying was. Then the-low-fellow
 har^{wāhī} jōte lāgil, sūar charāwāl lāgil, aur uk^{rē}-mā
 ploughing to-plough began, swine to-feed began, and heart-in
 kah^{lis} ki, ‘chaiā pēt-bhar khāū.’ Kahū māgai
 said that, ‘pork belly-full let-(me)-eat.’ Anywhere he-asked
 paibai-nā-karai. Jab chetaīl ki, ‘mōr bhuṭ^{wā}-ke kamāhī-mā
 he-used-not-to-get. When he-remembered that, ‘my old-one-of earnings-in
 manai khāy jāt āṭē, bur-chōdī māī bhūkhan marat āṭū.
 men eating going are, the-foul-one I by-hunger dying am.
 Jait āṭū bāpū lagē. Bāpū-sē kah^{yū} ki, “bāpū rē,
 Going I-am the-father near. The-father-to I-will-say that, “father O,
 mōhī-sē kasūr bhaīl, twār put^{wā} banē lāyak nāī hū. Jas
 me-by fault has-occurred, thy son to-become fit not I-am. As
 āūr kam^{waiyā} āṭē, mōhū-kā rākh-lē.” Ap^{nē} bāpū pās ram-gail.
 other earners are, me-too keep.” His-own father near he-went-away.

Jab bāpū pās pahūchil bāpū-kē mōh lāgil. Daur-ke
When the-father near he-approached the-father pity seized. Running
 pakar-lihis āūr mile lāgil. Rōwāl lāgil bur-chōdi. Laurā
he-caught(-him) and to-embrace began. To-cry began the-foul-one. The-boy
 kahil, 'mō-sē kasūr bhaīl.' Bāpū ṭahaluan-sē kah^{lis}, 'bhaīā rē,
said, 'me-by fault has-occurred.' The-father servants-to said, 'brothers O,
 lūgā dē-dār. Āgochhā wāgochhā pahir-lē. Mūdarī bāth-mā āūr gōrē-mā
cloth give-away. Kerchief etc. put-on. Ring hand-on and feet-on
 pan^{hi} pahir-lē. Khusī manāil bāṭē, ki mōr laurā muat, jiat āil.
shoes put. Joy celebrated is, that my son dying, living came.'
 Bahur khusi kar^{le} lāgil.
Again merriment to-make they-began.

Āūr bar^{kā} laurā khētē rahil. Jab gharē āil, gāwe
And the-elder son field-in was. When house-to he-came, singing
 nāche sunil. Tab ek ṭahaluā-sē pūchhis ki, 'āj kā
dancing he-heard. Then one servant-to he-asked that, 'to-day what
 gharē bāṭē rē, ki barā gaunāi hōitā?' Tab ṭahaluā
house-in is O, that great singing is-going-on?' Then the-servant
 kah^{lis} ki, 'bhaīwā āil āūr tohār bāpū khiwāit piāitā,
said that, 'brother came and thy father is-feeding is-causing-to-drink,
 ki laurā milē bāṭē.' Bar^{kā} laurā bhusiāil ki, 'maī nāī
that the-son found is.' The-elder son grew-angry that, 'I not
 jāū bhit^{rē}.' Bāpū bah^{rē} āil manāil. Laurā
will-go inside.' The-father outside came (and) appeased(-him). The-son
 bāp-sē kah^{lis} ki, 'maī tōrē ag^{wā} rah^{lū}; ki jaun kahat
father-to said that, 'I thee before lived; that which saying
 rah^{lis}, taun karat rahilū. Kabbaū ek-ṭhē paṭh^{rū} nāī dih^{lē}
thou-wast, that doing I-was. Ever-even one-even kid not thou-gavest
 ki maī ap^{nē} gōchā-sē khusi kar^{nū}. Āūr jab twār
that I my-own friends-with merriment might-be-made. And when thy
 ī laurā āil, ū twār rupaīyā paīsā jawan rah^{lis} tawan bērin-kā
this son came, he thy rupees pice which was that harlots-to
 dē-ghālis; tū uh-kē tān barā mōh karat āṭā.' Bāp kah^{lis},
gave-away; thou him for great love doing art.' The-father said,
 'arē bhaiyā, tū mōrē ṭhīnā rah^{lis}, jawan kuchh jōril-pailil
'O brother,' thou me near livedst, what ever was-got-(by-fate)
 khailis kamaailis. Jō-kuchh bāṭē, toh^{rē} hōil. Bara khusi
thou-atest(-and) didst-earn. Whatever is, thine-very is. Great joy
 karat chāhil, ki twār bhaiwā muat jiat āil.
to-be-done ought, that thy brother dying living came.'

¹ This is the regular term by which a Thārū addresses his son.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT GONDA.)

SPECIMEN II.

(Pandit Janardan Joshee, 1898.)

Rāmā o Lachhiman chal'nē shikār.

Rām and Lakshman started to-hunt.

Bel'waṭ hath'nī dārē palān.

Belwaṭ female-elephant-on was-put cot.

Hath'nī palānē as'nī-bas'nī gir'lē.

The-female-elephant ran-away the-howdah-etcetera fell-down.

Rām tā lag'lē piyās.

Rām indeed was-seized-by thirst.

Erī erī bahinī, kūiā-panihariā, bundā ek, bahinī, paniyā piāu.

O O sister, well-water-drawer, drop one, sister, water make-(me)-drink.

Sōnē kerī jhariā, rup'nē kerī tōṭī, jehi bhari lāwai, rē, Gaṅgā-jal-pānī.

Gold of gugglet, silver of spout, which filling she-brings, O, Ganges-water.

Jō tōhi Rāmā Hari jatiyā nā puchh'thē, ham'rē bāp Śatal

*If thee Rām God caste (expletive) asked, my father Śatal**Singh rāj.**Singh king.*

FREE TRANSLATION OF THE FOREGOING.

Rāma and Lakshmaṇa went forth to hunt. On Belwaṭ, the she-elephant, was placed the riding-seat, but (excited by the chase) the elephant ran away, and the howdah and all its fittings fell from her back.

Rāma felt thirsty. 'O sister,' said he, 'thou who drawest water from the well, give me one drop of water, sister, to drink.' A gugglet of gold, with a silver spout, did she bring, all full of Ganges water. (Then said she to herself), 'if the divine Rāma had asked my caste, I should have told him that my father was Rājā Śatal Singh.'

The last specimen of the Thārū dialect comes from the District of Bahraich. Here and there, words such as *rahis* and *kahis* show the influence of the Eastern Hindi spoken by the other inhabitants of the district, but in the main the language is Bhojpurī.

[No. 66.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT BARRAICH.)

(Munshī Rāj Bahadur, 1898.)

Ek manaĩ dū chhāwā rahis. Duinō-mā chhoṭ'kayā kahis ki, 'bābā rē, mōr
One man-of two sons were. Both-in the-younger said that, 'father O, my
 hīsā bāt dē.' Bābā bāt dihal. Halī bhail
share dividing give.' The-father dividing gave. Short-time had-passed
 bāthā-baṭṭ'hā chhoṭ'kawā chhāwā āpan bāthā lāi-kāi chal-gal aurē muluk.
(after-) division the-younger son his-own share taking went-away (to)-another land.
 Āūr paturiyā-bāji kailas, dhan-daulat luṭā-dal'las aū sakor āg'las. Uī
And wenching did, fortune squandered and all was-spent. That
 muluk-mā sukkhā par-gail, aū ū bhukkhan mao lāg. Tabbai uī
country-in famine fell, and he from-hunger to-die began. Then-even that
 muluk ek manaĩ basal-rahil. Oṭṭhin ū gainū. Ū sūri charāwāi khet'wā-mā
country one man lived. There he went. He swine to-feed fields-in
 pathā-deh'las. Ū āpan man-sē kahit, 'ihē khar-pat'wār jāun sūri khāit
sent-away. He his-own mind-to was-saying, 'this dry-grass which swine eating
 bā, taūnē khāt pēt bhar-lētō.' Kaūnō nā kachhū dihal. Tan
are, that-very eating belly may-I-fill.' Any-body not any-thing gave. Then
 chēt-kailas, kaha lāgal, 'ham'rē bābā-kē manaĩ-tanaĩ rakh-rakh'las;
he-remembered, to-say he-began, 'my father-to servants-etcetera are-employed;
 sab-kar nik baṭī sāp. Mah bhūkhē mūtātū. Ab mah
all-of good is food-supply. I from-hunger am-dying. Now I
 ghūm-ghumā āpan bābā ṭhin jāithō. Ō-sē kahyō ki, "hē
having-wandered-about my-own father near going-am. Him-to I-will-say that, "O
 bābā, mah pāpī ṭhahar'nō. Mah-sē chūk hō-gal. Mah
father, I sinner have-been-proved. Me-by guiltiness has-come-to-pass. I
 kachhō lāik nē hō, ki tōr chhāwā rahō. Ek kamoiā
any-thing-for fit not am, that thy son I-may-remain. One day-labourer
 na rākh, mohī rākh." Tō ī sam'jhanō āpan bābā ṭhin aitō.
do-not keep, (but)-me keep." Then this I-understood my-own father near I-came.'
 Ab-hī ū barā dūr hā, ō-he dēkh bābā sōg lag'las.
Now-even he very far-off was, him seeing (by)-the-father compassion was-felt.

Daur-kāl sēnā-lagal. Chhāwā kah^{las} ki, 'hē bābā, rē, mah pāpī
Running he-embraced-(him). The-son said that, 'O father, O, I sinner
 tahar^{nō}. Mah-sē chūk hō-gal. Mah kachhō lāik nē hō,
have-been-proved. Me-by guiltiness has-come-to-pass. I any-thing fit not am,
 ki tōr chhāwā rahō.' Bābā kah^{las} kamoiā^{nō}, 'chumur chumur
that thy son I-may-remain.' The-father said servants-to, 'good good
 lūgā lē-āinō, ihē orāh^{nō}, pah^{rah}^{nō}; ihē mūdārī āgurī-mā ghailā dēō,
cloth bring, this-one wrap, put-on; this-one-to ring finger-on putting give,
 āū pan^{hī} goarā-mā ghailā dēō. Ihē khaibī, mahū khāō, piō,
and shoes feet-on putting give. This-one will-eat, I will-eat, will-drink,
 khusī kar^{nō}; ki mōr chhāwā maral rahē ab-lē jial āil; herāil
merriment I-will-make; that my son dead had-been now alive came; lost
 rahē, ab-lē painō.' Sab-ko jui khusī hoilāh.
had-been, now I-have-found-(him). All-of heart glad began-to-be.

Bar^{kawā} laūrā khet^{wan} hā. Jō ghar lagehā gail, nāchat gāib
The-elder son fields-in was. As house near he-went, dancing singing
 sunnānō. Kamoiā goh^{rāwal}, 'eh kā kartātō?' Ū kah^{las}, 'tōr bhaiwā
he-heard. A-servant he-called, 'this what is-being-done?' He said, 'thy brother
 ā-rahālas. Tōr bābā khaile pilā nāch kartāta, ki ū nika nika āil.'
come-is. Thy father eating drinking dancing doing-is, that he well well came.'
 Ohē ris lāgal. Kah lāgal, 'mah ghar-mā nāhī jāibō.' Bap^{wā} duārō
To-him anger was-felt. To-say began, 'I house-in not will-go.' The-father door-to
 āil. Kah lāgal āū phus^{lāil}, 'ris jin karū.' Tō ū āpan
came. To-say he-began and propitiated-(him), 'anger do-not do.' Then he his-own
 bābā-sē kahil, 'hēr-rarē! mah at^{rah} baras toār dhandhā kar^{nō}, hāth
father-to said, 'look-here! I so-many years thy work did, (thy)-hands
 dab^{nō}, goār dab^{nō}; kabbō toār bātan char^{chā} nē kīnhō; kabbō
I-shampooed, feet I-shampooed; ever-even thy words-(of) criticism not I-did; ever-even
 mōhe chhag^{ri-k} bachchā nahī dih^{lē}, ki sāghutin khusī kar⁻
me-to goat-of young-one not thou-gavest, that friends-(with) merriment I-might-
 tō. Āū jab toār ihō chhāwā āil, jāun toār dhan paturīā-bājī-mā
have-made. And when thy this son is-came, who thy fortune wenching-in
 urā-deh^{las}, tāī mān-mar^{jāt} kartātē. Tō ū kahil, 'hē chhāwā, tāī
squandered, thou feasting-in-his-honour art-doing.' Then he said, 'O son, thou
 sab din mōr thin rahālē. Jāun mōr bāt taūn tōr bāt. Khusiālī
all days me near livest. What-(is) my word that-(is) thy word. Merriment
 kara-ga rahē. Tobār bhaiwā maral rahē, ab jial āil; herāil rahē, ab
to-be-done was. Thy brother dead was, now alive came; lost was, now
 milal.'
found-(is).'

STANDARD LIST OF BIHĀRĪ WORDS AND SENTENCES.

These lists have been prepared independently of the translations of the Parable of the Prodigal Son in the corresponding dialects. Variations of spelling will, therefore, be observed. These have been deliberately left untouched, as they illustrate the pronunciation in doubtful cases.

English.	Maithili (Darbhanga Brāhmins).	Chhikā-chhiki (Bhagalpur).	Magahi (Gayā).
1. One	Ēk	Ēk	Ēk
2. Two	Dā	Dui	Dā
3. Three	Tin ¹	Tin	Tin
4. Four	Chār ¹	Chāir	Chār
5. Five	Pāch	Pāch	Pāch
6. Six	Chhao	Chhau	Chhau
7. Seven	Sāt	Sāt	Sāt
8. Eight	Āth	Ath	Āth
9. Nine	Nao	Nau	Nau
10. Ten	Das	Das	Das
11. Twenty	Bis	Bis	Bis
12. Fifty	Pachās	Pachās	Pachās
13. Hundred	Sai	Sai	Sau
14. I	Ham	Hamē	Ham
15. Of me	Hamar, hamār	Hamar, ham ^a ra	Mōrā, hammar, ham ^a rā
16. Mine	Hamar, hamār	Hamar, ham ^a ra	Mōr, hammar; ham ^a rā
17. We	Ham ^a rā lok ^a ni	Ham ^a rā ār, ham ^a rā sabh	Ham ^a oi, ham-sab, ham lōg, ham ^a ranhi, ham ^a nhi
18. Of us	Hām ^a rā sab ^a hik; ham ^a rā lok ^a nik	Ham ^a rā ārak	Ham ^a ni-ke, hām-sab-ke, ham-lōg-ke
19. Our	Ham ^a rā sab ^a hik; ham ^a rā lok ^a nik	Ham ^a rā ārak	Ditto
20. Thou	Tō, ahā, ap ^a ne	Tō	Tū, tē
21. Of thee	Tōhar, tohār, ahāk, ap ^a nek	Tohar, toh ^a ra, tōr	Tōrā-ke, tohar, tōr
22. Thine	Tōhar, tohār, ahāk, ap ^a nek	Tohar, toh ^a ra, tōr	Tōhar, tōr
23. You	Toh ^a rā lok ^a ni, ahā lok ^a ni, ap ^a ne lok ^a ni	Tōrā ār, etc. . . .	Āp, ap ^a ne, tō, toh ^a ni
24. Of you	Toh ^a rā lok ^a nik, etc. . . .	Tōrā ārak	Āp-ke, ap ^a ne-ke, toh ^a ranhi-ke, toh ^a ni-ke
25. Your	Toh ^a rā lok ^a nik, etc. . . .	Tōrā ārak	Āp ^a ne-ke, apau, toh ^a ranhi-ke, toh ^a ni-ke

Koṛmāli (Manbhum).	Pāch Parganiā* (Ranchi).	Bhojpori (Shahabad).
Ek-tā	Ēk	Ē-gō
Du-tā	Dui, dū	Dū-gō
Tin-tā	Tin	Tin-gō
Chār-tā	Chār	Chār-gō
Pāch-tā	Pāch	Pāch-gō
Chha-tā	Chha	Chhau-gō
Sāt-tā	Sāt	Sāt-gō
Āt-tā	Āth	Āth-gō
La-tā	Na	Nau-gō
Das-tā	Das	Das-gō
Bis-tā	Bis	Bis-gō
Pāchās-tā	Pachās	Pachās-gō
Sa	Sa	San-gō
Hāmi	Maĩ	Ham
Hāmar	Mōr	Mōr, hamār
Hāmar	Mōr	Mōr, hamār
Hāmni	Hām ^a rē	Ham ^a ni-kā, ham ^a nin-kā
Hāmra-kar	Hām ^a rē, hām ^a rē-kēr	Ham ^a ni-ke
Hāmra-kar	Hām ^a rē, hām ^a rē-kēr	Ham ^a ni-ke
Tā	Taĩ	Tū
Tohar	Tōr	Tōr, tohār
Tohar	Tōr	Tōr, tohār
Tohni	Taĩ, toh ^a rē	Tū-log, toh ^a ni-kā
Tohra-kar	Toh ^a rē-kēr	Toh ^a ni-ke
Tohra-kar	Toh ^a rē-kēr	Toh ^a ni-ke

* This is Nagpurī rather than Pāch Parganiā. Vide remarks on page 167 ante.

Bhojpuri (North Centre of Saran).	Sarwarā (Basti).	Western Bhojpuri (Jaunpur).
Ēk	Ēk	Ēk
Dū, dui	Dō	Dui
Tin	Tin	Tin
Chār	Chār	Chāri
Pāch	Pāch	Pāch
Chhaw	Chha	Chha
Sāt	Sāt	Sāt
Āṭh	Āṭh	Āṭh
Naw	Nau	Nau
Das	Das	Das
Bis	Bis	Bis
Pachās	Pachās	Pachās
Sau, sai	Sau	Sau
Ham	Maĩ	Ham
Hamār	Mōr	Hamār
Hamār	Mōr	Hamār
Ham*ni	Ham*rē	Ham
Ham*ni-ke	Haman-kāĩ	Ham*rē sab-kāĩ
Ham*ni-ke	Haman-kāĩ	Ham*rē sab-kāĩ
Tē	Taĩ, tū	Tā
Tōr	Tōr	Tōr
Tōr	Tōr	Tōr
Tū	Tū	Tohan lōgan, tū
Toh*rā-ke, tohār	Tohār	Toh*rē-lōgan-kāĩ
Toh*rā-ke, tohār	Tohār	Toh*rē-lōgan-kāĩ

BIHĀRĪ LANGUAGE.

Nagpurī (Raichī).	Madhēsi (Champaran).	Thārū (Champaran).	Englisb.
Ēk	Ēk	Ēk	1. One.
Dui	Dū	Dui	2. Two.
Tin	Tin	Tin	3. Three.
Chāir	Chār	Chār	4. Four.
Pāch	Pāch	Pāch	5. Five.
Chhaw	Chhaw	Chhā	6. Six.
Sāth	Sāt	Sāt	7. Seven.
Āth	Āth	Āth	8. Eight.
Nāo	Naw	Nau	9. Nine.
Das	Das	Das	10. Ten.
Bis	Bis	Bis	11. Twenty.
Pachās	Pachās	Pachās	12. Fifty.
Sai	Sai	Sau	13. Hundred.
Mōē	Ham	Moi, moē	14. I.
Mōr	Hamār, hamar	Mōr	15. Of me.
Mōr	Hamār, hamar	Mōr	16. Mine.
Ham*rē-man	Ham*ni	Ham*rā sab, moē	17. We.
Ham*rē-kēr	Ham*ni-ke	Ham*rā sab-ke	18. Of us.
Ham*rē-kēr	Ham*ni-ke	Ham*rā sab-ke	19. Our.
Tōē	Tē, tū	Tā; toē	20. Thou.
Tōr, tōhar	Tōr	Tōr	21. Of thee.
Tōr, tōhar	Tōr	Tōr	22. Thine.
Toh*rē-man	Tū	Tū; toē	23. You.
Toh*rē-kēr	Tohār, tōhar	Toh*rā-ke, tōrā	24. Of you.
Toh*rē-kēr	Tohār, tōhar	Toh*rā-ke, tōrā	25. Your.

English.	Maithili (Darbhanga Brāhman).	Chhikā-chhikī (Bhagalpur).	Magahi (Gayā).
26. He	Ô, sô	Ū	Ū
27. Of him	Ô-kar, ta-kar	Ok*ra	Un-kar, ô-kar
28. His	Ô-kar, ta-kar	Ok*ra	Un-kar, ô-kar
29. They	Ô lok*ni, hun*kā lok*ni	Ū sabh, etc. . . .	Un*khanī, un*hanī, ū-sab, ū-lôg.
30. Of them	Hunak	Hun*kā sabhak	Un*khanī-ke, un*hanī-ke, ū-sab-ke, ū-lôg-ke.
31. Their	Hunak	Hun*kā sabhak	Ditto
32. Hand	Tar*bā, hāth	Hāth	Hāth
33. Foot	Tabā	Pair	Pāō, pair, gōr
34. Nose	Nāk	Nāk	Nāk
35. Eye	Ākhī	Āikh	Akh
36. Mouth	Mukh, muh	Muh	Mūh
37. Tooth	Dant, dāt	Dāt	Dāt
38. Ear	Karn, kār	Kār	Kār
39. Hair	Kēs	Kēs	Bār, rōā, kēs
40. Head	Sir, māt	Māt	Māthā, mūph
41. Tongue	Jihwā, jibh	Ji	Jibh
42. Belly	Pēt	Pēt	Pēt
43. Back	Pīthī	Pīth	Pīth
44. Iron	Lōh	Lōh	Lōhā
45. Gold	Subarn, sōn	Sōn	Sōnā, kañchan
46. Silver	Chānī, rūp	Rūp, chānī	Chādi, rūpā
47. Father	Pitā, bāp	Bāp	Bāp, bābū-jī, bapā
48. Mother	Mātā, mās	Māi, mai	Māi, māiā, mās
49. Brother	Bhrātā, bhāe	Bhāi, bhai	Bhāi, bhāiyā, bhaiwā
50. Sister	Bhaginī, bahinī	Bahin	Bahin, didī, māiyā, māi
51. Man	Manukhya, jan	Manusb, lôg	Ad*mi, manukh, jan, mard
52. Woman	Strī	Strī, maugī, jhot*hā	Aurat, meh*rārū, janī, jani-auri.

Koṛmāli (Manbhum).	Pēch Parganiā (Ranchi).	Bhojpurī (Sasabad).
Ūo	Ū	Ū
Tē-kar	Ō-kar, a-kar	Ō-kar
Tē-kar	Ō-kar, a-kar	Ō-kar
Ūo-sab	Ū-sab, ū-man	Unh*ni-kā, ū-sab, okani-kā .
Ūo-sab-kar	Ō-man-kēr	Un-kar, unh*ni-ke
Ūo-sab-kar	Ō-man-kēr	Un-kar, unh*ni-ke
Hāth	Hāth	Hāth
Gartār	Gōṛ	Pāw, gōṛ
Nak	Nak	Nak
Chakh	Ākh	Ākh
Muh, b'āt	Mūh	Mūh
Dāt	Dāt	Dāt
Kān	Kān	Kān
Chul	Chūhar	Bār
Mur	Mūr	Māth, kapār
Jibh	Jibh	Jibh
Pēt	Pēt	Pēt
Piṭh	Piṭh	Piṭh
Luhā	Lohā	Lohā
Sanā	Sonā	Sonā
Chādi	Rūpā	Chādi
Bāp	Bāp, bābā	Bāp, bābū
Māi	Mā	Māi, mah*tārī, iyā
Bhāi	Bhāi	Bhāi, bhaiyā
Bahin	Bahin	Bahin, bahini, didi
Mānush	Ad*mi	Ad*mi
Mēyā-lak, mehrār	Meh*rārū	Maugī, meh*rārū

Bhojpurī (North Centre of Saran).	Sarwarīā (Basti).	Western Bhojpurī (Jaunpur).
Ū	Ū	Ū
Un-kar	Ō-kar	Ō-kar
Un-kar	Ō-kar	Ō-kar
Ū-lōg or un	Unh*nē	Ū-lōg
Ū-lōg-ke	Un-kar	Un-kar sab-kāl
Ū-lōg-ke	Un-kar	Un-kar sab-kāl
Hāth	Hāth, pakhurā	Hāth
Gor	Gor	Gor
Nāk	Nāk, nakurā	Nekurā
Akh	Ākh	Ākhi
Mūh	Mūh	Mūh
Dāt	Dāt	Dāt
Kān	Kān	Kān
Bār, kēs	Bār	Bār
Māth, kapār	Mūr, kapār	Kapār
Jibh	Jibh	Jibhi
Pēt	Pēt	Pēt
Pīth	Pīth	Pīthi
Lohā	Loh	Loh
Sonā	Sonā	Sonā
Chānī, chādī	Chānī	Chānī
Bap*si, bāp, pitā	Bāp	Bāp, bābū, kakā, dadā
Māi	Mah*tārī	Māi, mah*tārī
Bhāi	Bhāi	Bhāi
Bahin	Bahin	Bahini
Marad	Manai	Ad*mi
Meh*rārū	Meh*rārū	Meh*rārū

Nagpurî (Ranchi).	Madhêsî (Champaran).	Thârû (Champaran).	English.
Û	Û	Û, unhî	26. He.
Û-kar	Un-kar, ô-kar	Ô-kar	27. Of him.
Û-kar	Un-kar, ô-kar	Ô-kar	28. His.
Û-man	Û-sabb, û-lôg	Û, un	29. They.
Û-man-kêr	Unhan-ke	Ô-kar	30. Of them.
Û-man-kêr	Unhan-ke	Ô-kar	31. Their.
Hâth	Hâth	Hâth	32. Hand.
Gôr	Gôr	Gôr	33. Foot.
Nâkh	Nâk	Nâk	34. Nose.
Aîkh	Âkh	Âkhi	35. Eye.
Mûh	Mûh	Mûh	36. Mouth.
Dât	Dât	Dât	37. Tooth.
Kân	Kân	Kân	38. Ear.
Kês	Kês, bâr	Kês	39. Hair.
Mûr	Mûr	Mûr	40. Head.
Jibh	Jibh	Jibhi	41. Tongue.
Odar, pêt	Pêt	Pêt	42. Belly.
Pîth	Pîth	Pîthi	43. Back.
Lôhâ	Lôhâ	Lôh	44. Iron.
Sonâ	Sonâ	Sonâ	45. Gold.
Rûpâ	Châni	Rûpâ	46. Silver.
Bâp	Bâp	Bâbâ	47. Father.
Mây, âyô	Mah'târî	Daiyô	48. Mother.
Bhâi	Bhâi	Dādâ	49. Brother.
Bahin	Bahin	Dādî	50. Sister.
Ad'mi	Ad'mi	Mānisê	51. Man.
Jani	Meh'rârû	Jani	52. Woman.

English.	Maithilī (Darbhanga Brāhmaṇa).	Chhikā-chhikī (Bhagalpur).	Magahī (Gayā).
53. Wife . . .	Strī ; patnī ; bahū . . .	Bahū, qērāk lōg . . .	Jōru, māug, maugī, kannāyā, ghar-ke lōg.
54. Child . . .	Nēnā, bachchā . . .	Santān, bed ^a rā, nēnā . . .	Lar ^a kā ; bachchā . . .
55. Son . . .	Putra . . .	Bētā . . .	Bētā, lar ^a kā, pūt, chēgā, but ^a rū.
56. Daughter . . .	Putrī, kanyā . . .	Bēṭī . . .	Bēṭī ; lar ^a kī, dhīs . . .
57. Slave . . .	Bahīā . . .	Bahīā, naphar . . .	Gulām . . .
58. Cultivator . . .	Gṛibast . . .	Gir ^a hath . . .	Gir ^a hast, kasht-kār, kisān . . .
59. Shepherd . . .	Bheṛihar . . .	Garēri . . .	Garēri . . .
60. God . . .	Parmēswar . . .	Bhag ^a wān, Issar . . .	Bhag ^a wān; Nārān ; Īshwar ; Par ^a mēsar.
61. Devil . . .	Saitān . . .	Bhūt, parēt . . .	Shaitān . . .
62. Sun . . .	Sūrya . . .	Sūrj . . .	Śūraj, thākur . . .
63. Moon . . .	Chandramā . . .	Chān, chāḍ, chanar ^a mā . . .	Chāḍ, chandarmā . . .
64. Star . . .	Tārā . . .	Tārā . . .	Sitārā ; tārā, tarēgan . . .
65. Fire . . .	Agnī, āg ⁱ . . .	Āgi . . .	Āg . . .
66. Water . . .	Jal, pāni . . .	Pāni . . .	Pāni, jal . . .
67. House . . .	Gṛib, ghar . . .	Ghar . . .	Ghar, gir ^a hi, makān . . .
68. Horse . . .	Ghōṛ . . .	Ghōṛā . . .	Ghōṛā . . .
69. Cow . . .	Gō, gāy . . .	Gāy . . .	Gāy, gau, gaiyā . . .
70. Dog . . .	Kukur . . .	Kukur . . .	Kuttā, kukur . . .
71. Cat . . .	Bilārī . . .	Bilāri, bilāi . . .	Billi, bilāi, bilāiyā . . .
72. Cock . . .	Mur ^a gā . . .	Mur ^a gā . . .	Mur ^a gā . . .
73. Duck . . .	Battak . . .	Batak . . .	Batak, bakat, bat . . .
74. Ass . . .	Gardabh, gad ^a hā . . .	Gadhā . . .	Gad ^a hā . . .
75. Camel . . .	Uṭ . . .	Ūṭ . . .	Ūṭ . . .
76. Bird . . .	Pakshī, chaṭak, chirai . . .	Charai, chirai, pachchhi . . .	Chiriyā, chiriyā, chirai, chirai.
77. Go . . .	Jā, jāh . . .	Jāu . . .	Jō, jāo, jā . . .
78. Eat . . .	Khā . . .	Khāu . . .	Khō, khāo, khā . . .
79. Sit . . .	Bais . . .	Baisū . . .	Baiṭhō . . .

Kurmālī (Manbhum).	Pāch Parganā (Ranchi).	Ehojpuri (Shahabad).
Moyā	Janī	Mēhar, mangī
Chhā	Chhuwā	Larikā, chhaurā, ohhaur
Bēṭā-chhā	Bēṭā-chhuwā	Bēṭā, pūt, chhok*ṛā
Biṭī-chhā	Bēṭī-chhuwā	Bēṭī, chhok*ṛī
Mucish	Kinal ad*mi	Gulām, gulammā, naphar
Āidhar, kisbān	Chāshā	Kisān, gir*hath
Bāgāl	Dhāgar	Bheṛihar, gaṛṛī
Thākūr	Bhag*wān	Isar
Dāna	Bbūt	Saitān, bhūt, prēt
Sujji	Sūruj	Sūruj
Chāda	Chād	Chandar*mā, chād
Tārā	Tair-gan	Jōdhī, tarēgan
Āgan	Āig	Āgi
Pāni	Pāni	Pānī, paniyā
Ghar	Ghar	Ghar
Gharā	Ghōṛā	Ghōṛā, ghōṛ*wā
Gāi	Gāi	Gāy, gaū
Kuttā	Kukur	Kūkur
Bilār, billi	Bilāi	Bilāi
Kūkri	Khukh*ri	Mur*gā
Hās	Koṛo	Batak
Gādhā	Gādhā	Gad*hā
Ūṭ	Uṭh	Ūṭ
Pākh	Charāi	Chirāi
Jā	Jāhiṅg, jāwā, jāu	Jā, jō
Khā	Khāhiṅg, khāwā, khāu	Khā, khō
Baisā	Basiṅg, baisā, basu	Baisā, baiṭhā

Bhojpurī (North Centre of Saran).	Sarwarīā (Bastī).	Western Bhojpurī (Jaunpur).
Mehar, ghar ^a nī . . .	Parānī, bas ^a hī . . .	Mēhar, meh ^a rārū . . .
Larikā, jātak . . .	Larikā . . .	Larikā, gadēlā . . .
Bēṭā . . .	Bet ^a wā . . .	Bet ^a wā . . .
Betī . . .	Larikani . . .	Biṭiyā, bhawānī . . .
Chēr, gulām . . .	Gulām, chākar . . .	Gulām . . .
Gir ^a hast . . .	Gir ^a hast . . .	Asāmī . . .
Bheṭihar, bheṭihār . . .	Gareriyā . . .	Garēr . . .
Rām, Bhag ^a wān, Daib, Par- mēsar.	Bhag ^a wān . . .	Īsar, Bhag ^a wān, Rām . . .
Bhūt, saitān . . .	Bhūt, prēt . . .	Bhūt, prē . . .
Sūraj narāyan . . .	Sūraj . . .	Soruj . . .
Chād gosāī ; chān gosāī . . .	Chandar ^a mā . . .	Chanar ^a mā . . .
Jonhī, tarengan, tārā . . .	Jonhī . . .	Tarai . . .
Āg . . .	Āg . . .	Āgi . . .
Pānī . . .	Pānī . . .	Pānī . . .
Ghar . . .	Ghar . . .	Ghar, bakh ^a rī . . .
Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
Gāy . . .	Gāy . . .	Gāy . . .
Kuttā, pillā . . .	Kūkur . . .	Kukur . . .
Bīlāī . . .	Bīlār . . .	Bīlārī . . .
Mur ^a gā . . .	Mur ^a gā . . .	Mur ^a gā . . .
Battak . . .	Battak . . .	Battak . . .
Gad ^a hā . . .	Gad ^a hā . . .	Gad ^a hā . . .
Ūṭ . . .	Ūṭ . . .	Uṭ . . .
Chirai . . .	Chirai . . .	Chirai . . .
Jā . . .	Jā . . .	Jā . . .
Khā . . .	Khā . . .	Khā . . .
Baith . . .	Baith . . .	Baith . . .

Nagpurî (Rauchl).	Madhêsî (Champaran).	Thârî (Champaran).	English.
Janânâ ad'mi	Kabilâ, mēhar	Jani	53. Wife.
Chhauâ	Larikâ	Chhok'nâ, chhok'ni	54. Child.
Bêtâ	Bêtâ	Bêtâ, chhok'nâ	55. Son.
Bêti	Bêti	Bêti, chhok'ni	56. Daughter.
Dhāgar	Gulām, ṭah'lū	Nafar	57. Slave.
Kisān	Gir'hast	Gir'hast	58. Cultivator.
Ahîr	Bhērîhar	Bhērî char'waiyâ	59. Shepherd.
Bhag'wân	Bhag'wân	Bhag'wân	60. God.
Bhût	Bhût	Râkas	61. Devil.
Bêir	Sûraj	Beriyâ	62. Sun.
Châd	Chandarmâ	Jônâ	63. Moon.
Tarigan	Jônhi	Tar-gan	64. Star.
Âig	Âg	Âgi	65. Fire.
Pāni	Pāni	Pāni	66. Water.
Ghar	Ghar	Ghar	67. House.
Ghōrâ	Ghōrâ	Ghōrâ	68. Horse.
Gây	Gây	Gâi	69. Cow.
Kukur	Kûkur	Kukur	70. Dog.
Bilâr, bilâo	Bilâi	Bilâr	71. Cat.
Mur'gâ	Mur'gâ	Chîg'nâ	72. Cock.
Gērē	Batak	Hās	73. Duck.
Gad'hâ	Gad'hâ	Gad'hâ	74. Ass.
Ūṭh	Ūṭ	Ūṭ	75. Camel.
Charai	Chirai	Chirai	76. Bird.
Jā	Jā	Jāe	77. Go.
Khā	Khā	Khōē	78. Eat.
Baiṭh	Baiṭh	Beis	79. Sit.

English.	Maithilī (Darbhanga Brāhmanas).	Chhikā-chhikī (Bhagalpur).	Magahī (Gayā).
80. Come	Āb	Āū	Āō, āwō, ō, ā
81. Beat	Mār	Mārū	Mārō, mār, pītō, pīt
82. Stand	Thāṛh hō	Thāṛh hōū	Khaṛā rahō, khaṛā rah, thāṛh rahō.
83. Die	Mar	Marū	Mar jāo ; mū jō
84. Give	Dē	Diū	Dēo, dō, dā
85. Run	Daur	Daurū	Daurō, daur
86. Up	Ūpar	Ūpar	Upar
87. Near	Nikaṭ ; samip ; lag	Lag	Najik ; nagich, niarē, bhiri
88. Down	Nīchā	Hēth	Nichē, tarē
89. Far	Dūrasth, dūr	Dūr	Dūr
90. Before	Pūrb	Āgū	Āgē, āgāṛi, āgu, sām'nē
91. Behind	Paśchāt	Pāchhū	Pichhō, pichhāṛi
92. Who	Kō	Jō (<i>relative</i>), kō (<i>interrogative</i>).	Kaun, kē
93. What	Kī, kōn	Kī	Kā
94. Why	Kiaik	Kiaī, kiaik	Kābo ; kābō-lā
95. And	Āor	Āro	Āūr, au
96. But	Parant ^a	Mahaj, mudā	Magar, par, lēkin
97. If	Jad ⁱ	Jyō	Agar
98. Yes	Hā	Hā	Hā, jī
99. No	Nahī	Naii	Nahī, nah, nā
100. Alas	Hā, oh	Hāy	Hāē
101. A father	Ēk pitā	Bāp	Bāp
102. Of a father	Kōnō pitā-k	Bāpak	Bāp-ke
103. To a father	Kōnō pitā-kē	Bāp-kai	Bāp-kō
104. From a father	Kōnō pitā-sā	Bāp-sē	Bāp-sō
105. Two fathers	Dū pitā	Dui bāp	Dū bāp
106. Fathers	Pitā lok ^a ni	Bāp sabh	Bāp-lōg

Kurmālī (Manbhūm).	Pāch-Parganiā (Ranchī).	Rhojpurī (Shahabad).
Āo	Āiṅg, āwā, āu	Āwā
Piṭā	Mariṅg, mārā, mārū	Mārā; piṭā
Dārāo	Thāṛh hō hiṅg, thāṛh bawā; thāṛh hau.	Khaṛā hōkhā; ūṭhā
Mar	Mariṅg	Mūā, mū jā, marā
Dihā	Dēhiṅg, dēwā	Dā
Daur	Kūdiṅg, kūd	Daurā
Ūchā	Ūpar	Ūpar
Pās	Pās	Niarē, nagichē, lagē
Nāma	Hēṭh	Nichē
Dhur	Dhūr	Dūr
Āgē	Āgū	Pahilē, sām*ncē, sojhē
Pāchhē	Pēchhū	Pichhē, pāchhē
Kē	Kē	Kē, kō, kawan
Kī	Kā	Kā
Kis-kē	Kātēhē	Kāhō
Ār	Āur, ār	Āūr, awar
Kintu	Magar	Bāki
Jadi	Jadi	Jō
Hā	Hō	Hā
Nāi	Nēhī	Nē, nāhī
Hāy	Hāy hāy	Hā, hāy
Bāp	Ēk bābā	Bāp
Bāp-kar	Ēk bāp-kēr	Bāp-ka
Bāp-kē	Ēk bāp-kēr ṭhin	Bāp-kō
Bāp-kar-pās-tē	Ēk bāp-lēk	Bāp-sē
Du-ṭā bāp	Dū bābā	Dū-gō bāp
Bāp-gulā	Bāp-man	Bāpan, bāp-sab

Bhojpuri (North Centre of Saran).	Sarwariâ (Bastî).	Western Bhojpuri (Jaunpur).
Ā	Ā	Ā
Mār	Mār, pī	Mār
Kharā hō	Thāph rah	Thāph hoi jā
Mar	Muā	Mui jā
Dē	Dē	Dē
Daur	Daur	Daur
Ūpar	Ūpar	Ūpar
Nig ^a chā, niarā	Nagich	Niarē, nagichē
Nichē	Nichē	Nichē, hēthē, khālē
Lam ^a har	Lām	Dūri, lāmē
Ag ^a tē	Āgē	Āgē, sām ^a nē
Pāchhē	Pāchhē	Pāchhē
Kē	Kē	Kē, kaun
Kā	Kāw	Kā
Kāhē	Kāhē	Kāhē
Āur	Awar	Awar
Bāki	Lēkin	Hai, mūdā
Jō	Jō	Jau
Hā	Achchā	Hā-tau
Nā	Nahi	Nāhī
Āh	Pachh ^a tāwā	Hāy, galān
Ēk bāp, bap ^a si	Bāp	Kaunō kakā
Ēk bāp-ke	Bāp-kāi	Kaunō kakā-kāi
Ēk bāp-kē	Bāp-kē lagē	Kaunō kakā-kē
Ēk bāp-sē	Bāp-sē	Kaunō kakā-sē
Dū bāp	Dui bāp	Dui kakā
Bāpan	Bāp lōg	Kaiu kakā

Nagpurī (Ranchi).	Madhēsī (Champaran).	Thārū (Champaran).	English.
Ā	Āī	Āũ	80. Come.
Mār	Mār	Mār	81. Beat.
Thāph hō	Kharā hō	Thaḍhiyō	82. Stand.
Mor	Mar-jā	Mar	83. Die.
Dēw	Dō	Dēu	84. Give.
Daur, kūd	Daur	Dagar	85. Run.
Up ^r rō	Ūpar	Ūpar	86. Up.
Nājik	Nagich	Eṭā-hũ	87. Near.
Nichē, tarō	Nichē	Hēṭh	88. Down.
Dūr	Dūr	Tanāw	89. Far.
Āgū	Sōjhē	Sōjhi	90. Before.
Pichbū	Pāchhē	Pachhā	91. Behind.
Kē	Kē	Kawan	92. Who.
Kā	Kā	Kathi	93. What.
Kābē	Kābē	Kihā	94. Why.
Āūr	Āur	Ākō	95. And.
Magar	Bāki, lēkin	Bāki	96. But.
Hōlē (<i>enclitic after verb</i>)	Jō, agar	Jō	97. If.
Hōi	Hō, hũ, hā	Hā	98. Yes.
Nāi	Nā, nāhi	Nāhī	99. No.
Hāc, hāy	Āh	Oh	100. Alas.
Bāp	Ēk bāp	Ēk bāp	101. A father.
Bāp-kēr	Ēk bāp-kō	Bābā-kō	102. Of a father.
Bāp-kō	Ēk bāp-kā	Bābā-kō	103. To a father.
Bāp-sē	Ēk bāp-sē	Bābā-ōri	104. From a father.
Dui bāp	Dū bāp	Dugudā bāp	105. Two fathers.
Bāp-man	Bāp	Bābā sab	106. Fathers.

English.	Maithili (Darbhanga Brāhmaṇa).	Chhikā-chhiki (Bhagalpur).	Magahi (Gayā).
107. Of fathers . . .	Pitā lok ^a ni-k . . .	Bāp sabhak . . .	Bāp lōg-ko . . .
108. To fathers . . .	Pitā lok ^a ni-kē . . .	Bāp sabh-kai . . .	Bāp lōg-kē . . .
109. From fathers . . .	Pitā lok ^a ni-sā . . .	Bāp sabh-sē . . .	Bāp lōg-sē . . .
110. A daughter . . .	Ēk kanyā, kōṇō kanyā . . .	Bēṭi . . .	Bēṭi . . .
111. Of a daughter . . .	Kōṇō kanyā-k . . .	Bēṭik . . .	Bēṭi-ko . . .
112. To a daughter . . .	Kōṇō kanyā-kē . . .	Bēṭi-kai . . .	Bēṭi-kē . . .
113. From a daughter . . .	Kōṇō kanyā-sā . . .	Bēṭi-sē . . .	Bēṭi-sē . . .
114. Two daughters . . .	Dū kanyā . . .	Dui bēṭi . . .	Dū bēṭi ; dū bēṭin . . .
115. Daughters . . .	Kanyā lok ^a ni . . .	Bēṭi sabh . . .	Bēṭin, bēṭin sab . . .
116. Of daughters . . .	Kanyā-lok ^a ni-k . . .	Bēṭi sabhak . . .	Bēṭin-ko . . .
117. To daughters . . .	Kanyā lok ^a ni-kē . . .	Bēṭi sabh-kai . . .	Bēṭin-kē . . .
118. From daughters . . .	Kanyā lok ^a ni-sā . . .	Bēṭi sabh-sē . . .	Bēṭin-sē . . .
119. A good man . . .	Ēk nik byakti . . .	Nik lōg . . .	Nēk ad ^a mī . . .
120. Of a good man . . .	Ēk nik byakti-k . . .	Nik lōgak . . .	Nēk ad ^a mī-ke . . .
121. To a good man . . .	Ēk nik byakti-kē . . .	Nik lōg-kai . . .	Nēk ad ^a mī-kē . . .
122. From a good man . . .	Ēk nik byakti-sā . . .	Nik lōg-sē . . .	Nēk ad ^a mī-sē . . .
123. Two good men . . .	Dū nik byakti lok ^a ni . . .	Dui nik lōg . . .	Dū nēk ad ^a mī, dū achchhe ad ^a mī . . .
124. Good men . . .	Nik byakti lok ^a ni . . .	Nik lōg sabh . . .	Āchhā lōg . . .
125. Of good men . . .	Nik byakti lok ^a ni-k . . .	Nik lōg sabhak . . .	Āchhā lōg-ko . . .
126. To good men . . .	Nik byakti lok ^a ni-kē . . .	Nik lōg sabh-kai . . .	Āchhā lōg-kē . . .
127. From good men . . .	Nik byakti lok ^a ni-sā . . .	Nik lōg sabh-sē . . .	Āchhā lōg-sē . . .
128. A good woman . . .	Ēk nik stri . . .	Nik maugi . . .	Nēk meh ^a rārū . . .
129. A bad boy . . .	Ēk adh ^a lāh nēnā . . .	Adh ^a lāh nēnā . . .	Kharāb laṛ ^a kā . . .
130. Good woman . . .	Nik stri sabh . . .	Nik maugi sabh . . .	Nēk meh ^a rārūn . . .
131. A bad girl . . .	Kōṇō adh ^a lāh ¹ kanyā . . .	Adh ^a lāh chauṛi . . .	Kharāb laṛ ^a ki . . .
132. Good . . .	Uttam . . .	Nik . . .	Āchhā, nīman, nēk, bēs, suthar, bhalā, baṛhiā . . .
133. Better . . .	Ati uttam . . .	Bahut nik . . .	Āūr āchhā, beh ^a tar, baṛhiā . . .

Kuṛmālī (Maubhum).	Pāñch Parganiā (Rauchī).	Bhojpurī (Shahabad).
Bāp-gulār . . .	Bāp man-kēr . . .	Bāpan-ke . . .
Bāp-gulā-kē . . .	Bāp-man-kēr-pās . . .	Bāpan-kē . . .
Bāp-gulā-kar-pās-tē . . .	Bāp-man-lēk . . .	Bāpan-sē . . .
Biṭī-chhā . . .	Ēk bēṭī . . .	Bēṭī . . .
Biṭī-chhā-kar . . .	Ēk bēṭī-kēr . . .	Bēṭī-ke . . .
Biṭī-chhā-kē . . .	Ēk bēṭī-kēr-pās . . .	Bēṭī-kē . . .
Biṭī-chhā-kar-pās-tē . . .	Ēk bēṭī-lēk . . .	Bēṭī-sē . . .
Du-ṭā biṭī-chhā . . .	Dū bēṭī . . .	Dū-gō bēṭīn . . .
Biṭī-chhā-gulā . . .	Bēṭī-gulā . . .	Bēṭīn . . .
Biṭī-chhā-gulār . . .	Bēṭī-gulā-kēr . . .	Bēṭīn-ke . . .
Biṭī-chhā-gulā-kē . . .	Bēṭī-gulā-kēr-ṭhīnē . . .	Bēṭīn-kē . . .
Biṭī-chhā-gulā-kar-pās-tē . . .	Bēṭī-gulā lēk . . .	Bēṭīn-sē . . .
Bhālā lak . . .	Ēk bēs ad*mi . . .	Nīman ad*mi . . .
Bhālā lakar . . .	Ēk bēs ad*mi-kēr . . .	Nīman ad*mi-ke . . .
Bhālā lak-kē . . .	Ēk bēs ad*mi-kēr-ṭhīnē . . .	Nīman ad*mi-kē . . .
Bhālā lakar-pās-tē . . .	Ēk bēs ad*mi-lēk . . .	Nīman ad*mi-sē . . .
Du-ṭā bhālā lak . . .	Dū bēs ad*mi . . .	Dū-gō nīman ad*mi . . .
Bhālā lak-gulā . . .	Bēs ad*mi-man . . .	Nīman ad*mi . . .
Bhālā lak-sab-kar . . .	Bēs ad*mi-man-kēr . . .	Nīman ad*miin-ke . . .
Bhālā lak-sab-kē . . .	Bēs ad*mi-man-kēr-ṭhīnē . . .	Nīman ad*miyan-kē . . .
Bhālā lak-sab-kar-pās-tē . . .	Bēs ad*mi-man-lēk . . .	Nīman ad*miyan-sē . . .
Bhālā mēyā-lak . . .	Ēk bēs meh*rārū . . .	Nīman meh*rārū . . .
Khārāb chhōr . . .	Ēk khārāp chhuwā . . .	Bāur larikā . . .
Bhālā mēyā-lak-sab . . .	Bēs meh*rārū-man . . .	Nīman meh*rārū . . .
Bad chhōrī . . .	Ēk khārāp bēṭī-chhuwā . . .	Bāur larikī . . .
Bhālā . . .	Bēs . . .	Nīman . . .
Ō-kar-tē bhālā . . .	Lēk bēs (<i>than good</i>) . . .	Bahut nīman . . .

Bhojpurī (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpurī (Jannpur).
Bāpan-ke	Bāp lōgan-kāī	Kaīn kakā-kāī
Bāpan-kō	Bāp lōgan-kē lagē	Kaīn kakā-kō
Bāpan-sē	Bāp lōgan-sē	Kaīn kakā-sē
Ēk bēṭī	Laṛikanī	Ēk biṭiyā
Ēk bēṭī-ke	Laṛikanī-kāī	Ēk biṭiyā kāī
Ēk bēṭī-kē	Laṛikanī-kē lagē	Ēk biṭiyā-kē
Ēk bēṭī-sē	Laṛikanī-sē	Ēk biṭiyā-sē
Dū bēṭī	Dui laṛikī	Dui biṭiyā
Bēṭin	Laṛikī	Kaīn biṭiyā
Bēṭin-ke	Laṛikanin-kāī	Biṭiyan kāī
Bēṭin-kō	Laṛikanin-kē lagē	Biṭiyan-kē
Bēṭin-sē	Laṛikanin-sē	Biṭiyan-sē
Ēk nīman ad*mi	Ēk nīk manai	Ēk nīk ad*mi
Ēk nīman ad*mi-ke	Nīk manai-kāī	Ēk bhalē ad*mi-kāī
Ēk nīman ad*mi-kē	Nīk manai-kē lagē	Ēk bhalē ad*mi-kē
Ēk nīman ad*mi-sē	Nīk manai-sē	Kēhū bhal ad*mi-sē
Dū nīman ad*mi	Dui nīk manai	Dui bhal ad*mi
Nīman ad*min	Nīk manai	Bhal man*sē
Nīman ad*min-ke	Nīk manai-kāī	Bhal man*sē-kāī
Nīman ad*min-kē	Nīk manai-kē lagē	Bhal man*san-kē
Nīman ad*min-sē	Nīk manai-sē	Nīk ad*min-sē
Ēk nīman meh*rārū	Ēk nīk meh*rārū	Ēk nīk meh*rārū
Ēk kharāb laṛikā	Ēk kharāb laṛikā	Ēk nīkām laṛikā
Achehhi meh*rārū	Nīk meh*rārū	Nīk meh*rārū
Ēk kharāb laṛikā	Ēk kharāb laṛikī	Ēk nīkām biṭiyā
Nīman	Nīk	Nīk, nagad
Baṛā nīman	Bahut nīk	Bahut nīk

Nagpurîâ (Ranchl).	Madhêsî (Champaran).	Thârû (Champaran).	English.
Bâp-man-kêr	Bâpan-ke	Bâbâ-ke	107. Of fathers.
Bâp-man-kê	Bâpan-kâ	Bâbâ-sab-kê	108. To fathers.
Bâp-man-sê	Bâpan-sê	Bâbâ sabhâ-ban-sê	109. From fathers.
Bêti	Egô beti	Êk chhok*ni	110. A daughter.
Bêti-kêr	Egô beti-ke	Êk chhok*ni-ke	111. Of a daughter.
Bêti-kê	Egô beti-kâ	Êk chhok*ni-kê	112. To a daughter.
Bêti-sê	Egô beti-sê	Êk chhok*ni-sê	113. From a daughter.
Dui beti-man	Dû beti	Dugaḍâ chhok*ni	114. Two daughters.
Bêti-man	Bêti sabh	Chhok*ni sabh	115. Daughters.
Bêti-man-kêr	Bêti-ke, beṭian-ke	Chhok*ni sabh-ke	116. Of daughters.
Bêti-man-kê	Bêti-kâ, beṭian-kâ	Chhok*ni sabh-kê	117. To daughters.
Bêti-man-sê	Beṭian-sê	Chhok*ni sabh-sê	118. From daughters.
Bês ad*mi	Egô niman ad*mi	Bhalâ manisê	119. A good man.
Bês ad*mi-kêr	Egô niman ad*mi-ke	Bhalâ manisê-ke	120. Of a good man.
Bês ad*mi-kê	Egô niman ad*mi-kâ	Bhalâ manisê-kê	121. To a good man.
Bês ad*mi-sê	Egô niman ad*mi-sê	Bhalâ manisê-sê	122. From a good man.
Dui bês ad*mi-man	Dugô niman ad*mi	Dû jan chik*han manisê	123. Two good men.
Bês ad*mi-man	Niman ad*mi	Chik*han manisê	124. Good men.
Bês ad*mi-man-kêr	Niman ad*mi-ke	Chik*han manisê-ke	125. Of good men.
Bês ad*mi-man-kê	Niman ad*mi-kâ	Chik*han manisê-kê	126. To good men.
Bês ad*mi-man-sê	Niman ad*mi-sê	Chik*han manisê-sab-sê	127. From good men.
Bês janî	Egô niman meh*rârû	Êk lagad janî	128. A good woman.
Kharâp chhok*ra, kharâp chôrî.	Egô lâḥêr lapikâ	Lab*rahâ chhok*ni	129. A bad boy.
Bês janî	Niman meh*rârû	Lagad janî sab	130. Good women.
Kharâp chhôrî	Egô baur laṛ*ki	Lab*ri chhok*ni	131. A bad girl.
Bês	Niman	Lagad	132. Good.
Û-kar-sê bês (than that good).	Bhalâ	Khub chik*han	133. Better.

English.	Maithilī (Darbhanga Brāhmaṇas).	Chhikā-chhikī (Bhagalpur).	Magahī (Gayā).
134. Best . . .	Atyant uttam ; uttamōttam.	Sabh-sē nik . . .	Sab-sē āchhā, sab-sē bēs .
135. High . . .	Uchch . . .	Ūch . . .	Uchā, ūch . . .
136. Higher . . .	Uchch-tar . . .	Bahut ūch . . .	Āūr ūchā . . .
137. Highest . . .	Atyant uchch . . .	Sabh-sē ūch . . .	Sab-sē ūchā . . .
138. A horse . . .	Kōnō ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
139. A mare . . .	Kōnō ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .
140. Horses . . .	Ghōṛā sabh . . .	Ghōṛā sabh . . .	Ghōṛā sab, ghōṛan . . .
141. Mares . . .	Ghōṛī sabh . . .	Ghōṛī sabh . . .	Ghōṛī sab, ghōṛin . . .
142. A bull . . .	Ēk sāṛh, kōnō sāṛh . . .	Sāṛh . . .	Sāṛh . . .
143. A cow . . .	Ēk gāy, kōnō gāy . . .	Gāy . . .	Gāy, gāiā, gāu . . .
144. Bulls . . .	Sāṛh sabh . . .	Sāṛh sabh . . .	Sāṛh sab, saṛh*wan . . .
145. Cows . . .	Gāy sabh . . .	Gāy sabh . . .	Gāy sab, gāian . . .
146. A dog . . .	Ēk kukur . . .	Kukur . . .	Kuttā, kukur . . .
147. A bitch . . .	Ēk kutti . . .	Pilli . . .	Kutti, kutiā . . .
148. Dogs . . .	Kukur sabh . . .	Kukur sabh . . .	Kuttā sab, kut*wan . . .
149. Bitches . . .	Kutti sabh . . .	Pilli sabh . . .	Kutti sab, kutian . . .
150. A he goat . . .	Ēk khasī . . .	Bōtu . . .	Khasī . . .
151. A female goat . . .	Ēk bak*ri . . .	Bak*ri . . .	Bak*ri . . .
152. Goats . . .	Khasī sabh ; bak*ri sabh . . .	Bak*ri sabh . . .	Khasī sab, bak*ri sab ; khasian, bakarian.
153. A male deer . . .	Ēk harin . . .	Harinā . . .	Harin, har*nā, mirig . . .
154. A female deer . . .	Ēk harinī . . .	Harinī . . .	Harinī, mirgī . . .
155. Deer . . .	Harin sabh . . .	Harin . . .	Harin sab . . .
156. I am . . .	Ham thikāh ^ū . . .	Hamē chhikaū . . .	Ham hī . . .
157. Thou art . . .	Tō thikē . . .	Tō chhikaī . . .	Tū haī, tū bahī . . .
158. He is . . .	Ō thik . . .	Ū chhikai, chhai, achh . . .	Ū haī, ū bathī (or bathū) ū haū.
159. We are . . .	Ham*rā lok*ni thikāh ^ū . . .	Ham*rā sabh chhikaū . . .	Ham*ni hī . . .
160. You are . . .	Ahā thikāh ^ū . . .	Torā sabh chhikā . . .	Tō hā ; ap*ne hī . . .

Kuṛmāṭī (Manbhum).	Pāṭh Parganā (Ranchi).	Bhojpurī (Shahabad).
Sab-tē bhālā . . .	Besēi bās . . .	Sab-sē niman . . .
Ūchā . . .	Ūch . . .	Ūch . . .
Ō-kar-tē ūchā . . .	Ūch-lē ūch . . .	Bahut ūch . . .
Sab-tē-ūchā . . .	Sab-lē ūch . . .	Sab-sē ūch . . .
Gharā . . .	Ēk ghōṛā . . .	Ghōṛā . . .
Ghōṛī . . .	Ēk ghōṛī . . .	Ghōṛī . . .
Gharā-gulā . . .	Ghōṛā-gulā . . .	Ghōṛan . . .
Ghōṛī-gulā . . .	Ghōṛī-gulā . . .	Ghōṛin . . .
Sār . . .	Ēk sār, ēk āṛiyā . . .	Sār . . .
Gāi . . .	Ēk gāl . . .	Gaū . . .
Sār-gulā . . .	Āṛiyā-gulā . . .	Sār-sab . . .
Gāi-gulā . . .	Gāl-gulā . . .	Gāin . . .
Kuttā . . .	Ēk kukur . . .	Kūkur . . .
Kutti . . .	Ēk kuti . . .	Kutti . . .
Kuttā-gulā . . .	Kukur-gulā . . .	Kākur-sab . . .
Kutti-gulā . . .	Kuti-gulā . . .	Kutti-sab . . .
Pāṭhā . . .	Ēk bok'rā . . .	Khasī . . .
Pāṭhī . . .	Ēk dhāṛ chhāgair, ēk pāṭhiyā.	Chhēr . . .
Pāṭhā-gulā . . .	Chhāgair-gulā . . .	Chhēr-sab . . .
Harin . . .	Ēk sārkhā harin, ēk jhāk harin.	Harin . . .
Madwan harin . . .	Ēk dhāṛ harin . . .	Har'ni . . .
Harin-gulā . . .	Harin-gulā . . .	Harin-sab . . .
Hāmi rahi . . .	Maṛ hekō . . .	Ham hāṛ, ham bānī
Tū hua or rahā . . .	Taṛ hekis . . .	Tū hāwā, tū bārē . . .
Ūo huē or rahē . . .	Ū hekō . . .	Ū bā . . .
Hāmni rahi . . .	Hām'rē hekī . . .	Ham'nī-kā bānī . . .
Tohni rahā . . .	Toh'rē hekā . . .	Toh'nī-kā bārā . . .

Bhojpurī (North Centre of Saran).	Sarwarīā (Basti).	Western Bhojpurī (Jauspur).
Khūb niman . . .	Sab-sē nik . . .	Bahutai nik . . .
Ūch . . .	Ūch . . .	Ūch . . .
Bahut ūch . . .	Bahut ūch . . .	Bahut ūch . . .
Khūb ūch . . .	Sab-sē ūch . . .	Bahutai ūch . . .
Ēk ghōṛā . . .	Ēk ghōṛā . . .	Ēk ghōṛā . . .
Ēk ghōṛī . . .	Ēk ghōṛī . . .	Ēk ghōṛī . . .
Ghōṛan . . .	Ghōṛē . . .	Dhēr ghōṛā . . .
Ghōṛin . . .	Bahut ghōṛī . . .	Ghōṛin . . .
Ēk sāṛh . . .	Ēk sāṛ . . .	Ēk barad . . .
Ēk gāy . . .	Ēk gāy . . .	Ēk gāy . . .
Sāṛhan . . .	Kai sāṛ . . .	Dhēr bar ^a dā . . .
Gāin . . .	Kai gāy . . .	Gaiyan . . .
Ēk kuttā, ēk pillā . . .	Ēk kuttā . . .	Ēk kukur . . .
Ēk kutti, ēk pillī . . .	Ēk kutti . . .	Ēk kukurī . . .
Kuttan, pillan . . .	Bahut kuttā . . .	Kukuran . . .
Kuttin, pillin . . .	Kutti . . .	Kukurin . . .
Ēk khassī . . .	Khassī . . .	Ēk khāsi . . .
Ēk bak ^a ri . . .	Chhag ^a ṛī . . .	Ēk chhēṛī . . .
Chhēran . . .	Kai chhag ^a ṛī . . .	Bahutai chhēṛī . . .
Ēk har ^a nā . . .	Har ^a nā . . .	Ēk harinā . . .
Ēk har ^a nī . . .	Har ^a nī . . .	Ēk harinī . . .
Harin . . .	Kai har ^a nā . . .	Bahutai harinā . . .
Ham hāī . . .	Maī hō . . .	Ham hāī, ham bāī . . .
Tē hāwas . . .	Tū hō . . .	Tū hanā . . .
Ū hāwas . . .	Ū hai . . .	Ū hau . . .
Ham ^a nī hāī . . .	Ham ^a rē bāī . . .	Ham hāī . . .
Tū hāwā . . .	Tū hō . . .	Tū hayē . . .

Nagpurī (Ranchi).	Madhēsi (Champan).	Thārū (Champan).	English.
Sob-sē bēa	Barhiā	Khūb jor chik ^a han . .	134. Best.
Ūch	Ūch	Ḍhēg	135. High.
Ū-kar-sē ūch	Bahut ūch	Barā ḍhēg	136. Higher.
Sob-sē ūch	Sabh-sē ūch	Barā jabaḍh ḍhēg . .	137. Highest.
Ghōṛā	Egō ghōṛā	Ghōṛā	138. A horse.
Ghōṛī	Egō ghōṛī	Ghōṛī	139. A mare.
Ghōṛā-man	Ghōṛā-sabh	Pog ^a rāhī ghōṛā . .	140. Horses.
Ghōṛī-man	Ghōṛī sabh	Pog ^a rāhī ghōṛī . .	141. Mares.
Sāṛh	Egō sāṛh	Dhakār	142. A bull.
Gāy	Egō gāy	Gāi	143. A cow.
Sāṛh-man	Bail sabh	Baradh	144. Bulls.
Gāy-man, garu-man (com. gen.)	Gāy sabh	Pog ^a rāhī gāy	145. Cows.
Kukur	Egō kukur	Kukur	146. A dog.
Kuṭī kukur	Egō kuttī	Pillī	147. A bitch.
Kukur-man	Kut ^a wan	Pog ^a rāhī kukur . .	148. Dogs.
Kuṭī kukur-man or kuṭī- man.	Kutian	Pog ^a rāhī pillī	149. Bitches.
Bak ^a rā, also khasī and chhag ^a ri.	Egō khasī	Khasī	150. A he goat.
Bak ^a ri	Egō bak ^a ri	Chhēr	151. A female goat.
Chhag ^a ri-man	Bokā sabh	Pog ^a rāhī chhēr . .	152. Goats.
Harin	Egō har ^a nā	Harin	153. A male deer.
Harinī	Egō har ^a nī	Har ^a nī	154. A female deer.
Harin-man	Harin sabh	Har ^a nā har ^a nī . .	155. Deer.
Mōē hekō or ahō	Ham bānī	Moi bar ^a hī	156. I am.
Toē hekī or ahī	Tū bārā	Toē bārō	157. Thou art.
Ū hekō or ahō	Ū bārān	Ū bariyā	158. He is.
Ham ^a rē-man hekī, ahī, or hai.	Ham ^a nī haiī	Ham ^a rā bārī	159. We are.
Toh ^a rē-man hekā, ahā, or hā.	Ranū-sabbān bānī . .	Tū bārō	160. You are.

English.	Maithilī (Darbhanga Brāhmaṇs).	Chhikā-chhikī (Bhagalpur).	Magahi (Gayā).
161. They are . . .	Ô lok ⁿⁱ thikāh . . .	Ū sabh chhikath, chhikāinh	Ū sab hathin, ū sab hathun
162. I was . . .	Ham chhalāh ^ū , ham rahī . . .	Hamē chhalā . . .	Ham hali . . .
163. Thou wast . . .	Tō chhalē . . .	Tō chhalai . . .	Tū halē or halē . . .
164. He was . . .	Ô chhal, ô rahai . . .	Ū chhala . . .	Ū hali . . .
165. We were . . .	Ham ^{rā} sabah ⁱ rahī . . .	Ham ^{rā} sabh chhalai . . .	Ham ⁿⁱ hali . . .
166. You were . . .	Ahā rahī . . .	Torā sabh chhalā . . .	Tō halā, toh ⁿⁱ halā, ap ^{ne} hali.
167. They were . . .	Ô lok ⁿⁱ rahath ⁱ . . .	Ū sabh chhalāt . . .	Ū sab hal ^{thi} , hal ^{thin} . . .
168. Be . . .	Hōāh . . .	Hō . . .	Hō, hōe, hōwe . . .
169. To be . . .	Hōeb . . .	Haib . . .	Hōeb . . .
170. Being . . .	Hōit . . .	Hōta . . .	Hoait, hōt . . .
171. Having been . . .	Hōi-kay-kā . . .	Bhai-ke . . .	Hō, hō-ke . . .
172. I may be . . .	Ham hōi . . .	Hamē hōai . . .	Ham hōi . . .
173. I shall be . . .	Ham hōeb . . .	Hamē haib . . .	Ham hōeb . . .
174. I should be . . .	Ham ^{rā} hōmak chāhī . . .	Ham ^{rā} hōla chāhī . . .	Ham ^{rā} hōwe-kē chāhī . . .
175. Beat . . .	Mārāh . . .	Mārū . . .	Pitō, pit . . .
176. To beat . . .	Mārāb . . .	Mārāb . . .	Pitāb . . .
177. Beating . . .	Mārāit . . .	Mār ^{ta} . . .	Pitait . . .
178. Having beaten . . .	Mārī-kay-kā . . .	Mārī-ke, mār-ke . . .	Pit-ke, pit-kar-ke . . .
179. I beat . . .	Ham mārāi-chhi . . .	Hamē mārāichhi . . .	Ham pita-bi . . .
180. Thou beatest . . .	Tō mārāi-chhē . . .	Tō mārāichhai . . .	Tū pita-hē or pita-hā . . .
181. He beats . . .	Ô mārāi achhi . . .	Ū mārāichhai . . .	Ū pita-hai . . .
182. We beat . . .	Ham ^{rā} sabah ⁱ mārāi-chhi . . .	Ham ^{rā} sabh mārāichhi . . .	Ham ⁿⁱ pita-hi . . .
183. You beat . . .	Ahā mārāi-chhi . . .	Torā sabh mārāichhā . . .	Tō pita-hā; toh ⁿⁱ pita-hi . . .
184. They beat . . .	Ô lok ⁿⁱ mārāi-chhathinh ⁱ . . .	Ū sabh mārāichhainh . . .	Un ^{khan} pita-hathi or pita-hathin.
185. I beat (<i>Past Tense</i>) . . .	Ham mārā . . .	Hamē mār ^{lā} . . .	Ham pit ^{li} . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tō mār ^{lā} . . .	Tō mār ^{lāi} . . .	Tū pit ^{lā} . . .
187. He beat (<i>Past Tense</i>) . . .	Ô mār ^{lak} . . .	Ū mār ^{lak} . . .	Ū pit ^{lak} . . .

Koṣṭhāli (Maabham).	Pāṭh Pargariā (Bauchi).	Bhojpurī (Sahabad).
Ūo-sab rahat . . .	Ū-man hekañ . . .	Ok*ni-kā bāṛan . . .
Hāmi rah-haliō . . .	Mañ rahō . . .	Ham rah*li . . .
Tũ rah-hali . . .	Tañ rahis . . .	Tũ rah*la . . .
Ūo rah-halēik . . .	Ū rahē . . .	Ū rah*le . . .
Hāmnī rah-haliō . . .	Hām*rē rahī . . .	Ham*ni-kā rah*li . . .
Tohni rah-halē . . .	Toh*rē rahā . . .	Toh*ni-kā rah*la-sā . . .
Ūo-sab rah-halēik . . .	Ū-man rahai . . .	Ok*ni-kā rah*lan-sā . . .
Huō . . .	Hōu . . .	Hōkhā . . .
Huōt . . .	Hañ-kañ . . .	Hōkhal . . .
Hayal . . .	Hōt . . .	Hōkhat . . .
Raha hayal . . .	Hañ-kañ-kan . . .	Hō-kar-ke, hōkh-ke, hō-ke . . .
Hāmi huō pāri . . .	Mañ hai pāro . . .	Ham hōkhī, ham hōi . . .
Hāmi huab . . .	Mañ hamū . . .	Ham hōib, ham hōkhab . . .
Hāmi hue-kē chāhi . . .	Mañ hutō . . .	Ham*rā hōkhe-kē chāhi . . .
Piṭā . . .	Māru . . .	Mār . . .
Piṭa khātir . . .	Māre-kañ . . .	Māral . . .
Piṭuni . . .	Mārat . . .	Mārat . . .
Piṭlā sē . . .	Māir-kañ-kan . . .	Mār-ke . . .
Hāmi piṭa-hi . . .	Mañ mārō-lā . . .	Ham māri-lā . . .
Tũ piṭ . . .	Tañ māris-lā . . .	Tũ mārā-lā . . .
Ūo piṭa-hat . . .	Ū mārē-lā . . .	Ū mārē-lā . . .
Hāmnī piṭa-hi . . .	Hām*rē māri-lā . . .	Ham*ni-kā māri-lā . . .
Tohni piṭa-hā . . .	Toh*rē mārā-lā . . .	Toh*ni-kā mārā-lā . . .
Ūo-sab piṭa-hat . . .	Ū-man mārā-lā . . .	Ok*ni mārē-lē . . .
Hāmi piṭliō . . .	Mañ māir rahō . . .	Ham mar*li . . .
Tũ piṭlē . . .	Tañ māir rahis . . .	Tũ mar*la . . .
Ūo piṭlak . . .	Ū māir rahē . . .	Ū mar*las . . .

Bhojpurī (North Centre of Saran).	Sarwarīā (Bastī).	Western Bhojpurī (Jaunpur).
Ū lōg hā, hāwan . . .	Unh*nē haĩ . . .	Ū lōg hauan . . .
Ham rahĩ . . .	Maĩ rah*lō . . .	Ham rah*li . . .
Tē rahas . . .	Taĩ rah*lē . . .	Tē rah*lā . . .
Ū rahas . . .	Ū rahal . . .	Ū rah*lan . . .
Ham*ni rahĩ . . .	Ham*rē rah*li . . .	Ham sabhē rah*li . . .
Tũ rahā . . .	Tũ rah*lā . . .	Tũ sabhē rah*lā . . .
Ū lōg rahē . . .	Unh*nē rah*lai . . .	Ū lōg rah*lan . . .
Hō . . .	Hō . . .	Hō . . .
Hōkhal . . .	Hōb . . .	Hōib . . .
Hōt . . .	Hōt . . .	Hōt . . .
Hō-ke . . .	Hō-kar . . .	Hoi kãi . . .
Ham hōĩ . . .	Maĩ hō sakāĩ-lō . . .	Ham hōi . . .
Ham hōkhab . . .	Maĩ hōbō . . .	Ham rah*bai . . .
Ham*rā hōkhe-kē chāhi . . .	Mō-kē hōĩ-kē chāhi . . .	Hamaĩ rahāĩ-kē chāhi . . .
Mār . . .	Mār, pīt . . .	Mār . . .
Māral . . .	Mār*nā, pīt*nā . . .	Mārab . . .
Mārat . . .	Mārat . . .	Mārat . . .
Mār-ke . . .	Mār-ke . . .	Mari kãi . . .
Ham māri-lā . . .	Maĩ marāĩ-lō . . .	Ham māri-lā . . .
Tē māre-las . . .	Taĩ marāĩ-lē . . .	Tē marāĩ-lā . . .
Ū māre-lā . . .	Ū marāĩ-lā . . .	Ū marāĩ-lā . . .
Ham*ni māri-lā . . .	Ham*rē māri-lā . . .	Ham sabhē māri-lā . . .
Tũ māre-lā . . .	Tũ marāĩ-lā . . .	Tũ sabhē marāĩ-lā . . .
Ū-lōg māre-lā . . .	Unh*nē marāĩ-lai . . .	Ū lōg marāĩ-leni . . .
Ham mar*li, ham maruĩ . . .	Maĩ mar*lō . . .	Ham mar*li . . .
Tē mar*las, tē maruas . . .	Taĩ mar*lē . . .	Tē mar*lā . . .
Ū mar*lan, ū maruan . . .	Ū mar*lis . . .	Ū mar*les . . .

Nagpurī (Rauchī).	Madhēś (Champaran).	Thārū (Champaran).	English.
Ū-man hekai, abai, or hai.	Ū-lōg bā	Un bāriyā	161. They are.
Mōē rahō	Ham rah ⁿⁱ -hā	Moi rah ⁿⁱ	162. I was.
Tōē rahis	Tū rah ⁿⁱ -hā	Tū rah ⁿⁱ	163. Thou wast.
Ū rahē	Ū rah ⁿⁱ -hā	Unhi rah ⁿⁱ	164. He was.
Ham ^{re} rahi	Ham ⁿⁱ rah ⁿⁱ -hā	Moi rah ⁿⁱ	165. We were.
Toh ^{re} rahā	Toh ⁿⁱ rah ⁿⁱ -hā	Tū rah ⁿⁱ	166. You were.
Ū-man rahē	Ū lōg rahai	Ū rah ⁿⁱ	167. They were.
Hō, hohī	Hōy	Hā	168. Be.
Hōek	Honā	Hōni-hāri	169. To be.
Hōe-ke	Hōat	Sē	170. Being.
Hōe-kair-kē or hōe-ke	Hō-ke	Sē	171. Having been.
Mōē hōek parbō	Ham hōī	Moi hōk ^{hi}	172. I may be.
Mōē hōbō	Ham hōkhab	Moi hōk ^{hi}	173. I shall be.
Mōē hōtō-tō	Ham ^{ra} hōkhe-kē chāhī	Mōrā hōkhe-kē chāhī	174. I should be.
Mār	Mār	Mār ^{hi}	175. Beat.
Mārek	Mārai	Māre-kē	176. To beat.
Mārat	Mārat	Mārat	177. Beating.
Māir-ke	Mār-ke	Mār-ke	178. Having beaten.
Mōē marō-nā	Ham māri-lā	Moi mārat baḍh ^{hi}	179. I beat.
Tōē mārisi-lā	Tū māri-lā	Tū mārat baḍh ^{hi}	180. Thou beatest.
Ū māre-lā	Ū māre-lā	Ū mārat baḍh ^{hi}	181. He beats.
Ham ^{re} māri-lā	Ham ⁿⁱ māri-lā	Moi mārat baḍh ^{hi}	182. We beat.
Toh ^{re} māri-lā	Toh ⁿⁱ māri-lā	Tū mārat baḍh ^{hi}	183. You beat.
Ū-man mārai-na	Ū lōg māre-lā	Ū mārat baḍh ^{hi}	184. They beat.
Mōē mār ^{li} , ham mār ^{li}	Ham mār ^{li} . . . .	.....	185. I beat (<i>Past Tense</i>).
Tōē mār ^{li}	Tū mār ^{li} . . . .	.....	186. Thou beatest (<i>Past Tense</i>).
Ū mār ^{lak}	Ū mār ^{le} . . . .	.....	187. He beat (<i>Past Tense</i>).

English.	Maithili (Darbhanga Brāhmaṇa).	Chhikā-chhikī (Bhagalpur).	Magahi (Gayā).
188. We beat (<i>Past Tense</i>) .	Ham ^a rā sabah ⁱ mārāl .	Ham ^a rā sabh mār ^a liai .	Ham ^a ni piṭ ^a li . . .
189. You beat (<i>Past Tense</i>)	Ap ^a ne mārāl . . .	Tōrā sabh mār ^a lā . . .	Tō piṭ ^a lā . . .
190. They beat (<i>Past Tense</i>)	Ō lok ^a ni mār ^a lainh ⁱ . . .	Ū sabh mārāl ^a kāt . . .	Ū sab piṭ ^a lan . . .
191. I am beating . . .	Ham mārāi-chhī . . .	Hamē mārāichhī . . .	Ham piṭaitiaī . . .
192. I was beating . . .	Ham mārāit rahl . . .	Hamē mārāichhalā . . .	Ham piṭait haliaī, or piṭait hall.
193. I had beaten . . .	Ham mārāl achhi . . .	Hamē mār ^a lē chhalā . . .	Ham piṭ ^a lē-hī . . .
194. I may beat . . .	Ham mārī . . .	Hamē mārāū . . .	Ham piṭiaī . . .
195. I shall beat . . .	Ham mārāb . . .	Hamē mār ^a baū . . .	Ham piṭ ^a baī, or ham piṭab .
196. Thou wilt beat . . .	Tō mār ^a bāh . . .	Tō mār ^a baī . . .	Tū piṭ ^a bā . . .
197. He will beat . . .	Ō mārāt . . .	Ū mār ^a ta . . .	Ū piṭ ^a taū . . .
198. We shall beat . . .	Ham ^a rā sabah ⁱ mārāb .	Ham ^a rā sabh mār ^a bai .	Ham ^a ni piṭ ^a bau, ham sab piṭab.
199. You will beat . . .	Ap ^a ne mārāb . . .	Tōrā sabh mār ^a bā . . .	Tō piṭabā . . .
200. They will beat . . .	Ō lok ^a ni mār ^a thinh ⁱ . . .	Ū sabh mār ^a tāt . . .	Ū sabh piṭ ^a tin . . .
201. I should beat . . .	Ham ^a rā mārāk chāhī .	Ham ^a rā mār ^a la chāhī .	Ham ^a rā piṭe-kē chāhī .
202. I am beaten . . .	Ham mārāl jāichhī . . .	Hamē mār ^a la jāichhī .	Ham piṭailē-hī . . .
203. I was beaten . . .	Ham mārāl gelāh ^ā . . .	Hamē mār ^a la jāichhalā .	Ham piṭailē-hal, or piṭailē- hall.
204. I shall be beaten .	Ham mārāl jāeb . . .	Hamē mār ^a la jāibaū . . .	Ham piṭāeb . . .
205. I go . . .	Ham jāichhī . . .	Hamē jāichhī . . .	Ham jā-hī . . .
206. Thou goest . . .	Tō jāichhē . . .	Tō jāichhaī . . .	Tū jā-hē, jā-hā . . .
207. He goes . . .	Ō jāit-achhī . . .	Ū jāichhai . . .	Ū jā-bai, jā-hathi, jā-hathin
208. We go . . .	Ham ^a rā sabah ⁱ jāi-chhī .	Ham ^a rā sabh jāichhī . .	Ham ^a ni jā-hī . . .
209. You go . . .	Ap ^a ne jāi-chhī . . .	Tōrā sabh jāichhā . . .	Tō jāh, ap ^a ne jāū . . .
210. They go . . .	Ō lok ^a ni jāi-chhath ⁱ . .	Ū sabh jāichhainh . . .	Ū sab jā-bathi . . .
211. I went . . .	Ham gelāh ^ā . . .	Hamē gēlā . . .	Ham gēli . . .
212. Thou wentest . . .	Tō gēlē . . .	Tō gēlaī . . .	Tū gēlē, or gēlā . . .
213. He went . . .	Ō gēl . . .	Ū gēla . . .	Ū gēl . . .
214. We went . . .	Ham ^a rā sabah ⁱ gelāh ^ā .	Ham ^a rā sabh geliai . . .	Ham ^a ni gēli . . .

Kuṣmāli (Manbhum).	Pāṣch Parganā (Ranchi).	Bhojpurī (Sasabād).
Hāmnī piṭhō . . .	Hām*rē māir rahī . . .	Ham*ni-kā mar*li . . .
Tohni piṭe-halē . . .	Toh*rē māir rahā . . .	Toh*ni-kā mar*lā . . .
Ūo-sab piṭe-halēik . . .	Ū-man māir rahai . . .	Ok*ni mar*lan . . .
Hāmi piṭa-hiō . . .	Maī mār*tō-hō . . .	Ham mārāt-bānī, ham mar*tānī.
Hāmi piṭa-haliō . . .	Maī mārāt-rahō . . .	Ham mārāt rah*li . . .
Hāmi piṭe-haliō . . .	Maī māir āhō . . .	Ham mar*li-bā . . .
Hāmi piṭe-pāri . . .	Maī māre pārō . . .	Ham māri . . .
Hāmi piṭab . . .	Maī mār*mū . . .	Ham mārāb . . .
Tā piṭbhī . . .	Tāi mār*bē . . .	Tū mar*bā . . .
Ūo piṭta . . .	Ū māri . . .	Ū māri . . .
Hāmnī piṭab . . .	Hām*rē mārāb . . .	Ham*ni-kā mārāb . . .
Tohni piṭbē . . .	Toh*rēmār*bā . . .	Toh*ni-kā mar*bā . . .
Ūo-sab piṭta . . .	Ū-man mār*baī . . .	Ok*ni marihē . . .
Hāmar piṭe-kē chāhi . . .	Maī mār*tō . . .	Ham*rā māre-kē chāhi . . .
Hāmra-kē piṭal . . .	Maī māir khāy āhō . . .	Ham mār khātānī . . .
Hāmra-kē piṭal-halēi . . .	Maī māir khāy rahō . . .	Ham mār khāt rah*li hā . . .
Hāmra-kē piṭta . . .	Maī māir khāmū . . .	Ham mār khāib . . .
Hāni jā-hī . . .	Maī jāwa-lā, maī jāw . . .	Ham jāi-lā . . .
Tā jāo . . .	Tāi jāis-lā . . .	Tū jā-lā . . .
Ūo jāo-hat . . .	Ū jāy*lā . . .	Ū jā-lā . . .
Hāmnī jā-hī . . .	Hām*rē jāi-lā . . .	Ham*ni-kā jāi-lā . . .
Tohni jāo . . .	Toh*rē jāwā . . .	Toh*ni-kā jā-lā . . .
Ūo-sab jā-hat . . .	Ū-man jāt-hai . . .	Ok*ni jā-lan . . .
Hāmi geliō . . .	Maī jāy-rahō . . .	Ham gailī . . .
Tā gel-hali . . .	Tāi jāy-rahis . . .	Tū gailā . . .
Ūo gel-halēi . . .	Ū jāy-rahē . . .	Ū gail . . .
Hāmnī gel-hali . . .	Hām*rē jāy-rahī . . .	Ham*ni-kā gailī . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Ham ⁿⁱ mar ^{li} , ham ⁿⁱ maruī.	Ham mar ^{li} . . .	Ham sabhē mar ^{li} . . .
Tū mar ^{lā} , tū maruā .	Tū mar ^{lā} . . .	Tū sabhe mar ^{lā} . . .
Ū-lōg mar ^{lan} . . .	Unh ^{nē} mar ^{lai} . . .	Ū lōg mar ^{les} . . .
Ham mar ^{tāni} . . .	Maī mārāt-bāṭṭō . . .	Ham mārāt-hai . . .
Ham mārāt rah ^{li} . . .	Maī mārāt-rah ^{lō} . . .	Ham mārāt-rah ^{li} . . .
Ham mar ^{li} hā . . .	Maī mar ^{lē} rah ^{lō} . . .	Ham mar ^{lē} rah ^{li} . . .
Ham mārī . . .	Mō-kē mārāl-kē chāhi . . .	Ham mārila . . .
Ham mārāb . . .	Maī mar ^{bō} . . .	Ham mar ^{bai} . . .
Tē mar ^{bē} . . .	Tai mar ^{bē} . . .	Tū mar ^{bai} . . .
Ū mārī . . .	Ū mārī . . .	Ū mārī . . .
Ham ⁿⁱ mārāb . . .	Ham mārāb . . .	Ham sabhē mārāb . . .
Tū mar ^{bā} . . .	Tū mar ^{bā} . . .	Tū sabhē mar ^{bā} . . .
Ū-lōg marihē . . .	Unh ^{nē} marihai . . .	Ū-lōg mārī . . .
Ham ⁿⁱ mārē-kē chāhi . . .	Maī nij mar ^{bō} . . .	Hamai mārāl-kē han . . .
Ham mārāl jāi-lā . . .	Maī mārāl jāt-bāṭṭō . . .	Ham mārāl jāi-lā . . .
Ham mārāl gaili . . .	Maī mārāl gailō . . .	Ham mārāl gaili . . .
Ham mārāl jāib . . .	Maī mārāl jābō . . .	Ham mārāl jābai . . .
Ham jāi-lā . . .	Maī jā-lō . . .	Ham jāi-lā . . .
Tē jā-las . . .	Tai jā-lē . . .	Tū jā-lā . . .
Ū jā-lā . . .	Ū jā-lā . . .	Ū jā-lē . . .
Ham ⁿⁱ jāi-lā . . .	Ham jāt-bāṭṭī . . .	Ham sabhē jāi-lā . . .
Tū jā-lā . . .	Tū jāt-bāṭā . . .	Tū sabhē jā-lā . . .
Ū lōg jā-lan . . .	Unh ^{nē} jāt-bāṭai . . .	Ū lōg jā-leni . . .
Ham gaili . . .	Maī gailō . . .	Ham gaili . . .
Tē gailē . . .	Tai gailē . . .	Tū gailā . . .
Ū gailē . . .	Ū gail . . .	Ū gailai . . .
Ham ⁿⁱ gaili . . .	Ham gaili . . .	Ham sabhē gaili . . .

Nagpurî (Ranchî).	Madhêsî (Champaran).	Thârû (Champaran).	English.
Ham*rê or ham*rê-man mâr*li.	Ham*ni mar*li . . .	.....	188. We beat (<i>Past Tense</i>).
Toh*rê or toh*rê-man mâr* lâ.	Tû mar*lâ . . .	.....	189. You beat (<i>Past Tense</i>).
Û-man mâr*lai . . .	Û lôg mar*lan . . .	.....	190. They beat (<i>Past Tense</i>).
Moê mârathô . . .	Ham maratâni . . .	Moi mârât badh*hi . . .	191. I am beating.
Moê mârât rahô . . .	Ham mârât rah*li-hâ . . .	Moi rah*lih mârât . . .	192. I was beating.
Moê mâr*lô . . .	Ham mar*le rah*li . . .	Moi mâr*lahi . . .	193. I had beaten.
Moê mârak pârônâ . . .	Ham mârî . . .	Moi mar*ba . . .	194. I may beat.
Moê mâr*bô . . .	Ham mârâb . . .	Moi mâr*bahi . . .	195. I shall beat.
Toê mâr*bê . . .	Tû mar*bâ . . .	.....	196. Thou wilt beat.
Û mârî, mâr*taî . . .	Û mârît . . .	.....	197. He will beat.
Ham*rê, ham*rê-man, mârâb	Ham*ni mar*bi . . .	.....	198. We shall beat.
Toh*rê, toh*rê-man, mâr* bâ.	Toh*ni mar*bâ . . .	.....	199. You will beat.
Û-man mâr*bai . . .	Û lôg mârîhen . . .	.....	200. They will beat.
Moê mârâl-lô . . .	Ham-kâ mârâl-kâ châhi ? . . .	Moi mârê-kê châhi . . .	201. I should beat.
Moê mârâl jâthô . . .	Ham mâr khaili-hâ . . .	Moi mâr khal*hi . . .	202. I am beaten.
Moê mârâl gêlô . . .	Ham mâr khaili rahi . . .	Moi mâr khal*hi . . .	203. I was beaten.
Moê mârâl jâbô . . .	Ham mâr khâib . . .	Moi mâr khab*hi . . .	204. I shall be beaten.
Moê jâo-nâ . . .	Ham jât-bâni . . .	Moi jabahi . . .	205. I go.
Toê jâisi-lâ . . .	Tû jât-bârâ . . .	Tû jâit-bârê . . .	206. Thou goest.
Û jâo-lâ . . .	Û jâit-bâran . . .	Û jâit-bârê . . .	207. He goes.
Ham*rê, ham*rê-man, jâi- lâ.	Ham*ni jât-bâni . . .	.....	208. We go.
Toh*rê, toh*rê-man, jâlâ . . .	Tû jât-bârâ . . .	.....	209. You go.
Û-man jâi-nâ . . .	Û lôg jât-bâran . . .	.....	210. They go.
Moê gêlô . . .	Ham gaili . . .	Moi gailiyâ . . .	211. I went.
Toê gêlô . . .	Tû gailâ . . .	Tû gailiyâ . . .	212. Thou wentest.
Û gêlak . . .	Û gail . . .	Û gailiyâ . . .	213. He went.
Ham*rê or ham*rê-man gêli	Ham*ni gaili . . .	.....	214. We went.

English.	Maithilī (Darbhanga Brāhmaṇas).	Chhikā-chhikī (Bhagalpur).	Magahī (Gayā).
215. You went . . .	Ap ^{nē} gelāh ^ṛ . . .	Tōrā sabh gelā . . .	Tō ^ṣ gelā . . .
216. They went . . .	Ō lokan ⁱ gelāh . . .	Ū sabh gelāt . . .	Ū sab gelān . . .
217. Go . . .	Jāh, jō . . .	Jāū . . .	Jō . . .
218. Going . . .	Jāit . . .	Jāita . . .	Jāit . . .
219. Gone . . .	Gel bhel . . .	Gēla . . .	Gel . . .
220. What is your name ? .	Ahā-k nām ki thik ? .	Ap ^{nē} nek nām ki chhikan ? .	Tōhar kā nām hau ? .
221. How old is this horse ?	Ī ghōrā kat ^{bā} dinak thik ?	Hai ghōrā kataik dinak chhikai ?	Yah ghōrā kit ^{nā} bachhar-ke hai.
222. How far is it from here to Kashmir ?	Ehi thām-sā Kāsmīr kat ^{bā} dūr achh ⁱ ?	Āithiyā-sē Kāsmīr kataik dūr chhikai ?	Hīā-sē Kāsmīr kit ^{nā} dūr hai ?
223. How many sons are there in your father's house ?	Ap ^{nē} -k pitā-k ghar madhya kai gōṭ putra chhath ⁱ ?	Toh ^{rā} bāpak ghar-mē kataik bēṭā chhikan ?	Tōhar bāp-ke ghar-mē kit ^{nā} bēṭā hau ; (or to a woman) tōhar naihar-mē kit ^{nā} bēṭā hau ?
224. I have walked a long way to-day.	Ham āj bahut dūr dhari ṭahal ^ṛ lāh ^ṛ achh ⁱ .	Hamē āj bahut har ^ṛ laū bul ^ṛ laū achh.	Āj baṛi dūr chal ^ṛ li . . .
225. The son of my uncle is married to his sister.	Ham ^{rā} pittī-k putra ok ^{rā} bahin ⁱ -sā bibāhal gelāh achh ⁱ .	Ham ^{rā} pitik bēṭāk biāh bhel achh ok ^{rā} bahin-sē.	Hammar chachā-ke bēṭā ō-kar bahin-sē biāhal-hai.
226. In the house is the saddle of the white horse.	Ghar madhya uj ^{rā} ghōrā-k jin achh ⁱ .	Uj ^{rā} ghōrak jin ai ghar-mē dhaila chhikanik.	Ujar ghōrā-ke jin ghar-mē hai.
227. Put the saddle upon his back.	Sē jin ok ^{rā} piṭh par kasū .	Jin ok ^{rā} piṭh ⁱ -par rāikh dahōk.	Ō-kar piṭh-par jin rakhā .
228. I have beaten his son with many stripes.	Ham hun ^{kā} putra par anēk chābuk prahār kaū achh ⁱ .	Hamē ok ^{rā} bēṭā-kai bahut bēt mār ^ṛ liaik.	Ham ō-kar bēṭā-kē kal-ēk bēt mār ^ṛ li-hai.
229. He is grazing cattle on the top of the hill.	Ō parbat śikhar-par māl charāy rahal chhath ⁱ .	Ū māl-jāl-kai pohār-upar charai-rahāl-achh.	Ū pahār-ke ūpar (or phungī par) mawēshī charāwait-hai.
230. He is sitting on a horse under that tree.	Ō oh ⁱ briksh tar ghōrā-par baisal chhath ⁱ .	Ū gāchh-tar ghōrā par baisal achh.	Gāchh talē ghōrā par baiṭhal-hai.
231. His brother is taller than his sister.	Hunnak bhrātā ok ^{rā} bahini-k prat ⁱ adhik nām chhath ⁱ .	Ō-kar bhāi ok ^{rā} bahin-sē lām chhaik.	Ō-kar bhāi ō-kar bahin-sē lambā hai.
232. The price of that is two rupees and a half.	Ō-kar mulya aṛhāi rūpaiā thik.	Ō-kar dām aṛhāi ṭakā chhaik.	Ō-kar aṛhāi rūpaiā dām hai.
233. My father lives in that small house.	Hamār pitā oh ⁱ chhoṭ ^{kā} ghar madhya rahai chhath ⁱ .	Hamār hāp oi chhoṭ ghar-mē rahai-chhath.	Hamār bāp ū chhoṭ ^{kā} ghar-mē raha-hai.
234. Give this rupee to him	Ī rūpaiā hun ^{kā} diannh ⁱ .	Ī ṭakā ok ^{rā} diok . . .	Ī rūpaiā ok ^{rā} -kē dē dā .
235. Take those rupees from him.	Ō rūpaiā sabh hun ^{kā} -sā lā liā.	Ū ṭakā-sabh ok ^{rā} -sē lē liā .	Ū rūpaiā ok ^{rā} -sē lē-liā .
236. Beat him well and bind him with ropes.	Ok ^{rā} nikē mārū āor rassī-sā bādhā.	Ok ^{rā} khub piṭā āor ḍori-sē bādhā.	Ok ^{rā} -kē khub mār-ke rassī-sē bādhā.

Kurmāñī (Maubbum).	Pēch Parganā (Ranchi).	Bhojpuri (Shahabad).
Tohni gēl-halē . . .	Toh*rē jāy rahā . . .	Toh*ni-kā gai . . .
Ūo-sab gēl-halēi . . .	Ū-man jāy rahañ . . .	Ok*ni gailan . . .
Jāo	Jāwā	Jā, jō
Jao-hat	Jāt	Jāit
Gēl	Jāwal, gēl	Gail
Tohar nām ki ? . . .	Tōr kā nām hekē ? . . .	Tohār kā nāw bā ? . . .
Ō gharā-kē katē umar ? . . .	Ōhē ghorāṭā-kēr umar katik hekē ? . . .	Ī ghōrā kai baris-ke bā ? . . .
Ekhān-lē Kāshmīr katē dhur ? . . .	Ihā-lēk Kāshmīr katik dhūr hekē ? . . .	Ehi jā-sē Kāsmīr katek dūr bā ? . . .
Kay-gō gidrā hōkēi tōhar bāp-gharē ? . . .	Tōr bāpek gharē kay*ṭā bēṭā-ohhuwā āhē ? . . .	Toh*rā bāp-ke ghar-mē kai-gō bēṭā bārē ? . . .
Hāmi āj bohut dhur bullis . . .	Mañ āij bahut dhūr bail-āhō . . .	Āj ham dhēr dūr chal gail rah*li hā . . .
Hāmar khurār bēṭār bihā ō-kar bahin-sē bhelai . . .	Mōr kākā-kēr bēṭā saṅg ō-kar bahin-kēr bihā hay-āhē . . .	Hamār kākā-kā larikā-ke biyāh ok*rā bahin-sē bhail bā . . .
Dhaba gharā-ke khagir gharē hatēi . . .	Chār*kā ghorāṭā-kēr jin ghar bhīt*rē āhē . . .	Ō ghar-mē ujar*kā ghōrā-ke khogir bā . . .
Ō-kar piṭhē khagir dihā . . .	Ō-kar piṭh up*rē jin-ṭā raikh dēhiṅg . . .	Ok*rā piṭh-par khogir kasā . . .
Hāmi ō-kar bēṭā-kē bahut karā piṭliō . . .	Mañ ō-kar bēṭā-kē bahut sañ āhō . . .	Ham ok*rā bēṭā-kē kai ēk chābuk mar*li hā . . .
Ūo pāhār-par paś charō-hat . . .	Pāhār up*rē ū gōrū chārātē hē . . .	Ū pasuan-kē pahārī-ke ūpar charā rahal-bā . . .
Ūo ū gāchh-tar gharā-par baṣal hat . . .	Āhē gāchh tarē ghōrā up*rē ū baṣte-hē . . .	Ū oh phēr-tar ghōrā-par baṭhal bā . . .
Ō-kar bhāi ō-kar bahin-lē dhōṅgā batē . . .	A-kar bhāi akar bahin-lēkē dhōṅgā āhē . . .	Ō-kar bhāi ok*rā bahin-sē bar bā . . .
Ō-kar dām aṛhāi ṭākā . . .	A-kar dām dū ṭākā aṭh ānā hekē . . .	Ō-kar dām aṛhāi rup*ṭā bā . . .
Hāmar bāp ū chhuṭā gharē rahat . . .	Āhē chhoṭ ghar-ṭāy mōr bābā rahe-lā . . .	Hamār bāp oh chhoṭ*kā ghar-mē rahe-lē . . .
Okrē yah ṭākā dihā . . .	Ō-kē āhē rupiyā-ṭā dēwā . . .	Ī rupaiyā ok*rā-kē dē dā . . .
Ō-kar-pās-lē ū ṭākā-sab lihā . . .	A-kar thīnē ohē rupiyā-gulā lēhiṅg . . .	Ū rupaiyā ok*rā-sē lē lā . . .
Okrē khub piṭā, ār pāghā dēi-ke bādhi . . .	Bēa nihār ō-kē piṭiṅg āūr dōrāy bādhiṅg . . .	Ok*rā-kē khub mārā āūr rassī-sē bādhi-dā . . .

Bhojpurī (North Centre of Saran).	Sarwarīā (Bastī).	Western Bhojpurī (Jaunpur).
Tũ gailā	Tũ gailā	Tũ sabhē gailā
U-lōg gailan	Unh*oē gailāi	U-lōg gailan
Jā	Jā	Jā
Jāib	Jāt	Jāt
Gail	Gail	Gail
Tohār kā nāw hā ?	Tohār kā nāw hai ?	Tohār kā nāw hau ?
Ī ghōṛā-ke kā umir hā ?	Ket*nē din kāl Ī ghōṛā hai ?	Ghōṛā ket*nē din-kāl hauwai ?
Ih*wā-sē Kasmīr kit*nā dūr bā ?	Ihā-sē Kasmīr ket*nā lām hai ?	Ihā-sē Kasmīr ket*nī dūri bā ?
Toh*ṛā bāp-kā ghar-mē kit*nā bēṭā bāran ?	Toh*rē bāp-kē ghar-mē ket*nē beṭ*wā hai ?	Toh*rē bāp-kē gharē ket*nā laṭikā hauwan ?
Āj ham bahut dūr chal*lī hā	Āju ham bahut ghum*li	Āju ham bahut daurē
Ham*ṛā chachā-kā bēṭā-ke biyāh un-kā bahin-sē bhañ-bā	Ham*rē pitī-kāl beṭ*wā ham*rē bahin-sē biahal bāy	Ham*rē kakā-kāl beṭ*wā on-kē bahin-sē biahal-hau
Ujar*kā ghōṛā-ke chār-jāmā ghar-mē bā	Ujar*kē ghōṛā-kāl char*jāmā ghar-mē hai	Ghar-mē ujar*kē ghōṛā-kāl charijāmā hauwai
Ghōṛā-kā pīṭh par chār-jāmā kas dā	Char*jāmā ok*rē pīṭh-par dharā	Ok*rē pīṭhī-par charijāmā dharā
Ham un-kā bēṭā-kē bamaur ukhār ukhār-ke mar*lī hā	Mañ ok*rē beṭ*wā-kē kōṛā-sē mar*lō-hai	Ham on-kē beṭ*wā-kē kañ kōṛā mar*li
Ū pahār-kā math*ni par chāuan-kē charāwatāran	Ū pahār-kē choṭī-par chāuan-kē charāwat hai	Ū pahār-kē choṭī-par gōrū charāwat hauwai
Ū oh gāchh tar ēk ghōṛā par bañṭhal bāran	Ū ghōṛā-par pēṛ-kē nīchē bañṭhal bāy	Wahi pēṛē tarē ū ad*mi ghōṛā-par chaṭhal-hau
Un-kar bhāi un-kā bahin-sē lam*har bāran	Ō-kar bhāi ok*rē bahin-sē baṛā hai	Ō-kar bhāy o-k*ri bahinī-sē baṛā bā
Ō-kar dām aṛhāi rupaiā hā	Ō-kar dām aṛhāi rupaiā hai	Ō-kar dām aṛhāi rupiā hauwai
Hamār bāp woh chhoṭ*kā ghar-mē rahe-lan	Mōg bāp ohe chhoṭ*kē ghar-mā rahat-hai	Hamār ṭābā chhoṭ*kī bakh*ri-mē rahāi-leni
Ī rupaiā un-kā-kē dē-dā	Eh rupaiā ō-kē dēo	Ī rupiā un-kē dyā
Ū rupaiā un-kā-sē lē-lā	Ū rupaiā ō-sē lēw	Ī rupiā on-sē lyā
Ok*ṛā-kē banā-ke mārā ā rassā-sē bādh lā	Ō-kē bhalē mārā ō rassī-sē bādhā	On-kē khāb mārī-kāl ras*ri-sē bāñhī dyā

Nagpurī (Ranchi).	Madhēsi (Champan).	Thārū (Champan).	English.
Toh ^{re} or toh ^{re} -man gēlā .	Tū gailā . . . . .	.....	215. You went.
Ū-man gēlāi	Ū lōg gailan . . . . .	.. ...	216. They went.
Jāhē or jāu	Jā	Jō	217. Go.
Jāt	Jāt	Jait	218. Going.
Gāl	Gail	Geliā	219. Gone.
Tōr kā nām hekē?	Tohār kā nām bātē?	Tōr kihā nām?	220. What is your name?
Ī ghōrā katai din-kēr hekē?	Ī ghor ^{wā} ket ^{nā} din-ke bhail?	Ī ghōrā-ke kihā umer? . .	221. How old is this horse?
Ih ^ā -sē Kāsmir katai dūrē hai?	Ih ^ā -sē Kasmir ket ^{nā} dūr bātē?	Ih ^{wā} -sē Kāsmir kat ^{har} dūr?	222. How far is it from here to Kashmir?
Tōr bāp-kēr ghar-mē katai chhauā-man hai?	Toh ^{rā} bāp-ke ghar-mē kai-thō bētā-lōg bātan?	Tōr bāp-ke kē-godā chhok ^{nā} ?	223. How many sons are there in your father's house?
Āj mōē dhēr dūr hith ^{lō} .	Ham āj bahut jahāl ^{li} hā .	Āj moi dūr-lē ghum ^{la} -hi .	224. I have walked a long way to-day.
Mōr kākā-kēr bētā ū-kar bahin-sē sadi kar ^{lak} -hai.	Ham ^{rā} chachā-ke bētā ok ^{rā} bahin-sē biāhal bātē.	Mōr buṛhā bābā-ke chhok ^{nā} -ke biyāh o-kar babui-sē hokhāt bā.	225. The son of my uncle is married to his sister.
Ghar-mē char ^{kā} ghōrā-kēr khugir hai.	Ujar ^{kā} ghōrā-ke khogir ghar-mē bātē.	Gor ^{har} ghōdā khogir ghar-ke bhitar bariyā.	226. In the house is the saddle of the white horse.
Ū-kar pith-mē khugir-kē rakhā.	Khogir-kē ok ^{rā} pith par rakhā (or dharā).	Ō-kar pith-mē khogir bādh dēhi.	227. Put the saddle upon his back.
Mōē ū-kar bētā-kē bahut (or khūb) chābhuk-sē mar ^{li} .	Ham ok ^{rā} bētā-kē barā kōrā mar ^{li} -bā.	Mōē ō-kar chhokan ^{wā} -kē kē kōrā mar ^{la} -hi.	228. I have beaten his son with many stripes.
Ū tōṛi up ^{rē} garū-man charāthē.	Ū gōrū-kē pahār-ke chōṭi-par charāw ^{tā} .	Ū bathāniyā pahār-ke npar char ^{wait} -bā.	229. He is grazing cattle on the top of the hill.
Ū gāchh hēṭhē ghōrā-mē chaphal-hai.	Ū gāchh-tar ghōrā-par baiṭhal bātē.	Ū ā gachhiyā-ke tar ghōr ^{wā} -mē bēṭhal bar ^{hi} .	230. He is sitting on a horse under that tree.
Ū-kar bhāi apan bahin-sē āch hai.	Un-kar bhāi un-kā bahin-sē lāmā bā.	Ō-kar bhalawā āpan babuiyā-sē dhēgā bar ^{hi} .	231. His brother is taller than his sister.
Ū-kar dām aṛhāi rupaiā hai.	Ō-kar dām aṛhāi rupaiyā hā.	Ō-kar dām aḍhāi rupēā .	232. The price of that is two rupees and a half.
Mōr bāp ū chhot ^{kā} ghar-mē rāhe-lā.	Hamar bāp ūhi chhot ^{kā} ghar-mē rahā-lan.	Mōr bap ^{wā} ū chhōṭ ghar ^{wā} -mē-rahāt bar ^{hi} .	233. My father lives in that small house.
Ī rupaiā-kē ū-kē dē dēhi .	Ī rupaiyā un-kā dē-dā .	Ū rupēawā ok ^{rā} -kē dēhi .	234. Give this rupee to him.
Ū rupaiā-kē ū-kar-sē lē lēhi.	Ū sabhi rupaiyā un-kā-sē lē-lā.	Ū rupēā ok ^{rā} -sē la-lēhi .	235. Take those rupees from him.
Ū-kē bēs-sē pith ^ā āur dōrā-sē bādhī.	Un-kā-kē banā-ke mārā, āur rāsā-sē bādhā.	Ōk ^{rā} -kē khūb mārāh wō rassā-sē bādhah.	236. Beat him well and bind him with ropes.

English.	Maithili (Darbhanga Brāhmaṇa).	Chhikā-chhikī (Bhagalpur).	Magahi (Gayā).
237. Draw water from the well.	Kūp-sā jal bharū . .	Kūp-sē pāni bharā . .	Kū-sē pāni bhar-lā . .
238. Walk before me . .	Ham'rā āgū chalū . .	Ham'rā āgū chalā . .	Hamar āgē chalā . .
239. Whose boy comes behind you?	Ap'nek pāchhā ka-kar bālak ābai-achh'?	Ka-kar bēṭā toh'rā pāchhū awai-chhau?	Tohar pāchhē kē-kar laṭ'kā āwait?
240. From whom did you buy that?	Ō ap'ne kak'rā-sā kinal?	Kak'rā-sē ū mōl lēlā achh'?	Ū kek'rā-sē kin'lā-hā?
241. From a shopkeeper of the village.	Oh' grāmak banik-sā .	Ōi gāmak banī-sē . .	Gāw-ke dukāndār-sē .

Koymāli (Manbhum).	Pŕich Parganā (Ranchi).	Bhojpuri (Shahabad).
Kuā-lē pāni lānā . .	Kuā-lēk pāni uṭhāing .	In*rā-sē pāni bharā . .
Hāmar chhāmulē bulā .	Mōr āgū chalā . . .	Ham*rā sōjhā ghūmā phirā
Kā-kar bēṭā āo-hat tōhar pichhē ?	Kē-kar chhuwā tōr pēchhā āwatē-hē ?	Toh*rā pichhē kē-kar larikā āwat-hā ?
Kā-kar-pās ū-tā kharid kār- lē ?	Kē-kar ṭhinē ū-tā kin rāhā ?	Ū kek*rā-sē kin*lā-hā ? .
Yah gāyēr ēk dōkāni-pās- lē.	Gāw-kār ēk dōkāndār ṭhinē	Gāwē-kē modī-sē . . .

Bhojpuri (North Centre of Saran).	Sarwari (Basti).	Western Bhojpuri (Jaunpur).
In [*] ra-sē pānī bharā . .	Kūā-sē pānī bharā . .	Inārē-sē pānī nikāri li-āwā .
Ham [*] rā sām [*] sē chalā .	Ham [*] rē āgē chalā . .	Ham [*] rē āgē ghūmā . .
Toh [*] rā pāchhē kē-kar laṛikā āwat bā ?	Kē-kar laṛikā toh [*] rē pichhē āwat-hai ?	Toh [*] rē pāchhē kē-kar laṛikā āwat-hau ?
Tū ū kek [*] rā-sē kin [*] lē rahā ?	Kē-sē tā ū mōl lih [*] lā-hai ?	Ō-kē kē-sē mōl lih [*] lyā ? .
Gāw-kā ēk baniyā-sē .	Gāw-kē ēk dukāndār-sē .	Gāwai-kē bech [*] waiyā-sē .

Nagpurī (Ranchi).	Madhēsī (Champaran).	Thārū (Champaran).	English.
Kūā-sē pānī ghīch or ghiñ- chhī.	In [*] rā-sē pānī bharā . .	Inār-mē pānī bhar . . .	237. Draw water from the well.
Hamar āgū chalhī . .	Ham [*] rā sām [*] nē ṭah [*] lā . .	Mōr āgē chal . . .	238. Walk before me.
Kā-kar bēṭā tōr pichhū pichhū āwatḥē ?	Kē-kar lapikā toh [*] rā pichhē āw [*] tā ?	Kā-kar chhok [*] nā tōr pāchhē āwat bāṭh [*] hi ?	239. Whose boy comes be- hind you ?
Toē kē-kar-sē ū-kē kin [*] lō ?	Ū kek [*] rā-sē kin [*] lā-hā ? .	Ok [*] rā-kē tū kek [*] rā-sē kin [*] - lahi ?	240. From whom did you buy that ?
Gāō-kēr ēk jhan dokāndār- sē.	Ehī gāwā-ke egō dōkāndār- sē.	Gāw māh [*] -ke ēk dōkān-sē .	241. From a shopkeeper of the village.



ORIYĀ.

Oriyā is the language of Orissa proper, and of the surrounding country. The area over which it is spoken is, roughly speaking, 82,000 square miles, and the number of people who speak it is, in round numbers, nine millions.

It is called Oriyā, Ōḍrī, or Utkalī, that is to say the language of Ōdra or Utkala, both of which are ancient names of the country now known as Orissa. It is sometimes incorrectly called Uriya by Europeans, but this name is merely a misspelling of the more correct 'Oriyā.' The earliest example of the language which is at present known consists of some Oriyā words in an inscription of king Narasimha Dēva II, dated 1296 A.D. An inscription of Narasimha Dēva IV, dated 1395 A.D., contains several Oriyā sentences, which show that the language was then fully developed, and was little different from the modern form of speech either in spelling or in grammar.

The Orissa country is not confined to the Division which now bears that name. It includes a portion of the district of Midnapore in the north, which, together with part of Balasore, was the 'Orissa' of the phrase 'Bengal, Bihar, and Orissa,' met in the regulations framed by the Government in the last decades of the 18th century. Oriyā is also the language of most of the district of Singhbhum, belonging to the Division of Chota Nagpur, and of several neighbouring Native States which fall politically within the same division. On the west it is the language of the greater part of the district of Sambalpur and of a small portion of the district of Raipur in the Central Provinces, and also of the number of Native States which lie between these districts and Orissa proper. On the south, it is the language of the north of the Madras district of Ganjam, with its connected Native States, and of the Jeypore Agency of Vizagapatam. It is thus spoken in three Governments of British India, *viz.*, in the Lower Provinces of Bengal, in the Central Provinces, and in the Madras Presidency.

On the east Oriyā is bounded by the Bay of Bengal. On the north, its boundary, to the east, coincides with the River Haldi, which here forms at the same time the northern boundary of the Contai sub-division of Midnapore. It then turns north-west along the river Kalighai, as far as the district of Bankura, so as to include in the Oriyā-speaking area the four Midnapore police circles of Dantan, Gopiballabhpur, Jhargaon, and Binpur.¹ It next turns back along the eastern boundary of the Singhbhum district, leaving the side of that district which is known as Dhalbhum in possession of Bengali. Thereafter it follows the common boundary of Singhbhum and the Native State of Mayurbhanja as far as the State of Sarai Kala, where it again turns north and crosses the Singhbhum district up to its northern boundary, being stopped by the elevated plateau of Ranchi. It skirts this plateau along the southern boundary of Ranchi district till it meets the State of Jashpur, which it crosses so as to include the southern portion of that State in the Oriyā area. It thence turns south, along the boundary between that State and the State of Udaipur, across the States of Raigarh and Sarangarh and the districts of Sambalpur and Raipur.

¹ See the map illustrating the meeting ground of Bengali, Oriyā, and Bihārī, Vol. V, Pt. I, facing p. 106.

and along the boundary between the Jeypore Agency of Vizagapatam and the State of Bastar to near Tindiki, where it turns east, across Vizagapatam and Ganjam, and joins the sea coast near Barwa, a small port in the latter district.

Oriyā is bounded on the north by Bengali and, where the political boundary runs along the south of the Ranchi Plateau, by the form of Bihārī spoken in that district. On the west it is bounded by

Linguistic Boundaries.

Chhattisgarhī, and on the south by Telugu.

Oriyā is not the only vernacular spoken in the above area. It is the only Aryan one, but over the whole tract, except the settled portions of Orissa, there are a number of tribes who know no Oriyā, and

Oriyā not the only vernacular of its area.

whose only form of speech is some Dravidian or Muṇḍā language. Of these, the speakers of Kandhī are probably the most numerous.

Oriyā, with Bengali, Bihārī, and Assamese, forms one of the four speeches which together make up the Eastern Group of the Indo-Aryan

Place of Oriyā in reference to other Indo-Aryan languages.

languages. Its grammatical construction closely resembles that of Bengali. It has the same weak sense of number, and, as in Bengali, when the plural has to be signified, it must be done with the aid of some noun of multitude. In the case of living rational beings, this noun of multitude is the word *mānē*, which is said to mean literally 'men.' In the case of other nouns it is usually some word meaning 'all.' In the verb, as is also the case in Bengali, the singular of the first and second persons are only used by the uneducated, or when respect is not intended. It has one great advantage over Bengali in the fact that, as a rule, it is pronounced as it is spelt. There are few of those slurred consonants and broken vowels which make Bengali so difficult to the foreigner. Each letter in each word is clearly sounded, and it has been well described as 'comprehensive and poetical, with a pleasant sounding and musical intonation, and by no means difficult to acquire and master.' The Oriyā verbal system is at once simple and complete. It has a long array of tenses, but the whole is so logically arranged, and built on so regular a model, that its principles are easily impressed upon the memory. It is particularly noticeable for the very complete set of verbal nouns, present, past, and future, which take the place of the incomplete series of infinitive and gerund which we meet in Bengali, and for want of which that language is sometimes driven to strange straits in order to express the simplest idea. When Bengali wishes to express the idea embodied in what in Latin would be called the Infinitive, it has to borrow the present participle for the occasion, and then has to use it for all tenses, so that the word is used, in the first place, not as a participle, and, in the second place, often not in the present tense. Oriyā, on the other hand, simply takes the appropriate Verbal Noun, and declines it in the case which the meaning necessarily requires. As every Infinitive must be some oblique case of a Verbal Noun, it follows that Oriyā grammar does not know the so-called 'Infinitive-mood' at all. The veriest beginner does not miss it, and instinctively makes up his 'Infinitive' or his 'Gerund' as he requires it. In this respect Oriyā is in an older stage of grammatical development than even Classical Sanskrit, and, among Indo-Aryan Languages, can only be compared with the ancient Sanskrit spoken in Vedic times. This archaic character, both of form and vocabulary, runs through the whole language, and is no doubt accounted for by geographical position. Orissa has ever been an isolated country bounded on the east by the ocean, and on the west by the hilly tracts, inhabited by wild aboriginal tribes and bearing an evil reputation for air and water. On the south, the

language is Dravidian, and belongs to an altogether different family, while, on the north, it has seldom had political ties with Bengal.

On the other hand, Orissa has been a conquered nation. For eight centuries it was subject to the kings of Tiliṅga, and, in modern times, it was for fifty years under the sway of the Bhōslās of Nagpur,¹ both of whom left deep impressions of their rule upon the country. On the language they imposed a number of Telugu and of Marāṭhi words and idioms, respectively, which still survive. These are, so far as we know, the only foreign elements which have intruded themselves into Oṛiyā, except the small vocabulary of English court terms, and a few other English expressions, which English domination and education have brought into vogue.²

Oṛiyā is remarkably free from dialectic variation. The well-known saying, which is true all over the north of India, that the language changes

Dialects.

every ten *kōs*, does not hold in Orissa. In Orissa proper, *i.e.*, in what is known as the Mughalbandī, which consists of the regulation districts of Cuttack, Puri, and of the southern half of Balasore, the language is one and the same. Purists discover deflections from the recognised standard in Balasore and Cuttack, but these are very slight, and are merely local peculiarities, which are not worthy of the name of dialects. Three localities each claim to be the places where Oṛiyā is spoken in its greatest purity, *viz.*, Cuttack, Khurda in Puri, and Gumsar in the north of Ganjam. Probably Khurda has the greatest claim to being considered the well of Oṛiyā undefiled. Cuttack, especially the town, is to a certain extent affected by Bengalisms, owing to the residence there of a number of Bengalis who have settled in the district for some generations,³ and the language of Gumsar is said to be affected by the neighbouring Telugu. Further south in Ganjam, the language becomes more and more subject to the influence of the last named language, so that not only is the vocabulary infected, but even the typical Telugu termination *u* is added by the uneducated to the genuine Oṛiyā nouns, and the Telugu pronunciation of *ch* and *j* as if they were *ts* and *z* respectively is adopted universally. On the other hand, the Oṛiyā of North Balasore shows signs of being Bengalised, and, as we cross the boundary between that district and Midnapore, we find at length almost a new dialect. It is not, however, a true dialect. It is a mechanical mixture of corrupt Bengali and of corrupt Oṛiyā. A man will begin a sentence in Oṛiyā, drop into Bengali in its middle, and go back to Oṛiyā at its end. The vocabulary freely borrows from Bengali, and, in North-West Midnapore, even from the Santali which is spoken by the aborigines who there live among their Oṛiyā-speaking neighbours. All this time, however, the language is Oṛiyā in its essence. It has put on strange clothes, like Peter in the 'Tale of a Tub,' but the heart that beats under the strangely embroidered waistcoat is the same. Nevertheless a person speaking this Midnapore Oṛiyā is often unintelligible to a man from Puri, and *vice versa*. According to Babu Monmohan Chakravarti, this mutual unintelligibility is due, not so much to actual change in the language as to differences of pronunciation. In Bengali, the accent is thrown back as

¹ See Beames' *Comparative Grammar*, i, 110.

² In the north of Orissa, there is a tendency to use Bengali words and idioms which we do not notice in the South. The influence of the Muhammadan languages of Upper India has been very small in Oṛiyā.

³ These Bengali settlers in Cuttack and Balasore have developed a curious jargon of their own, their ancestral language being interlarded with Oṛiyā and Hindī expressions. Owing to their frequent use of the word *kārā*, a corruption of the Oṛiyā *kārī*, their speech is vulgarly known as *kārā* Bengali. In former times sales of Orissa estates for arrears of land-revenue were held in Calcutta, and the purchasers were frequently Calcutta Bengalis, who became the ancestors of the present-day speakers of this mongrel language, which has in its turn re-acted on the local Oṛiyā.

far as possible, and, to assist this, the succeeding syllables are contracted or slurred over in pronunciation. The same method of pronunciation is affected by the speakers of Midnapore Oṛiyā. In true Oṛiyā, on the other hand, every syllable is distinctly pronounced, and the accent is put on the penultimate syllable if it is a long one, and never further back than the antepenultimate. Thus the pure Oṛiyā *ṭāṅkāē* which has the accent on the penultimate syllable, has that accent transferred to the first syllable in Midnapore, all the following syllables being consequently shortened, and the word is pronounced as if it were *ṭāṅke*. In Midnapore, too, the written characters are changed. Sometimes the Oṛiyā character is frankly abandoned, and the language is written in the Bengali character. At other times, when the Oṛiyā character is used, it is changed by an angular shape being given to the curved tops which are so indicative of Oṛiyā writing.

In the west, in Sambalpur, and the Chhattisgarh Feudatory States, there are also slight changes of pronunciation, but not to the same extent as in Midnapore. The pronunciation is said to be 'sharper,' by which it is probably meant that the round sound of *a*, which, in pure Oṛiyā, is something like that of the *o* in *hot*, is gradually approaching the flatter sound of the *a* in *America*, which is the sound that the vowel has in the adjoining Chhattisgarhī. On this point, I have, however, no certain information.

In the extreme north-west, in the Native State of Jashpur, where the Oṛiyā language is spoken it is mixed with the Bihārī spoken in the same State, much as it is mixed with Bengali in Midnapore.

Finally, we come upon a genuine dialect of Oṛiyā in the north-east of the Native State of Bastar. The main language of that State is Halbī, which is a dialect of Marāṭhī. Immediately to its east, the language is Oṛiyā, but in the north-east of the State the Bhatrī dialect, which is a true dialect of Oṛiyā, forms the connecting link between that language and the Marāṭhī Halbī. It is reported to be spoken by 17,387 people. It is written, not in the Oṛiyā character, but in the Dēva-nāgarī used for Marāṭhī.

The following account of Oṛiyā literature is taken from Volume I of Mr. Beames'

Oṛiyā literature. Comparative Grammar, pages 88 and 89 :—

' Oṛiyā literature begins with Upēndra-Bhanja, who was a brother of the Rājā of Gumsar, a petty hill-state in the south of Orissa, which even to the present day is celebrated as the home of the purest form of the language. This voluminous poet composed a great number of religious works, many of which are still highly esteemed. His date is not exactly known, but he is supposed to have lived about three hundred years ago. I have a list of thirty of his productions, two of which are rhyming dictionaries, the Śabdāmālā and Gītābhidāna; the rest are episodes from the ancient Pauranic legends, erotic poems, and panegyrics on various gods. They are stated to be generally disfigured by gross indecency and childish quibblings about words, endless repetitions, and all sorts of far-fetched rhetorical puzzles. Dina-kṛushna Dāsa, a poet of the same age, is the author of the Rasakallōḷa, the most celebrated poem in the language; the versification of which is its chief merit, being fluent and graceful. The subject-matter, however, is obscene, and contains very little that is new or original. There are also numerous paraphrases of well-known Sanskrit works, such as Bhagavadgītā, Rāmāyaṇa, Padma Purāṇa, and Lakshmī Purāṇa.

' In modern times a few prose works have been composed of considerable merit, but no originality, being either translations or adaptations from the English or Bengali.

The Oriyās are beginning to wake up, but none of them have yet received sufficient cultivation to make them really good authors. Nor is there much demand for vernacular literature—the Oriyā seldom reads, and not one man in a hundred can write his native language without falling into the grossest errors of spelling and grammar at every turn.'

Having completed a rapid survey of the various forms taken by the Oriyā language, we may take stock and see how many people speak it in its proper home. This is shown in the following table:—

Province.	Name of District or State.	Number of speakers.	REMARKS.
Lower Provinces of Bengal.	Midnapore (mixed dialect)	572,798	
	Cuttack	1,859,623	
	Balasore	950,335	
	Puri	921,180	
	Angul and Khondmals	121,938	
	Orissa Tributary States, viz.,—		
	Athgarh	36,429	
	Athmalik	30,805	
	Baramba	32,447	
	Bod	87,867	
	Daspalla	36,975	
	Dhenkanal	228,870	
	Hindol	37,658	
	Keonjhar	201,410	
	Khondpara	62,554	
	Mayurbhanja	242,857	
	Narsaingpur	33,648	
	Nayagarh	111,322	
	Nūlgiri	48,990	
	Pal Lahara	17,978	
	Ranpur	39,666	
	Taloher	52,535	
	Tigaria	20,179	
		1,322,190	Revised figures.
	Singhbhum	114,402	
	Carried over	5,862,466	

PROVINCE.	Name of District or State.	Number of speakers.	REMARKS.
	Brought forward	5,862,466	
	Chota Nagpur Tributary States, viz.,—		
	Jashpur (mixed dialect)	10,000	
	Sarai Kala	21,219	
	Kharsawan	8,867	
	Gangpur	133,915	
	Bonai	26,341	
		200,342	
TOTAL for the Lower Provinces of Bengal		6,062,808	
Central Provinces	Raipur	89,200	
	Sambalpur	595,000	
	Chhattisgarh Feudatory States, viz.,—		
	Raigarh	29,000	
	Sarangarh	23,271	
	Bamra	78,653	
	Rairakhol	19,367	
	Bastar (Bhatri Dialect)	17,387	
	Sonpur	187,000	
	Patna	313,000	
	Kalahandi	249,000	
		916,678	
TOTAL for the Central Provinces		1,600,878	
Madras	Ganjam	797,132	Madras figures are taken from the Census report. As regards the Oriyā of Vizagapatam proper, as distinct from the Agency, it is a corrupt mixture of Oriyā and Telugu spoken by Chachādis and Pakis scavengers and market-gardeners, all over the district.
	Ganjam Agency	80,994	
	Vizagapatam	27,916	
	Vizagapatam Agency	382,685	
TOTAL for Madras		1,288,727	
GRAND TOTAL for Oriyā spoken in the Oriyā-speaking area		8,952,413	

We have counted up the number of people who speak Oriyā at home, and it now remains to see how many people speak it abroad. As the returns of this Survey do not take cognisance of the languages spoken by small groups of people who are away from their homes, we shall not follow them, but shall, unless it is otherwise stated, take instead the figures of the Census of 1891.

Table showing the number of Speakers of Oriyā in places in India other than the area in which that language is a local vernacular.

PROVINCE.	Number of speakers.	REMARKS.
ASSAM—		
Sylhet	1,390	
Cachar	5,698	
Sibsagar	1,591	
Lakhimpur	1,715	
Elsewhere	1,468	
	11,867	Most of these are employed on tea-gardens.
LOWER PROVINCES OF BENGAL AND FEUDATORIES—		
Hooghly	1,711	
Howrah	3,979	
24-Parganas	23,219	The speakers of Oriyā in the 24-Parganas are mostly immigrants from Hijli. The figures for the States of Sarguja and Udaipur are those reported for the Survey, and are not Census ones.
Calcutta	23,899	
Ranchi	3,816	
Manblhum	1,244	
Sarguja	107	
Udaipur	293	
Elsewhere	7,531	
	65,799	
BERAR . . . . .	...
BOMBAY . . . . .	...
BURMA	3,377	
CENTRAL PROVINCES—		
Bilaspur	568	
Other British Districts	1,734	
Bastar	2,133	
Other Feudatory States	156	
	4,596	
MADRAS—		
Godavari	1,710	
Godavari Agency	249	
Elsewhere	1,477	
	3,436	
Carried over	89,075	

PROVINCE.	Number of speakers.	REMARKS.
Brought forward	89,075	
NORTH-WESTERN PROVINCES, OUDH AND NATIVE STATES.	279	
PUNJAB AND FEUDATORIES	4	
NIZAM'S DOMINIONS	180	
BARODA	...	
MYSORE	573	
RAJPUTANA	?	No information available.
CENTRAL INDIA	?	Ditto.
AJMER-MERWARA	1	
COORG	...	
KASHMIR	?	No information available.
TOTAL	90,112	

We thus arrive*at the following result—

Total number of people speaking Oriyā at home	8,952,413
" " " " " " elsewhere in India	90,112
Grand Total of people who speak Oriyā in India	<u>9,042,525</u>

AUTHORITIES.

I am not aware of any very old reference to the Oriyā Language. The *Sprachmeister*¹ and the *Alphabetum brammanicum*¹ are both silent concerning it. Yule and Burnell, in *Hobson-Jobson*, give two references to the country of 'Orisa' in works dating 1516 and 1568 respectively, but no similar reference for the name of the language. The earliest account of the language with which I am acquainted is in H. T. Colebrooke's *Essay On the Sanscrit and Prācrit Languages*, in Vol. vii, 1799, of the Asiatic Researches, p. 225.² Here there is a brief description of Oriyā and its peculiar written character. The following are the more modern works dealing with the language. I know of nothing published on the subject between Colebrooke's essay, and Sutton's grammar published in 1831.

A.—GRAMMARS, DICTIONARIES, ETC.

- SUTTON, REV. A.—*An introductory Grammar of the Oriya Language*. Calcutta, 1831.
 SUTTON, REV. A.—*An Oriya Dictionary in three Volumes*. Cuttack, 1841. Contains a Grammar, and an Oriyā-English and English-Oriyā Dictionary.
 LACEY, W. C., *Oriya Grammar*. Third Edition, Calcutta, 1861.
 CAMPBELL, SIR G.—*The Ethnology of India*. *Journal of the Asiatic Society of Bengal*, Vol. xxxv. Pt. II. Special Number, 1866. Appendix C. contains a list of words in the Ooryah Language.
 CAMPBELL, SIR G.—*Specimens of the Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. List of Oorya words on pp. 2 and ff.
 MILLER, REV. W., and RUGHUNATH MESRA,—*Oriya Dictionary with Oriya Synonyms*. Cuttack, 1868.

¹ Vide Vol. V, Pt. I, p. 23.

² Reprinted in his *Essays*. Ed. Cowell, Vol. ii, p. 26.

- LINGAM LAKSHMIJI,—*A practical Grammar of the Odhra Language*. Calcutta, 1869.
 MILLER, W.,—*An English-Oriya Dictionary*. Cuttack, 1873.
 BROOKS, W.,—*An Oriya and English Dictionary, designed for the use of European and Native Students and Schools*. Cuttack, 1874.
 MALTBY, T. J.,—*A practical Handbook of the Uriya or Ōḍiyā Language*. Calcutta, 1874.
 HALLAM, F. C. B.,—*Oriya Grammar for English Students*. Calcutta, 1874.
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 JAGANNĀTH RĀŌ,—*Saṁkhyipta Utkala Abhidhāna*. An abridged Uriya Dictionary. Cuttack, 1895.
 ŚRIKṢUṢHṆA MAHĀPĀTRA and AKSHAYA KUMĀRA GHŌṢHA,—*Dvibhāṣī*. A vocabulary in English and Oriyā.

B.—MISCELLANEOUS.

- BEAMES, J.,—*On the Relationship of Uriyā to the modern Aryan Languages*. *Proceedings of the Asiatic Society of Bengal* for 1870, p. 192. Remarks on the above by Rājendra Lāla Mitra on pp. 201 and ff.
 BEAMES, J.,—*The indigenous Literature of Orissa*. *Indian Antiquary*, Vol. I, 1872, p. 79.
 BEAMES, J.,—*Folklore of Orissa*. *Ib. ib.*, pp. 168, 211.
 BEAMES, J.,—*Notes on the Rasa-kallola, an ancient Oriyā Poem*. *Ib. ib.*, pp. 215, 292.
 BEAMES, J.,—*A Comparative Grammar of the Modern Aryan Languages of India*. Three Vols. London, 1872-79.
 HUNTER, SIR W. W., LL.D.,—*Orissa*. London, 1872. Appendix ix, Vol. ii, pp. 199 and ff. contains an account of the Literature of Orissa.
 HOERNLE, F. R.,—*Essays in aid of a comparative Grammar of the Gaudian Languages*. *Journal of the Asiatic Society of Bengal*, Vol. xli, Pt. I, 1872, p. 120; xlii, Pt. I, 1873, p. 59; xliii, Pt. I, 1874, p. 22.
 HOERNLE, F. R.,—*A Grammar of the Eastern Hindi compared with the other Gaudian Languages*. London, 1880.
 CUST, R. N.,—*A sketch of the modern Languages of the East Indies*. London, 1878.
 MONMOHAN CHAKRAVARTI,—*Notes on the Language and Literature of Orissa*. *Journal of the Asiatic Society of Bengal*, Vol. lxvi, Pt. I, 1897, p. 317; lxvii, Pt. I, p. 332.

Oriyā is encumbered with the drawback of an excessively awkward and cumbrous written character. This character is, in its basis, the same as Dēva-nāgarī, but is written by the local scribes with a stylus on a talipot palm-leaf. These scratches are, in themselves, legible, but in order to make them more plain, ink is rubbed over the surface of leaf and fills up the furrows which form the letters. The palm-leaf is excessively fragile, and any scratch in the direction of the grain tends to make it split. As a line of writing on the long, narrow, leaf is necessarily in the direction of the grain, this peculiarity prohibits the use of the straight top line, or mātrā, which is a distinguishing characteristic of the Dēva-nāgarī character. For this, the Orissa scribe is compelled to substitute a series of curves, which almost surround each letter. It requires remarkably good eyes to read an Oriyā printed book, for the exigencies of the printing press compel the type to be small, and the greater part of each letter is this curve, which is the same in nearly all, while the real soul of the character, by which one is distinguished from another, is hidden in the centre, and is so minute, that it is often difficult to see. At first glance, an Oriyā book seems to be all curves, and it takes a second look to notice that there is something inside each.¹

¹ See Beames' *Comparative Grammar*, Vol. i, pp. 62 and ff., and *Notes on the Language and Literature of Orissa* by M. M. Chakravarti, in the *Journal of the Asiatic Society of Bengal*, Vol. lxvi, Pt. I, 1897, p. 322.

Alphabet.—The order and number of the vowels and consonants are the same in Oriyā as in the other Aryan languages of India. The following is the system of transliteration adopted for this language:—

VOWELS.

ଅ a	ଆ ā	ଇ i	ଈ ī	ଉ u	ଊ ū
ଋ ru	ୠ rū	ଌ lu	ୡ lū	ଏ ē	ଐ ai
ଓ ō	ଔ au	ଅଂ ang	ଅଃ ah.		

CONSONANTS.

କ ka	ଖ kha	ଗ ga	ଘ gha	ଙ ṅa
ଚ cha	ଛ chha	ଜ ja	ଝ jha	ଞ ṇa
ଟ ṭa	ଠ ṭha	ଡ ḍa	ଢ ḍha	ଣ ṇa
ତ ta	ଥ tha	ଦ da	ଧ dha	ନ na
ପ pa	ଫ pha	ବ ba	ଭ bha	ମ ma
ଯ ya	ର ra	ଲ la	ୱ wa	
ଶ ṣa	ଷ ṣha	ସ sa	ହ ha	କ୍ଷ kṣya.

Although, for the sake of completeness, the vowel signs ଋ *rū*, ୠ *rū*, and ୡ *lū* are included in the list of characters, they are not used at all in ordinary Oriyā. They are, however, required in transcribing Sanskrit grammatical works into the Oriyā character, and in Sanskrit grammars written for the use of Oriyā students.

The forms of the vowels given above are the initials, and are used only at the beginning of a word or syllable; when subjoined to a consonant they take the following forms:—

a (not expressed) ā |, i ^, i |, u , ū , , ru , , ē ē, ai ē, o ē, au ē.
Thus କ ka, କା kā, କି or କି ki, କି kī, କୁ ku, କୁ kū, କୃ krū, କେ kē, କୈ kai, କୌ kō,
କା kau.

In using these non-initial vowels, there are a few irregularities.

| ā is often combined with the curve of the consonant into one letter, thus କା or କା bhā. When this occurs the form of the consonant is sometimes altered slightly, so as to prevent confusion with other letters. Thus cha is ଚ, but chā is ଚା or ଚା, the , being added in the second form to prevent confusion with ଗ ga. So ର ra becomes ରା or ରା rā, the tail of ର being transferred to the body of the letter. Similarly ଲ la becomes ଲା or ଲା lā.

As seen above, the sign, ^ for i is often combined with the top curve as in କି or କି ki. Moreover, this letter sometimes takes the form , as in ଥି or ଥି dhi and ଥି or ଥି thi. So the sign | for ī is sometimes combined with the consonant, as in ଲି or ଲି lī.

The sign , for u is often written , as in the first specimen.

When the consonant follows another with no vowel between, the two are, as in the Bengali and Dēva-nāgarī alphabets, combined into one compound letter. In most cases the elements of the compound are easily distinguishable କ୍ଳା କ୍ଳା gḍha; but there are some in which the elements are so altered as to be with difficulty recognised.

The most commonly met with are the following :—

(1) Nasals preceding other consonants :—

ଂ usually takes the forms of two small circles written respectively at the top right-hand corner and at the bottom left-hand corner of the letter with which it is combined.

Thus	with	କ	ka	it becomes	କ	ṅka
	„	ଖ	kha	„	ଖ	ṅkha
	„	ଗ	ga	„	ଗ	ṅga
But	„	ଘ	gha	„	ଘ	ṅgha
ଞ	„	ଚ	cha	becomes	ଚ	ṅcha
	„	ଛ	chha	„	ଛ	ṅchha
	„	ଜ	ja	„	ଜ	ṅja
	„	ଝ	jha	„	ଝ	ṅjha
ଞ	„	ଟ	ṭa	„	ଟ	ṅṭa
	„	ଠ	ṭha	„	ଠ	ṅṭha
	„	ଡ	ḍa	„	ଡ	ṅḍa
	„	ଢ	ḍha	„	ଢ	ṅḍha
	„	ଣ	ṇa	„	ଣ	ṅṇa
ଞ	„	ତ	ta	„	ତ	ṅta
	„	ଥ	tha	„	ଥ	ṅtha
	„	ଦ	da	„	ଦ	ṅda
	„	ଧ	dha	„	ଧ	ṅdha
	„	ନ	na	„	ନ	ṅna
ଞ	„	ପ	pa	„	ପ	ṅpa
	„	ଫ	pha	„	ଫ	ṅpha
	„	ବ	ba	„	ବ	ṅba
	„	ଭ	bha	„	ଭ	ṅbha
	„	ମ	ma	„	ମ	ṅma

(2) Sibilants preceding other consonants :—

ଶ	sh	with	ଟ	ṭa	becomes	ଶ	shṭa
		"	ଣ	ṇa	"	ଶ	shṇa
ସ	s	"	ତ	ta	"	ସ	sta
		"	ଥ	tha	"	ସ	stha
		"	ପ	pa	"	ସ	or ଶ spa
		"	ଫ	pha	"	ସ	or ଶ spha

(3) Miscellaneous :—

The letter ଯ *ya* when following another consonant is written *y* by the side of the letter with which it is combined. Thus ଚ ଯ *tya*.

When the letter *wa* follows another letter it is always pronounced *wa* (elsewhere it is always pronounced *ba*), and is written *w* under the letter with which it is combined. Thus ସ *swa*.

When the letter *ra* precedes a consonant it is written *r* above the letter with which it is combined. Thus ଋ *rja*. When it follows a consonant, it takes the form *ṛ* and is written below, as in ଡ *dra*. For *kra* and *tra*, see below.

always pronounced. Thus in Oriyā ଘର a house is pronounced *ghara*, or rather *ghōrō*, but in Bengali ঘর is pronounced *ghar* (*ghōr*).

As a rule the pronunciation of the consonants is much clearer in Oriyā than in Bengali. There is not that elision of a *y* or *v* at the end of a compound consonant, which is so prominent a feature in the latter language.

There is a tendency to pronounce the letters ଚ *cha* and ଛ *chha*, as if they were *tsa* and *tsha* respectively. This is not so marked in Orissa proper, as in the country south of Puri. In Southern Oriyā, they are regularly pronounced *tsa* and *tsha* except when the vowel *e*, *ē*, *i*, or *ī* follows, when they have their proper sound. Thus ଗୋ, go on, is pronounced *tsāla*, but ଚିତ୍ର a letter *chitāu*. So ଚାତା *tshatā*, an umbrella, but ଛାତା *chhiḍā*, standing. Similarly there is a tendency, which becomes more and more accentuated as we go south to pronounce ଜ *ja* and ଝ *jha* as if they were *dza* and *dzha*, but not before *e*, *ē*, *i*, or *ī*. Thus in the south ଢାଳା *dzāla*, a net, ଢାଳା *dzhāḷa*, perspiration; but ଜିବିବାରା *jibibāra*, to conquer, and ଜିହ୍ୱା *jhia*, a daughter.

The pronunciation of the cerebral letters is much more pure than in Bengali or Hindi. ଢ and ଣ are pronounced both as *ḍa* and *ḍha* respectively and as *ṛa* and *ṛha* respectively. In the latter case, a dot is put under them. As we go south the *r* sound disappears. Thus 'it will fall,' is *paṛiba* in Cuttack, but *paḍiba* (something like *pōrddibō*) in Puri.

In Bengali, the cerebral ण *ṇa* has altogether lost its true sound, and is pronounced exactly as the dental न *na*. In Oriyā ण *ṇa* has preserved its true sound, as a strongly burred *ṇ*, almost like *ṇr* pronounced through the nose, as we hear it in Western India, and in correctly pronounced Sanskrit. The best way of giving an idea of its pronunciation is to say that the pronunciation of the Oriyā word कण *kaṇa* is what would be represented in Bengali by কণ *kāṇō*.

ञ, as in other Eastern Indo-Aryan languages, has two sounds that of *ya* and that of *ja*. The second is derivative, just as the English have corrupted 'Yehovah' to 'Jehovah.' When it is pronounced as *ja*, I shall henceforth transliterate it as *jā*, so as to distinguish it from ञ *ja*. When ञ is pronounced as *ya*, the Oriyās affix to it the sign ̣, so that there are practically two letters, viz., ञ *jā* and ञ̣ *ya*.

The letter ल, which is found in the middle or at the end of certain words, is pronounced with the tongue inverted against the palate. We hear it in London in the morning cry of 'milk,' pronounced 'mulk' (*u* as in *nut*).

The letter व is pronounced as *b* except when in combination with other letters, when it is a clear *w*, as on वार *swara*, a voice.

Of the three sibilants, श *ś*, and ष *ṣh* are both properly pronounced as the *śh* in 'shell,' and स *s* as the *s* in 'sin'; but in practice, they are all three pronounced alike, as the *s* in 'sin,'—thus exactly reversing the Bengali practice.

The letter ण which is properly *ksha*, is pronounced, and transliterated, *khya*.

The compound ञ *jña* is pronounced *gyā*, and is so transliterated.

So also the compound ञ *mha* is pronounced *mbha*, and is so transliterated.

It is believed that the following grammatical sketch will enable the reader to understand the interlinear translations of the Oriyā specimens which follow.

ORIYĀ SKELETON GRAMMAR.

I.—NOUNS—

(1) Rational beings, and places.—

	Full forms.		Colloquial forms.	
	Sing.	Plur.	Sing.	Plur.
Nom.	<i>purusha</i> , a man	<i>purusha-mānē</i>		<i>purushē</i>
Acc.	<i>purusha-ku</i>	<i>purusha-mānañku</i>		<i>purushañku</i>
Instr.	<i>purusha-dwārā</i>	<i>purusha-mānañka-dwārā</i>		<i>purushañka-dwārā</i>
Dat.	<i>purusha-ku</i>	<i>purusha-mānañku</i>		<i>purushañku</i>
Abl.	<i>purusha-ñhāru</i>	<i>purusha-mānañka-ñhāru</i>	<i>purusha-ñhū</i>	<i>purushañka-ñhū</i>
Gen.	<i>purusha-ra</i>	<i>purusha-mānañka-ra</i>		{ <i>purusha-mānañka</i> <i>purushañka</i>
Loc.	<i>purusha-ñhārē</i>	<i>purusha-mānañka-ñhārē</i>		<i>purushañka-ñhārē</i>
Voc.	<i>hē purusha</i>	<i>hē purusha-mānē</i>		

In the Instrumental *dēi* or *karttika* may be substituted for *dwārā*.Instead of *mānē*, nouns of multitude like *dala* or *lōka* may be used to form the plural. When these are added, the noun is declined as if in the Singular.Nouns ending in *i*, shorten it in the other cases; as *swāmī*, a husband; Acc. Sing. *swāmī-ku*, Nom. Plur. *swāmī-mānē*.

(2) Irrational beings, and common nouns without life.

ghara, a house.

	Sing.	Plur.	
Nom.	<i>ghara</i>	Usually found by adding noun of multitude, such as <i>sabu</i> , or <i>sakaḷa</i> , all. If <i>māna</i> is used, the nom. plur. is <i>māna</i> , not <i>mānē</i> .	If a noun ends in <i>ā</i> , <i>i</i> , or <i>u</i> , the locative ends only in <i>rē</i> ; thus <i>ghārā-rē</i> , on a horse; <i>paṭu-rē</i> , in a beast.
Acc.	<i>ghara</i>		Expletive additions, — <i>ta</i> is added to give emphasis, as in <i>bāpa-ta</i>
Instr.	<i>ghara-rē</i>		<i>sē-ñhārē thilē</i> , it was father who was there. The suffix <i>ñā</i> or <i>ñi</i> has the force of a definite article. The first is used with irrational beings and things, the second with rational beings: thus <i>ghārā-ñā</i> , the horse, <i>pilā-ñi</i> , the child.
Dat.	<i>ghara-ku</i>		
Abl.	<i>ghara-ru</i> or <i>gharu</i>		
Gen.	<i>ghara-ra</i>		
Loc.	<i>gharē</i> , <i>ghara-rē</i>		

Adjectives rarely change for gender. *Tatsamas* in *a* sometimes change the *a* to *ā* or *i* for the feminine; those in *i* to *inī*; those in *mān* to *mañi*; and those in *vān* to *bañi*.

II.—PRONOUNS—

I.		Thou.		He, she.		It.
Inferior.	Superior.	Inferior.	Superior.	Inferior.	Superior.	
Sing.						
Nom.	<i>mu</i> , <i>mū</i>	<i>tu</i> , <i>tū</i>	<i>tumbhē</i> ²	<i>sē</i>	<i>sē</i>	<i>se</i> ,
Acc. Dat.	<i>mō-tē</i>	<i>tō-tē</i>	<i>tumbha-ku</i>	<i>tāhā-ku</i> , <i>tā-ku</i>	<i>tāhāñku</i>	<i>tāhā(-ku)</i> <i>tā(-ku)</i>
Gen.	<i>mō-ra</i> , <i>mōhā-ra</i>	<i>tō-ra</i>	<i>tumbha-ra</i>	<i>tāhā-ra</i> , <i>tā-ra</i>	<i>tāhāñka-ra</i>	{ <i>tāhā-ra</i> , <i>tā-ra</i> , <i>tāhī-ra</i>
Obl.	<i>mō</i> , <i>mōhō</i>	<i>tō</i>	<i>tumbha</i>	<i>tāhā</i> , <i>tā</i>	<i>tāhāñka</i>	<i>tāhā</i> , <i>tāhī</i>
Plur.						
Nom.	<i>mō-mānē</i> ¹	<i>tō-mānē</i> ¹	<i>tumbhē-mānē</i>	<i>sē-mānē</i>	<i>sē-mānē</i>	<i>sē-sakaḷa</i>
Obl.	<i>mō-mānañka</i> ¹	<i>tō-mānañka</i> ¹	<i>tumbha-mānañka</i>	<i>sē-mānañka</i>	<i>sē-mānañka</i>	and so on.

¹ Rare except in the north. ² Spelt *āmhē*, *tumhē*.

This.		That.		His (Your) Honour.	Self.
Thing or Inferior person.	Superior person.	Thing or Inferior person.	Superior person.		
Sing.					
Nom.	<i>ēhi</i> , <i>ēhā</i> , <i>ē</i>	<i>ēhi</i> , <i>ē</i>	<i>ēhi</i> , <i>ēhi</i>	<i>āpaṇa</i>	<i>āpē</i>
Obl.	<i>ēhā</i> , <i>ēhi</i>	<i>ēhāñka</i>	<i>tāhāñka</i>	<i>āpaṇaṇka</i>	<i>āpaṇā</i>
Plur.					
Nom.	<i>ēhi-sakaḷa</i>	{ <i>ēhi-mānē</i> <i>ē-mānē</i>	{ <i>ēhi-mānē</i> <i>ēi-mānē</i>	<i>āpaṇa-mānē</i>	<i>āpaṇā-mānē</i>
Who (Relative)		What (Relative)		Who?	
Inferior.	Superior.	Inferior.	Superior.	Inferior.	Superior.
Sing.					
Nom.	<i>jē</i> , <i>jēū</i>	<i>jē</i>	<i>kē</i> , <i>kē</i> , <i>kēū</i>	<i>kē</i> , <i>kē</i> , <i>kēū</i>	<i>kī</i> , <i>kaṇa</i> , <i>kaṇa</i> , <i>kisa</i>
Acc. Dat.	<i>jāhā-ku</i>	<i>jāhā(-ku)</i> , <i>jā(-ku)</i>	<i>kāhā-ku</i>	<i>kāhāñku</i>	<i>kāhā(-ku)</i>
Gen.	<i>jāhā-ra</i> , <i>jā-ra</i>	<i>jāhī-ra</i>	<i>kāhā-ra</i> , <i>kā-ra</i>	<i>kāhāñka</i>	<i>kāhī-ra</i>
Obl.	<i>jāhā</i>	<i>jāhī</i>	<i>kāhā</i>	<i>kāhāñka</i>	<i>kāhī</i>
Plur.					
Nom.	<i>jē-mānē</i>	<i>jē-sakaḷa</i>	<i>kēū-mānē</i>	<i>kēū-mānē</i>	

ēhi, *kēē*, Gen., *kāhāri-ra*, or *kāhā-ra*, Obl., *kāhāri*, means 'some one,' 'any one.' Its plural is *kēhi* *kēhi*, Obl. *kāhāri* *kāhāri*. *Kicchi*, anything, is regularly declined. So are *amūka* and *tōkōka*, both meaning 'a certain person.' Adjectival pronouns are *ē*, *ēhi*, this; *sē*, *sēhi*, that; *jēū*, which; and *kēū*, which?The same expletive additions are used as in the case of nouns. Thus *tā-ta*, that exactly. *Muñi* means 'even I.' *Jē* is often added expletively at the end of a sentence, as in *āvē Baidā*, *chāli āsa*, *bhāta khāiba jē*, Baidā, come along, you will have to eat your rice. The cases are liable to contraction, as in the case of nouns, e.g., *mō-ñhū*, from me. The syllable *kā* is often omitted, e.g., *tā-ra* for *tāhā-ra*.

III.—VERBS

General Remarks.—When respect is intended, the plural is used instead of the singular. Colloquially *I* is frequently substituted for *we* and *vice versa*. Thus *lāli* for *nāli*, I took; *luḥē* for *nuḥē*, it is not; *paḥinē* for *paḥilē*, they read. Verbs are usually quoted in the genitive of the present verbal noun.

A. Verbs Substantive only. These are not used as Auxiliary Verbs.

1. I am, etc.		2. I become, etc.		I became, etc.		I shall become, etc.		I usually became, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>aḥē</i>	<i>aḥū</i>	<i>hōḥē</i>	<i>hōḥū</i>	<i>hāli</i>	<i>hōilū, hāliū</i>	<i>hēbi</i>	<i>{ hōḥbū hēbū hōḥba hēba hōḥbē hēbē }</i>	<i>hūanti</i>	<i>hūantu</i>
2. <i>aḥu</i>	<i>aḥa</i>	<i>hō</i>	<i>hūa</i>	<i>hālu</i>	<i>hōila, hāla</i>	<i>hēbu</i>	<i>{ hōḥbū hēbū hōḥba hēba hōḥbē hēbē }</i>	<i>hūantu</i>	<i>hūanta</i>
3. <i>aḥē, aḥai</i>	<i>aḥanti</i>	<i>hūḥē</i>	<i>hūanti</i>	<i>hāilā</i>	<i>hōilē, hālē</i>	<i>hēba</i>	<i>{ hōḥbē hēbē }</i>	<i>hūantā</i>	<i>hūantē</i>

Imperative, *hō*, become, *hōu*, let him become; *hūa*, become ye; *hūantu*, let them become.

Verbal noun, *hōibā* or *hābā*. **Participles**, Present, *hēu*; Continuative, *hūanti*; Past, *hōi*; Conditional Past, *hōilē, hālē*.

3. Negative Verb Substantive; Pres. Sing. 1, *nuḥē*; 2, *nuḥu*; 3, *nuḥē*. Plur. 1, *nāhū*; 2, *nāha*; 3, *nāhānti*. Past Sing. 1, *nōhili*, and so on. Future, *nōhili*.

B. Verbs both Substantive and Auxiliary.

1. I am, etc.		2. I remain, etc.		I remained, I was, etc.		I shall remain, etc.		I usually remained, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>{ aḥhāi aḥhāi }</i>	<i>aḥhū</i>	<i>thāḥē</i>	<i>thāhū</i>	<i>thili</i>	<i>thilū</i>	<i>thibi</i>	<i>{ thibū thibā }</i>	<i>thānti</i>	<i>thāntu</i>
2. <i>aḥhū</i>	<i>aḥha</i>	<i>{ thā thāu }</i>	<i>thāa</i>	<i>thilu</i>	<i>thila</i>	<i>thibu</i>	<i>thiba</i>	<i>thāntu</i>	<i>thānta</i>
3. <i>{ aḥhāi aḥhāi aḥhāi }</i>	<i>aḥhanti</i>	<i>thāḥē</i>	<i>thānti</i>	<i>thilā</i>	<i>thilē</i>	<i>thiba</i>	<i>thibē</i>	<i>thāntā</i>	<i>thāntē</i>

Imperative, *thā*, remain thou; *thāu*, let him remain; *thāa*, remain ye; *thāntu*, let them remain.

Verbal noun; *thibā*. **Participles**, Present, *thāu*; Continuative, *thānti*; Past, *thāi*; Conditional Past, *thilē*.

C. Finite Verb, *dēkhībā-ra*, to remain.

Verbal nouns; Present, *dēkhībā*, seeing (in the future); Past, *dēkhilā*, seeing (in the past); Present, *dēkhā*, *dēkhan*, seeing (in the present).

Participles; Present, *dēkhū* or *dēkhū*, seeing; Continuative, *dēkhantē*, whilst seeing, on seeing, about to see; Past, *dēkhi*, having seen; Conditional Past, *dēkhilē*, if (I) had seen; Imperfect Past, *dēkhu-thilē*, though (I) was seeing; *dēkhi-thilē*, though (I) had seen; Relative Present, *dēkhībā*, which is seen, or will be seen; Relative Present Definite, *dēkhu-thibā*, which is being seen; Relative Past, *dēkhilā*, which was seen; Relative Perfect, *dēkhi-thibā*, which has been seen.

Adverbial forms; *dēkhībā-mātra*, immediately on seeing; *dēkhībā-sakāṣē*, in consequence of seeing.

(a) Simple Tenses—

Present, I see, etc.		Past, I saw, etc.		Future, I shall see, etc.		Habitual Past, I used to see, or Present Cond. (if I see.		Imperative, let me see, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>{ dēkhāi dēkhāi }</i>	<i>dēkhū</i>	<i>dēkhili</i>	<i>dēkhilū</i>	<i>{ dēkhibi dēkhimi }</i>	<i>{ dēkhibū dēkhibā }</i>	<i>dēkhanti</i>	<i>dēkhantu</i>	<i>dēkhē</i>	<i>dēkhū</i>
2. <i>dēkhu</i>	<i>dēkha</i>	<i>dēkhilu</i>	<i>dēkhila</i>	<i>dēkhibu</i>	<i>dēkhiba</i>	<i>dēkhantu</i>	<i>dēkhanta</i>	<i>dēkh</i>	<i>dēkhu</i>
3. <i>{ dēkhāi dēkhāi }</i>	<i>dēkhanti</i>	<i>dēkhilā</i>	<i>dēkhilē</i>	<i>dēkhiba</i>	<i>dēkhibē</i>	<i>dēkhantā</i>	<i>dēkhantē</i>	<i>dēkhu</i>	<i>{ dēkhantu dēkhantu }</i>

(b) Periphrastic tenses—

1. Present Definite; *dēkhu-aḥhāi* or *dēkhu-aḥhāi*, I am seeing, and so on; negative, *dēkhu-nuḥē*, I am not seeing; Imperfect, *dēkhu-thili*, I was seeing, and so on; Habitual Imperfect, *dēkhu-thāḥē*, I usually was seeing, I then was seeing; Future Conditional, *dēkhu-thibi*, I may be seeing; Imperfect Conditional, *dēkhu-thānti*, (if) I were seeing.
2. Perfect, *dēkhi-aḥhāi* or *dēkhi-aḥhāi*, I have seen; Pluperfect, *dēkhi-thili*, I had seen; Habitual Pluperfect, *dēkhi-thāḥē*, I usually had seen, I then had seen; Past-Future Conditional, *dēkhi-thibi*, I may have seen, I shall have seen; Pluperfect Conditional, *dēkhi-thānti*, (if) I had seen.

D. Irregular Verbs, *jībā-ra*, to go. Pres., *jāḥē*, etc., like *thāḥē*; Past, *gali*; Future, *jīmi* or *jibi*. Verb. noun, *jibā*; Pres. part., *jāu*; Past Part., *jāi*; Contin. part., *jāntē*; Cond. part., *galē*.

Hēbā-ra and *thibā-ra* are given above.

Dēbā-ra, to give, has Present Sing. 1, *dēaḥē*; 2, *dēu*; 3, *dēā*, *dēa*; Plur. 1, *dēū*; 2, *dēya*; 3, *dēyanti*; Past, *dēli*; Fut., *dēbi*; Habit. past, *dēyanti*. *Nēbā-ra*, to take, is declined in the same way.

Piibā-ra, to drink, has Present Sing. 1, *piyi*; 2, *piyu*; 3, *piyē*; Plur., 1, *piyū*; 2, *piya*; 3, *piyanti*.

The verbs *karībā-ra*, to do, *māribā-ra*, to strike, and *āsibā-ra*, to come, usually drop the last consonant of the root in the Past Tense and the Conditional Participle. Thus *kali* or *karili*, I did, *kalē*, if (I) had done; *māli* or *māriḥi*, I struck, *māilē* or *mārilē*, if (I) had struck; *āli* (not *āili*) or *āili*, I came; *āilē* or *āirilē*, if (I) had come.

E. Causal Verbs, add *ā* to the root, as *dēkhāḥē*, I cause to see. Roots ending in *ā* change that *ā* to *u*. Thus *kāḥi*, I eat, *kāuḥi*, I cause to eat. The causal of *dēbā-ra*, to give, is *dēyāibā-ra*; of *nēbā-ra*, to take, *niyāibā-ra*; and of *piibā-ra*, to drink, *piyāibā-ra*.

F. Passive Voice. Formed by conjugating the present Verbal noun in *ā*, with *jībā-ra*, to go. Thus, *dēkhā jāi*, I am seen.

G. Expletive additions. The letter *ta* added gives emphasis, e.g., *aḥhāi-ta*, I am indeed. *Ti* and *ni* are added without affecting the meaning much, as in *tu jibu-ti*, will you go; *sē galē-ni*, he has gone already.

H. Examples of the use of the Relative Participles—

1. *mu-dēbā dhāsa*, the corn which I give.
2. *ghushuri-khāu-thibā tashu*, the husks which the swine are eating.
3. *mu-dēlā jāḥkā*, the rupee which I gave.
4. *mu-dēi-thibā jāḥkā*, the rupee which I have given.

The form of Oṛiyā spoken in the neighbourhood of Cuttack is usually considered to be the standard dialect of the language, though its claim is not universally admitted. Probably the purest Oṛiyā is spoken more to the south-west near Khurda.

The following two specimens come from Cuttack. The first is given in facsimile as well as in type, as a good example of clear Oṛiyā current hand-writing. The second is given in Oṛiyā type. Each is accompanied by a transliteration and a translation. The language is that shown in the preceding grammar. The only form in it which is not explained therein, nor, so far as I am aware, in any Oṛiyā Grammar is the word *jāunu*, having gone. We may also note *nañlā*, he did not come, in the second specimen. A good example of the Relative Participle is *ghushuri khāu-thibā tashu*, literally, the swine-being-eaten husks, *i.e.*, the husks which the swine are eating.

The second specimen is one of the most popular songs of Orissa, entitled the *kēśaba-kōilī*, of Markaṇḍa-dāsa, which, according to Babu Monmohan Chakravartti, is probably more than three hundred years old, and is still taught to children in the schools.

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIIYA.

STANDARD DIALECT.

(CUTTACK DISTRICT)

SPECIMEN I.

ନିଶା କର ବୁଦ୍ଧ ପୁଅ ଥିବ । ତାଙ୍କ ନାମରେ ତମ ବନ୍ଧୁରେ ହାତ ରଖ ଆପଣା ବାପକୁ କହିଲା ବାପା,
 ଶା ବାପାରେ ତେଣୁ ପାରିବି ଯଦିବି ତାହା ମୋତେ ଦିଅ । ବାପ ଆପଣା ବିଷୟକୁ ମୋମାନଙ୍କ ଭିତରେ
 କାଣ୍ଡି ଦେଲା । ବେଶି ଦିନ ନ ଯାଉଳୁ ହାତ ଥୁଆ ଦିନର ବାବୁ ସ୍ତ୍ରୀ ଘୋର କୋଣାର୍କ ଦୂର ଦେଶକୁ ଚାଲି
 ଯାଇ ବଡ଼ ଗୋଷ୍ଠିରେ ତା ବାବୁ ଉଠାଇ ଦେଲା । ତାହାର ବିଷୟ ଶାକ ପରିଗଣାରୁ ମୋ ଦେଶରେ ବଡ଼
 ଅବଦାନ ମିଳିଲା । ଶେଷ ତାହାର ବଡ଼ ଗୋଷ୍ଠି ଦେଲା । ଶେଷରେ ମୋ ଯାକ ତମର ନିଶା ନିଶାବାସରେ ଆସି
 ଯେଲା । ମୋର ବାପା ତାକୁ ଯାହାକି ତାଙ୍କ ଗୋଷ୍ଠିରେ ବାଲୁକା ଥାଉଥିଲା । ମୋ ଗୋଷ୍ଠିରେ ଯାହାକି ଥାଉଥିଲା
 ମୋ ଗୋଷ୍ଠି ପୁରୁଷମାନଙ୍କୁ କୁଣ୍ଡଳି କରି ଥିଲା । ମୋ ଗୋଷ୍ଠି ତାଙ୍କୁ କେହି ଦେଲା ନାହିଁ । ମୋତେକେକେ ଗୋଷ୍ଠି ତେଣୁ ମୋ ଗୋଷ୍ଠି
 ଗୋଷ୍ଠି କାହାର କୋତେ ମୁଲିଆ ଶାକ ମିଶି ବାଲି ଯଦି ଅଳ୍ପକ୍ଷୁ ମୋ ଗୋଷ୍ଠିରେ ମୋ ଅଳ୍ପକ୍ଷୁ । ମୋ ଗୋଷ୍ଠି ବାପ ଆପଣାକି ଶିବି
 ତାଙ୍କୁ କହିବି । ବାପା । ମୋ ଗୋଷ୍ଠି ଆପଣାକି ଶିବିରରେ ଯାହା ଦେଲା ମିଶି ଅଳ୍ପକ୍ଷୁ ତାଙ୍କୁ ପୁଅ ମୋ ଗୋଷ୍ଠି ନୁହେଁ । ଗୋଷ୍ଠି
 ମୁଲିଆ ମିଶି ଥିଲା । ମୋ ଗୋଷ୍ଠି ଗୋଷ୍ଠି ବାପ ଆପଣାକି ଶାକ । ବାପ ଗୋଷ୍ଠି ପୁରୁଷ ବେଶି ନମ୍ର ଥିଲା । ପୁରୁଷ ଧାନ୍ ଯାହା

ତାହା ଟାଣି ଧରି ଗାନ୍ଧି ଟୁଣା ଖେଳ । ଯୁଦ୍ଧ ସମୟ ନିହାଳି ସାମା ୨ ଡ଼ାକ୍ତର ଆଗରେ ଘରୁରୁକି ଠାରେ ଘୋର ନର ଅଛି

ଓଡ଼ିଶା ଯୁଦ୍ଧ ସମୟ ସମାଗା ନିହାଳି ଗାନ୍ଧି ଗାନ୍ଧି ଧ୍ୟାନ ଶୁଣିବା ସମୟ କହିଲେ ସବୁ ଲୁଗା ଠାକୁ ଭଲ ଲୁଗା ଆଣି ଓଡ଼ିଶା

ସିନାଥ, ଏହି ସ୍ଥଳରେ ଯୁଦ୍ଧ ନାହିଁ ନାହିଁ, ଓ ଗୋଟିଏ ଗୋଟିଏ ସିନାଥ ନାହିଁ, ଓ ଗୋଟିଏ ଗୋଟିଏ ମରଦ ନାହିଁ, କିନ୍ତୁ

ଗୋଟିଏ ଓଡ଼ିଶା ଯୁଦ୍ଧ ମାରି ଯୁଦ୍ଧ ନାହିଁ, ତାହା ଯୁଦ୍ଧ ନାହିଁ, ଯେଉଁଠି ମରଦ ନାହିଁ ନାହିଁ ॥

ତେଣୁ ଯେତେବେଳେ ବଡ଼ ଯୁଦ୍ଧ ବିବରଣୀ କାମ ନାହିଁ ନାହିଁ । ଯେ ଆମେ ଯେ ଆମେ ଯେ ଆମେ ଯେ ଆମେ

ଓ ବାହାର ଗାନ୍ଧି ଗାନ୍ଧି । ତେଣୁ ଯେ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ

ଆମେ ଅଛି ଓ ଯୁଦ୍ଧ ସମୟ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ

ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ

ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ

ଓଡ଼ିଶା ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ

ତେଣୁ ଯୁଦ୍ଧ କେବେ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ

କିନ୍ତୁ ଯୁଦ୍ଧ କେବେ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ

ତେଣୁ ଯୁଦ୍ଧ କେବେ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ

ଓଡ଼ିଶା ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN I.

ଜଣକର ଦୁଇ ପୁଅ ଥିଲା । ତାଙ୍କ ମଧ୍ୟରେ ଯେ ବୟସରେ ସାନ ସେ ଅପଣା ବାପକୁ କହିଲା, ବାପା, ମୋ ବାପାଙ୍କର ଯେଉଁ ସମ୍ପତ୍ତି ପଡ଼ିବ ତାହା ମୋତେ ଦିଅ । ବାପ ଅପଣା ବିଷୟକୁ ସେମାନଙ୍କ ଭିତରେ ବାଣ୍ଟି ଦେଲା । ଦେଖି ଦିନ ନ ଯାଉଣୁ ସାନ ପୁଅ ଜଳର ସକ୍ଷୟ ଦେଇ କୌଣସି ଦୂରଦେଶକୁ ଗଲ ଯାଇ ବଦଳେପୁଲିରେ ସେ ସବୁ ଉଡ଼ାଇ ଦେଲା । ତାହାର ବିଷୟ ଯାକ ସରଗଲୁ ସେ ଦେଶରେ ବଡ଼ ଅକାଳ ପଡ଼ିଲା, ତହିଁ ତାହାର ବଡ଼ ଜଣ ଦେଲା । ତହିଁରେ ସେ ଯାଇ ସେଠାର ଜଣେ ନଗରବାସୀର ଅଣ୍ଡା ନେଲା । ନଗରବାସୀ ତାକୁ ପୁସ୍ତକପତ୍ର ଚାଉଳବାସୀର ବଳକୁ ପଠାଇଲା । ସେ ଘେନିରେ ପୁସ୍ତକ ଖାଉଥିବା ତସୁ ଖାଇ ପେଟ ପୁରାଇବାକୁ ଇଚ୍ଛା କରୁଥିଲା, ମାତ୍ର ତାହା ତାକୁ କେହି ଦେଲା ନାହିଁ । ଯେତେବେଳେ ତାହାର ଚେତା ଦେଲା ସେ ପାହୁଲ ମୋହୋ ବାପର କେତେ ମୁଲ୍ୟ ଖାଇବାର ବାଣ୍ଟି ଦେଇ ଅଛନ୍ତି ମୁଁ ଘେନିରେ ମରୁ ଅଛି, ମୁଁ ଉଠି ବାପ ପାଖକୁ ଯିବି ଓ ତାଙ୍କୁ କହିବି, ବାପା, ମୁଁ ତୁମ୍ଭ ଅଗରେ ଇଶ୍ବରଙ୍କଠାରେ ଦ୍ରୋହ କରୁ ଅଛି, ଓ ତୁମ୍ଭର ପୁଅନାର ଯୋଗ୍ୟ ନୁହେଁ । ମୋତେ ମୁଲ୍ୟ କର ରଖ । ସେଥି ଉତ୍ତରୁ ସେ ଉଠି ବାପ ପାଖକୁ ଗଲା । ବାପ ତାକୁ ଦୂରକୁ ଦେଖି ଦୟା କଲା, ପୁଣି ଧୀର ଯାଇ ତାହା କେକ ଧର ତାକୁ ତୁମ୍ଭା ଦେଲା । ପୁଅ ବାପକୁ କହିଲା ବାପା ମୁଁ ତୁମ୍ଭ ଅଗରେ ଇଶ୍ବରଙ୍କଠାରେ ଦ୍ରୋହ କରୁ ଅଛି, ଏଣୁ ତୁମ୍ଭ ପୁଅନାର ଯୋଗ୍ୟ ନୁହେଁ । ତାହା ଶୁଣି ବାପ ଶୁକରମାନଙ୍କୁ କହିଲା ସବୁ ଜୁଗା ଠାରୁ ଭଲ ଜୁଗା ଅଛି ଏହାକୁ ଯିନାଅ, ଏହା ହାତରେ ମୁଦି ନାହିଁ ବଅ ଓ ଗୋଡ଼ରେ ଯୋଡ଼ା ଯିନାହିଁ ବଅ, ଓ ଭଲ ଦ୍ରବ୍ୟ ଖାଇ ପିଇ ମଉଜ କର, କର୍ମାକ ମୋର ଏହି ପୁଅ ମର ପୁଣି ବଢ଼ିଲା ଓ ହଜ ପୁଣି ମିଳିଲା । ତହିଁ ସେମାନେ ମଉଜ କରିବାକୁ ଲାଗିଲେ ॥

ତେତେବେଳେ ବଡ଼ ପୁଅ ଭଲରେ ଜାମ କରୁଥିଲା । ସେ ଆସି ଘର ପାଖରେ ପହଞ୍ଚିଲା କେଳେ ନାର ଓ ବାଜାର ଶବ୍ଦ ଶୁଣିଲା । ତହିଁ ସେ ଜଣେ ଶୁକରକୁ ଡାକି ପଚାରିଲା ଏ କଅଣ । ଶୁକର କହିଲା ତୁମ୍ଭ ଭାଇ ଆସି ଅଛନ୍ତି ଓ ତୁମ୍ଭ ବାପା ତାହାଙ୍କୁ ଭଲ ଅବସ୍ଥାରେ ପାଇ ମଉଜ କରୁ ଅଛନ୍ତି । ତାହା ଶୁଣି ସେ ଭଗ ହୋଇ ଭିତରକୁ ଯିବାକୁ ମଜିଲା ନାହିଁ । ଏଣୁ ତାହା ବାପ ବାହାରକୁ ଆସି ତାକୁ ବହୁତ କୁଣ୍ଡାଇଲା । ତହିଁ ସେ ବାପକୁ ଉତ୍ତର ଦେଲା । ଦେଖ, ମୁଁ ବହୁଜାଳ ତୁମ୍ଭର ସେବା କରୁ ଅଛି, କେବେହେଁ ତୁମ୍ଭର କଥାକୁ ଏତି ଦେଇ ନାହିଁ, କଥାଟି ମୋହୋ ବହୁଜାଳକଙ୍କ ସଙ୍ଗରେ ମଉଜ କରିବା ପାଇଁ ମୋତେ ଗୋଟିଏ ଛେଳି କୁଅ କେବେ ଦେଇ ନାହିଁ । ମାତ୍ର ଯଦି ତୁମ୍ଭର ଏହି ପୁଅ ଦାର ରଖି ସବୁ ସମ୍ପତ୍ତି ନଷ୍ଟ କରୁ ଅଛି ତେବେହେଁ ସେ ଆସିବା ମାତ୍ରେ ତୁମ୍ଭେ ତାହା ପାଇଁ ମଉଜ କର । ବାପ କହିଲା, ପୁଅ ତୁମ୍ଭେ ସବୁବେଳେ ମୋହୋ ପାଖରେ ଅଛ, ମୋହର ଯାହା କିଛିତାହା ତୁମ୍ଭର ଅଟେ, ମାତ୍ର ତୁମ୍ଭର ଏହି ଭାଇ ମର ପୁଣି ବଢ଼ିବାକୁ ଓ ହଜ ପୁଣି ମିଳିବାକୁ ତାହା ପାଇଁ ମଉଜ କରିବାର ଉଚିତ ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Jana-ka-ra	dui	pua	thilā.	Tānka	madhya-rē	jē	bayasa-rē
<i>Man-one-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them</i>	<i>midst-in</i>	<i>that</i>	<i>age-in</i>
sāna	sē	āpanā	bāpa-ku	kahilā,	'bāpā,	mō	bāṇṭa-rē
<i>young-one</i>	<i>he</i>	<i>his-own</i>	<i>father-to</i>	<i>said,</i>	<i>'father,</i>	<i>my</i>	<i>share-in</i>
sampatti	pariba,	tāhā	mōtē	dia.'	Bāpa	āpanā	bishaya-ku
<i>property</i>	<i>will-fall,</i>	<i>that</i>	<i>to-me</i>	<i>give.'</i>	<i>The-father</i>	<i>his-own</i>	<i>property</i>
sē-mānanka-bhitarē	bāṇṭi	dēlā.	Bēsi	dina	na	jā-uṇu	sāna
<i>them-amongst</i>	<i>dividing</i>	<i>gave.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>having-gone</i>	<i>the-younger</i>
pua	nija-ra	sarbbasva	ghēni	kaṇasi	dūra-dēsa-ku	chāli-jāi,	
<i>son</i>	<i>himself-of</i>	<i>all-things</i>	<i>taking</i>	<i>a-certain</i>	<i>distant-land-to</i>	<i>going-going,</i>	
bada-khōyāli-rē	sē	sabu	urāi	dēlā.	Tāhā-ra	bishaya-jāka	
<i>bad-mind-in</i>	<i>that</i>	<i>all</i>	<i>wasting</i>	<i>gave.</i>	<i>His</i>	<i>property-all</i>	
sari-galā-ru,	sē	dēsa-rē	bara	akāla	parilā ;	tahū	
<i>spent-on-having-gone,</i>	<i>that</i>	<i>land-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell ;</i>	<i>therefrom</i>	
tāhā-ra	bara	kaṣṭa	hēlā.	Tahī-rē	sē	jāi	sē-ṭhā-ra
<i>his</i>	<i>great</i>	<i>want</i>	<i>became.</i>	<i>Thereupon</i>	<i>he</i>	<i>going</i>	<i>that-place-of</i>
janē	nagara-bāsi-ra	āsrā	nēlā.	Nagara-bāsi	tā-ku		
<i>one-person</i>	<i>town-resident-of</i>	<i>shelter</i>	<i>took.</i>	<i>The-town-resident</i>	<i>him</i>		
ghushuri-pala	charāibā	pāi	bila-ku	paṭhāilā.	Sē	bhōka-rē	
<i>swine-flock</i>	<i>grazing</i>	<i>for</i>	<i>the-field-to</i>	<i>sent.</i>	<i>He</i>	<i>hunger-in</i>	
ghushuri	khāu-thibā	tashu	khāi	pēṭa	purāibā-ku	ichchhā	
<i>(by-the)-swine</i>	<i>being-eaten</i>	<i>husks</i>	<i>eating</i>	<i>belly</i>	<i>to-fill</i>	<i>wish</i>	
kari-thilā,	mātra	tāhā	tā-ku	kēhi	dēlā	nāhī.	Jētēbēlē
<i>made,</i>	<i>but</i>	<i>that</i>	<i>him-to</i>	<i>any-one</i>	<i>gave</i>	<i>not.</i>	<i>When</i>
chētā	hēlā,	sē	pāñchilā,	'mōhō	bāpa-ra	kētē	muliā
<i>senses</i>	<i>happened,</i>	<i>he</i>	<i>thought,</i>	<i>'my</i>	<i>father's</i>	<i>how-many</i>	<i>labourers</i>
khāi-kari	bāṇṭi	dēu-achhanti,	mu	bhōka-rē	maru-achhi.	Mu	
<i>eating-doing</i>	<i>dividing</i>	<i>giving-are,</i>	<i>I</i>	<i>hunger-in</i>	<i>dying-am.</i>	<i>I</i>	
uṭhi	bāpa-pākha-ku	jibi,	ō	tānku	kahibi,	"bāpā,	mu
<i>rising</i>	<i>father-side-to</i>	<i>will-go,</i>	<i>and</i>	<i>to-him</i>	<i>will-say,</i>	<i>"father,</i>	<i>I</i>
tumbha	āga-rē	Īśvaraṅka-ṭhārē	drōha	kari-achhi,	ō	tumbha-ra	
<i>your</i>	<i>presence-in</i>	<i>God-of-before</i>	<i>sin</i>	<i>done-have,</i>	<i>and</i>	<i>your</i>	

pua-nā-ra jōgya nuhē, mōtē muliā kari rakha." 'Sēthi-uttāru
 son-name-of fit am-not, me labourer making keep." 'That-after
 sē uṭhi bāpa-pākha-ku galā. Bāpa tā-ku dūra-ru dēkhi
 he rising father-side-to went. Father him distance-from seeing
 dayā kalā, puṇi dhāi jāi tāhā bēka dhari tā-ku chumā
 pity did, and running going his neck holding him-to kiss
 dēlā. Pua bāpa-ku kahilā, 'bāpā, mu tumbha āga-rē
 gave. The-son the-father-to said, 'father, I your presence-in
 Iśvaraṅka-tḥārē drōha kari-achhi, ēṇu tumbha pua-nā-ra jōgya
 God-of-before sin done-have, hence your son-name-of fit
 nuhē.' Tāhā śuṇi bāpa chākara-mānāṅku kahilā, 'sabu
 I-am-not.' That hearing the-father the-servants-to said, 'all
 lugā-tḥāru bhala lugā āṇi ēhā-ku pindhāa; ēhā
 cloth-from good cloth bringing this(-person)-to put-on; this(-person's)
 hāta-rē mudi nāi dia, ō gōrā-rē jōtā pindhāi dia,
 hand-on ring putting give, and feet-on shoes putting-on give,
 ō bhala drabya khāi pii māuja kara; kipāki
 and good thing eating drinking merry-making do; because
 mōra ēhi pua mari, puṇi bañchilā; ō haji, puṇi miṇilā.
 my this son having-died, again survived; and being-lost, again was-got.
 Tahū sē-mānē māuja karibā-ku lāgilē.
 Thereupon they merry-making doing-to began.

Tētēbēlē bara pua bila-rē kāma karu-thilā. Sē āsi
 At-that-time the-elder son in-the-field work doing-was. He coming
 ghara-pākha-rē pahañchilā-bēlē, nācha ō bājā-ra śabda śuṇilā.
 house-side-to arriving-time-at, dancing and music-of sound heard.
 Tahū sē jāṇē chākara-ku dāki pachārīlā, 'ē kaāpa ?
 Thereupon he a-person servant calling asked, 'this what ?'
 Chākara kahilā, 'tumbha bhāi āsi-achhanti, ō tumbha bāpā
 The-servant said, 'your brother come-has, and your father
 tāhān-ku bhala abasthā-rē pāi māuja karu-achhanti.' Tāhā
 him good state-in getting merry-making doing-is.' That
 śuṇi sē rāga hōi, bhitara-ku jibā-ku māṅgilā
 hearing he (in-)anger having-become, inside-to going-for desired
 nāhī. Ēṇu tāhā bāpa bāhāra-ku āsi tā-ku bahuta bñjhāilā.
 not. Therefore his father outside-to coming him much entreated.
 Tahū sē bāpa-ku uttara dēlā, 'dēkha, mu bahu-kāja
 Thereupon he the-father-to reply gave, 'see, I (for)-long-time.
 tumbha-ra sēbā karu-achhi; kēbēhē tumbha-ra kathā-ku ēṇi
 your service doing-am; ever your word transgressing
 dēi nāhī; tathāpi mōhō bandhu-bāndhabaṅka saṅga-rē
 I-gave not; nevertheless my friend-relatives company-in

maūja karibā-pāī mōtē gōti-ē chhēli-chhuā kēbē
merry-making make-for me a-single goat-young-one ever
 dēi-nāhā. Mātra j̄di-cha tumbha-ra ēhi pua dāri rakhi
you-have-not-given. But though your this son harlot keeping
 sabu sampatti naṣṭa kari-achhi, tēbēhē sē āsibā-mātrē
all property destroyed made-has, yet he immediately-on-coming
 tumbhē tāhā pāī maūja kalā. Bāpa kahilā, 'pua, tumbhē
you him for merry-making did.' The-father said, 'son, you
 sabu-bēlē mōhō pākha-rē achha, mōha-ra jāhā kichhi, tāhā
at-all-times my side-by are, my what anything, that
 tumbha-ra atē; mātra tumbha-ra ēhi bhāi mari, puṇi
yours is; but your this brother having-died, again
 bañchibā-ru; ō haji, puṇi milibā-ru;
surviving-on-account-of; and being-lost, again being-found-on-account-of;
 tāhā pāī maūja karibā-ra uchita.
that for merry-making 'doing (is)-fit.'

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN II.

A FOLKSONG—THE KESABA-KOILI.

- କୋଇଲି କେଶବ ଯେ ମଥୁରାକୁ ଗଲା । କୋଇଲି ଶିଖରୀ ମୁଁ ମାଲି ପୁରୁଷେ ।
 ବାହା କୋଲେ ଗଲା ପୁଅ ବାହୁଡ଼ି ନଇଲ ଲେ କୋଇଲି । ୧ । ଶୁଦ୍ଧି ଅବା ଗଲେ କୁଣ୍ଡଳେ ପରାବେ ଲେ କୋଇଲି । ୨ ।
 କୋଇଲି ଖଣ୍ଡ ଶିର ଦେବ ମୁଁ ବାହାକୁ । କୋଇଲି କୁଟପଣେ ଅଇଲ ଅକୁର ।
 ଖାଇବାର ପୁଅ ଗଲା ମଥୁରା ପୁରକୁ ଲେ କୋଇଲି । ୩ । ଯାହା ବୋଲି ରାଣି କେଳବସାଇ ରଥରେ ଲେ କୋଇଲି । ୪ ।
 କୋଇଲି ଗଲା ପୁଅ ବାହୁଡ଼ି ନଇଲ । କୋଇଲି ହୁକୁହୁକୁ କୁହ ନ ରହଇ ।
 ଗହନେ ବୁଲିବନ ଶୋଭା ନପାଇଲ ଲେ କୋଇଲି । ୫ । ହଗଡ଼ା ସାରଣ କୁଣ୍ଡ ମଥୁରା ରହଇ ଲେ କୋଇଲି । ୬ ।
 କୋଇଲି ଦର ମୋର ନ ମଣନ୍ତି ନନ୍ଦ । କୋଇଲି ନିଆବାକେ ହେ ମାଗେ ରୁଦ ।
 ପଟଣ ନଦେଶପୁର ନିଶ୍ଚଳେ ଶୋଭନ୍ତି ଲେ କୋଇଲି । ୭ । ନଦୁନ ଟେକି ଅବା କୁହୁଥାନ୍ତି ନନ୍ଦ ଲେ କୋଇଲି । ୮ ।
 କୋଇଲି ନନ୍ଦ ଦେବ ପାଷାଣେ ଗଢ଼ିଲ । କୋଇଲି ଟହ ଟହ ହୁଅନ୍ତି କୋଇଲି ।
 ଗହନେ ବହନ ଦେଇ ରଥେ ବସାଇଲ ଲେ କୋଇଲି । ୯ । ଟକଟଳ ଦେଉଥାନ୍ତି ହୁଲିବାର ଦେଲେ ଲେ କୋଇଲି । ୧୦ ।
 କୋଇଲି ଚଳୁ ଥାଇ କହିବୁ ମେଘିନୀ । କୋଇଲି ଠଗ ଯେ ପୁରୁଷ ଦେବ ଶୋବ ।
 ଚକଟ ହୋଇଲେ ଶୁଣି ଗୋପପୁର ବାଳୀ ଲେ କୋଇଲି । ୧୧ । ଚକ ରାଣି ଗଲେ କୁଣ୍ଡ ନଇଲେ ଦେବାଏ ଲେ କୋଇଲି । ୧୨ ।

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN II.

(A Folksong. The Kēsaba-kōili.)

TRANSLITERATION AND TRANSLATION.

Kōili, <i>Cuckoo,</i>	Kēsaba <i>Krishṇa</i>	ṣē <i>who</i>	Mathurā-ku <i>Mathurā-to</i>	galā, <i>went,</i>
Kāhā-bōlē <i>On-whose-words</i>	galā <i>went</i>	putra <i>son</i>	bāhuṛi <i>returning</i>	naīlā ? <i>not-came ?</i>
				lō kōili. <i>O Cuckoo.</i> (1)
Kōili, <i>Cuckoo,</i>	khaṇḍa <i>sugar</i>	khyīra <i>thickened-milk</i>	dēbi <i>will-give</i>	mū <i>I</i>
Khāibā-ra <i>The-eating-of</i>		putra <i>son</i>	galā <i>went</i>	kāhā-ku; <i>whom-to ;</i>
				Mathurā-pura-ku. <i>Mathura-town-to.</i>
				lō kōili. <i>O Cuckoo.</i> (2)
Kōili, <i>Cuckoo,</i>	galā <i>went</i>	putra, <i>the-son,</i>	bāhuṛi <i>returning</i>	naīlā; <i>not-came ;</i>
Gahana-ta <i>The-groves (of)</i>		Brundābana <i>Vṛindāvana</i>	śōbhā <i>charm</i>	na <i>not</i>
				pāilā. <i>got.</i>
				lō kōili. <i>O Cuckoo.</i> (3)
Kōili, <i>Cuckoo,</i>	ghara <i>home</i>	mō-ra <i>my</i>	na <i>not</i>	maṇanti <i>likes</i>
Ghaṭaṇa <i>Fair</i>	na <i>not</i>	diśē <i>looks</i>	pura <i>house</i>	na <i>not</i>
				thilē <i>remaining</i>
				Gōbinda. <i>Gōvinda.</i>
				lō kōili. <i>O Cuckoo.</i> (4)
Kōili, <i>Cuckoo,</i>		Nanda-dēha <i>Nandā's-body</i>	pāshāpē <i>of-stone</i>	gaṛhīlā. <i>made.</i>
Nayanē <i>In-the-eyes</i>	kajjvala <i>collyrium</i>	dēi <i>giving</i>	rathē <i>on-the-chariot</i>	basāilā <i>he-seated</i>
				lō kōili. <i>O Cuckoo.</i> (5)

Kōili <i>Cuckoo</i>	chalu-thāi <i>moved</i>	kaṭi-stha <i>on-the-waist-situated</i>	mēkhaḷi, <i>ornament,</i>
Chakita <i>Startled</i>	hōilē <i>became</i>	śuṇi <i>hearing</i>	Gōpa-pura-bāḷi, <i>Gōpa-pura-girls,</i>
			lō kōili. <i>O Cuckoo. (6)</i>
Kōili, <i>Cuckoo,</i>	chhātēka ¹ <i>one-cane-(blow)</i>	mū <i>I</i>	māili <i>struck</i>
Chhāri <i>Leaving</i>	abā <i>methinks</i>	galē <i>went</i>	Kṛushṇa <i>Kṛishṇa</i>
		sēhi <i>that</i>	parābhabē, <i>on-castigation,</i>
			lō kōili. <i>O Cuckoo. (7)</i>
Kōili, <i>Cuckoo,</i>	jūta-panē <i>messenger-in-the-guise-of</i>	aīlā <i>came</i>	Akrūra; <i>Akrūra;</i>
Jātrā <i>Festival</i>	bōli <i>saying</i>	bhaṇḍi <i>deceitfully</i>	nēlā <i>took</i>
		basāi <i>seating</i>	ratha-rē; <i>on-the-chariot;</i>
			lō kōili. <i>O Cuckoo. (8)</i>
Kōili, <i>Cuckoo,</i>	jhuṛu <i>mourning</i>	jhuṛu <i>mourning</i>	luha <i>tears</i>
Jhagarā <i>Quarrels</i>	sāri-na <i>having-ended</i>	Kṛushṇa <i>Kṛishṇa</i>	na <i>not</i>
		Mathurā <i>at-Mathurā</i>	rahilā; <i>remained;</i>
			rahilā, <i>stayed,</i>
			lō kōili. <i>O Cuckoo. (9)</i>
Kōili, <i>Cuckoo,</i>	niśā-kālē <i>night-at-time-of</i>	Hari <i>Hari</i>	māgē <i>would-ask-for</i>
Nayana <i>Eyes</i>	ṭēki <i>raising</i>	ā <i>come</i>	tān-ku <i>him</i>
			rāu-thānti <i>would-call</i>
			chānda; <i>the-moon;</i>
			Nanda, <i>Nanda,</i>
			lō kōili. <i>O Cuckoo. (10)</i>
Kōili, <i>Cuckoo,</i>	ṭaha-ṭaha <i>loudly (Kṛishṇa)</i>	hasu-thānti <i>would-laugh</i>	kōlē; <i>in-the-arms;</i>
Ṭaḷa-ṭaḷa <i>Staggered</i>	hēu-thānti <i>would-become</i>	jhulibā-ra-bēlē, <i>rocking-of-at-the-time,</i>	
			lō kōili. <i>O Cuckoo. (11)</i>
Kōili, <i>Cuckoo,</i>	ṭhaṇa <i>symmetrically</i>	jē <i>that</i>	sundara <i>graceful</i>
Ṭhaki <i>Fraudulently</i>	bhaṇḍi <i>deceiving</i>	galē <i>went</i>	Kṛushṇa <i>Kṛishṇa</i>
			bēni <i>both</i>
			pōē, <i>sons,</i>
			naīlē-bēphāē, <i>not-came-back,</i>
			lō kōili. <i>O Cuckoo. (12)</i>

¹ Written chhātēkaḷē in original.

FREE TRANSLATION OF THE 'FOREGOING.

The song is supposed to be sung by Yaśōdā, the foster-mother of Kṛishṇa, after he had left Vṛindā-vana, in company with Akrūra, and had remained in Mathurā whither he had gone to kill the demon Kāṁsa. Nanda, Yaśōdā's husband, was Kṛishṇa's foster-father, and he had consented to Akrūra taking the child away. He and his wife, as well as all the inhabitants of Vṛindā-vana, where the God had spent his infancy and boyhood, were Gowālās by caste, and hence she calls the country round her home 'Gōpa-pura,' or the 'City of Cowherds.' One of Kṛishṇa's many names was Kēśava, and another was Gōvinda. He was the incarnation of the God Hari or Viṣṇu. His brother was Bala-rāma.

1. O Cuckoo, cuckoo. At whose words did Kṛishṇa go to Mathurā? For my son has not returned.

2. O Cuckoo, cuckoo. To whom shall I now give sweets and thickened milk? For my son who used to eat it has gone to Mathurā-town.

3. O Cuckoo, cuckoo. My son went and returned not; and the groves of Vṛindāvana have lost their charm.

4. O Cuckoo, cuckoo. Nanda no more loves my home: for no longer fair appears the dwelling without Gōvinda.

5. O Cuckoo, cuckoo. Surely Nanda's body was of stone, when he anointed Kṛishṇa's eyes with collyrium¹ and put him sitting in the chariot.

6. O Cuckoo, cuckoo. When the maidens of Gōpa-pura heard of his departure, they started, and the (bells of) their girdles shook.

7. O Cuckoo, cuckoo. I once struck him a single cane-blow (for some fault), and I fear that it was on account of that punishment that Kṛishṇa left me.

8. O Cuckoo, cuckoo. Akrūra came in the guise of a messenger. He seated Kṛishṇa in the chariot deceitfully, and took him away on the excuse of some festival.

9. O Cuckoo, cuckoo. Mourning, mourning. I have no tears left. Kṛishṇa had ended his quarrels (with the demon), and has stayed in Mathurā.

10. O Cuckoo, cuckoo. At night-time (in his baby way) Hari used to ask for the moon, and raising his eyes, Nanda would call out to him 'Come.'

11. O Cuckoo, cuckoo. Loudly used he to crow in my arms, and (gleefully) used he to shake as I rocked him.

12. O Cuckoo, cuckoo. A graceful pair were the two brothers; but Kṛishṇa has deceived me and has not come back.

Standard Oriyā is also spoken in the district of Balasore. Here, however, we may note a few provincialisms, though not sufficient to entitle the form of speech to be classed as a separate dialect. Some of the points of differences are of pronunciation. Others are of grammatical inflection due to the influence of the neighbouring Bengali of Midnapore.

As regards pronunciation, there is a tendency to drop the aspiration in the definite present and perfect tenses, so that *achhi* is spelt *achi*. Examples are *nēi jāi-chi*, he has carried off; *palāi-chi*, he has fled; *hēi-chi*, it has taken place; *kāndu-chu*, thou art weeping; *karu-chu*, thou art making. Note the way in which *n* is substituted for *l*, as in *thinē* for *thilē*, if it had been.

¹ To protect them from the dust of the journey.

In the declension of nouns, the letter *ē* added to the nominative gives the force of the indefinite article. Thus, *muṇḍ-ē*, a lump : *din-ē*, one day : *khaṇḍ-ē*, a piece. In one instance, we have the accusative ending in *ka* instead of *ku*, viz., in *sunā-muṇḍā-ka*, (he carried off) the lump of gold.

In the declension of pronouns we find *tuma-ra*, instead of *tumbha-ra*, your.

It is unnecessary to give the Parable of the Prodigal Son in the Balasore dialect. The following short folk-tale shows the peculiarities to which attention has been drawn above. It is given in facsimile of the original writing, and is accompanied by a transliteration and a translation.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

STANDARD DIALECT.

(DISTRICT BALASORE.)

	ଠକ	କିମିଶାଣ	କିଛି	କେମିତି	ଆଜ୍ଞା	ହା
	ମୁଣ୍ଡଫୁଲ	ଠକ	ଭାମିକା	ବଞ୍ଚି	ହୁଣ୍ଡି	ଆଜ୍ଞାପାଣି
	ହୁଣ୍ଡି	ଠକା	ଭାମି	କିଛି	ହା	ଆଜ୍ଞା
	ବିକିରିକି	ଠକା	ଭାମି	ହୁଣ୍ଡି	କିଛି	କାଟି
5.	ମୁଣ୍ଡଫୁଲ	ଭାମି କିଛି	ହା	କିଛି	ଆଜ୍ଞାପାଣି	ଆଜ୍ଞାପାଣି
	କାଟି	ଭାମି	ଆଜ୍ଞା	କିଛି	ଆଜ୍ଞା ପାଣି	କାଟି କାଟି
	କିଛି	କିଛି	କିଛି	କିଛି	କିଛି	କିଛି
	କିଛି	କିଛି	କିଛି	କିଛି	କିଛି	କିଛି
	କିଛି	କିଛି	କିଛି	କିଛି	କିଛି	କିଛି
	କିଛି	କିଛି	କିଛି	କିଛି	କିଛି	କିଛି
10.	କିଛି	କିଛି	କିଛି	କିଛି	କିଛି	କିଛି

[No. 3.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

OṚIYĀ.

STANDARD DIALECT.

(DISTRICT BALASORE.)

TRANSLITERATION AND TRANSLATION.

	Eka <i>A</i>	kirapaṇa-ra <i>miser-of</i>	kichhi <i>some</i>	daulatā <i>wealth</i>	thilā. <i>was.</i>	Sē <i>He</i>				
	sabu <i>all</i>	bēlē <i>times-at</i>	ēi <i>this</i>	bhābaṇā <i>thought</i>	karē <i>makes</i>	pachhē <i>lest</i>	chura <i>a-thief</i>	sandhāna <i>a-trace</i>	pāi <i>having-got</i>	
	churi <i>theft</i>	karē. <i>moy-do.</i>	Anēka <i>Much</i>	bhābi <i>having-thought</i>	chinti <i>having-considered</i>	sē <i>he</i>	sarbaswa <i>(his)-entire-property</i>			
	bikiri <i>sale</i>	kalā, <i>made,</i>	āu <i>and</i>	muṇḍē <i>a-lump</i>	sunā <i>gold</i>	kiṇi <i>having-bought</i>	māṭi-rē <i>the-earth-in</i>			
5	putā <i>buried</i>	rakhilā. <i>put.</i>	Sēhi <i>That</i>	dina-ru <i>day-from</i>	sē <i>he</i>	rōja <i>day</i>	tharē <i>once</i>	lēkhā <i>at-the-rate</i>	sē <i>that</i>	jāgā-ku <i>place-to</i>
	jāi <i>having-gone</i>	dēkhi <i>having-seen</i>	āsē, <i>returns-home,</i>	'kēhi <i>'anyone</i>	sandhāna <i>a-trace</i>	pāi <i>having-got</i>	nēi <i>having-taken</i>	jāi-chi <i>has-gone</i>		
	kinā, <i>or-not.'</i>	Kirapaṇa <i>The-miser</i>	rōja-rōja <i>every-day</i>	i <i>this</i>	matī <i>manner</i>	karibā-ru <i>doing-by</i>	tā-ra <i>his</i>			
	chākara <i>servant</i>	mana-rē <i>the-mind-in</i>	ēi <i>this</i>	sandē <i>suspicion</i>	hēlā, <i>arose,</i>	'haē-ta <i>'perhaps</i>				
	ēi <i>this</i>	jāgā-rē <i>place-in</i>	luchā <i>hidden</i>	dhāna <i>wealth</i>	achhi; <i>is ;</i>	na-hēlē <i>otherwise</i>	sē <i>he</i>			
10	rōja <i>daily</i>	tharē <i>once</i>	tharē <i>once</i>	sēṭi-ku <i>there-to</i>	jāāntā <i>is-in-the-habit-of-going</i>	kēnē ? <i>why ?</i>	Dinē <i>One-day</i>			

3 2 2

ମନିବାକୁ ଗାୟାଣ ସ୍ତବ୍ଧେ ମୁନି ପୁଣ୍ୟେ ତାହା ବାଜିବାରୁ ଗ-ଆଦିନି

ଠିକ୍ ମାନୁଷ୍ୟ କରିବଣି ଆମାମାତ୍ର ଯାହା ଯଦ୍ୟନ୍ତେ ତେଣୁ

ମୁନି ଆହୁରଣାରୁଁ ଗୋଟିଏ ଘଟଣା ଏହି କଥା

ଯାହା ଗୋଟିଏ ପ୍ରାୟ ଯାହା ମଧ୍ୟମାଣ ଯୋଗୁଁ

15. କହୁଁ ପୁଣି ଯାହା କାହିଁକି ରେଣୁ ମାହାପତିରା ଗୋଟିଏ

ଆମାତ୍ରଙ୍କ ଯଦ୍ୟନ୍ତେ କାହିଁକି ତେଣୁ ଯଦ୍ୟନ୍ତେ ③

ମଧ୍ୟ ପୁଣି କହିଲା ଗୋଟିଏ ଗୋଟିଏ ଆକାଶର ଦୁଃଖକୁ

ତେଣୁ ଯଦ୍ୟନ୍ତେ ଯଦ୍ୟନ୍ତେ ଯଦ୍ୟନ୍ତେ ଯଦ୍ୟନ୍ତେ ଯଦ୍ୟନ୍ତେ

କାହିଁକି କହିଲା ମୁନି ପୁଣି ଆମାତ୍ରଙ୍କ ଦୁଃଖକୁ

20. ଯଦ୍ୟନ୍ତେ ଯଦ୍ୟନ୍ତେ ଯଦ୍ୟନ୍ତେ ଯଦ୍ୟନ୍ତେ ଯଦ୍ୟନ୍ତେ

କାହିଁକି ଯଦ୍ୟନ୍ତେ ଯଦ୍ୟନ୍ତେ ଯଦ୍ୟନ୍ତେ ଯଦ୍ୟନ୍ତେ

ଯଦ୍ୟନ୍ତେ ଯଦ୍ୟନ୍ତେ ଯଦ୍ୟନ୍ତେ ଯଦ୍ୟନ୍ତେ ଯଦ୍ୟନ୍ତେ

ଯଦ୍ୟନ୍ତେ ଯଦ୍ୟନ୍ତେ ଯଦ୍ୟନ୍ତେ ଯଦ୍ୟନ୍ତେ

saja	pāi	sō	jāgā	khuli	sunā-muṇḍā-ka
<i>opportunity</i>	<i>having-got</i>	<i>that</i>	<i>place</i>	<i>having-opened</i>	<i>the-gold-lump</i>
		nēi	paḷāilā.	Tā	āra. dina
		<i>having-taken</i>	<i>he-absconded.</i>	<i>That</i>	<i>next day</i>

thika	samaya-rē	kirapaṇa	sē	jāgā-ku	jāi	dēkhilā	kēsē
<i>fixed</i>	<i>time-at</i>	<i>the-miser</i>	<i>that</i>	<i>place-to</i>	<i>having-gone</i>	<i>saw</i>	<i>someone</i>

sunā nēi pa|āi-chi. Tētō-bēlē sō mathā kūrī,
the-gold having-taken absconded-has. At-that-time he (his)-head having-struck,

bā|a upā|ri, 'hā|ya hā|ya mō|-ra sarbanā|śa hēi|-chi '

(his)-hair having-torn-out, 'alack, alack, my entire-destruction has-taken-place,'

15	kahi	huri	pakāi	kāndilā.	Jhaṇē	sāipariśā	tāhā-ku
	<i>saying</i>	<i>cry</i>	<i>having-raised</i>	<i>he-weep.</i>	<i>A-person</i>	<i>neighbour</i>	<i>him</i>

ātagnja	dēkhi,	‘kāndu-chu	kēnē?’	pachārīlā,	ō
<i>distressed</i>	<i>having-seen,</i>	<i>‘thou-art-weeping</i>	<i>why?’</i>	<i>asked,</i>	<i>and</i>

sabu bujhi-kari kahilā, 'bhāi, tu ākāraṇa duḥkha karu-ehu
all having-understood said, 'brother, thou without-a-cause sorrow art-doing

kēnē ?	Khaṇḍē	pathara	nēi	sē	jāgā-rē	puti-dēi
why ?	A-piece	stone	having-taken	that	place-in	having-buried

mana-rē	kara	tuma-ra	sunā-mundā	āga-pini	putā	achhi.	Kēnēnā
<i>mind-in</i>	<i>make</i>	<i>your</i>	<i>gold-lump</i>	<i>as-before</i>	<i>buried</i>	<i>is.</i>	<i>For</i>

20	jētē-bēlē	thika	kari-thila	dhana	bhuga	kariba-nāhi,		
	<i>at-what-time</i>	<i>fixed</i>	<i>made-you-had</i>	<i>the-wealth</i>	<i>enjoyment</i>	<i>you-will-make-not,</i>		
						tētō	muṇḍō	sunā
						<i>then</i>	<i>a-lump</i>	<i>gold</i>

māṭi-rē	putā-thinē	ḡē	phala,	āu	khaṇḍē	pathara
<i>the-earth-in</i>	<i>if-it-had-been-buried</i>	<i>what</i>	<i>profit,</i>	<i>and</i>	<i>a-piece</i>	<i>stone</i>

putā-thinē sudhā sēhi phala.' Dhana bhuga na kalē, dhana
if-it-had-been-buried even that profit.' Wealth enjoyment not if-you-make, wealth

thibā	na-thibā	duyā	samāna.
<i>being</i>	<i>not-being</i>	<i>both</i>	<i>equal.</i>

FREE TRANSLATION OF THE FOREGOING.

A miser had some property, and was continually in fear that some thief would find it out and one fine day steal it. So, after much consideration, he sold all that he had, and having bought a lump of gold with the proceeds, buried it in the earth. Thereafter, he used to visit the spot regularly once a day, to see if anyone had taken it away. His servant observed his conduct, and smelt a rat. 'Perhaps,' thought he, 'he has something of value buried there. Otherwise, why should he make a point of going to the place every day?' So, one day, he found an opportunity, dug up the lump of gold, and ran off with it. Next day, up came the miser at the regular time, and saw that someone had made away with his gold. He beat his head and he tore his hair, and he wept crying, 'alack, alack, I'm altogether ruined.' A neighbour who saw him in this pickle asked him why he was weeping, and when he had understood the whole affair he said, 'brother, why are you weeping without a cause? Bury a stone in the same place, and make up your mind that it's your lump of gold. For, once you had made up your mind that you would not enjoy your wealth, what greater advantage had you from burying a lump of gold than from burying a stone?'

The Moral of this is that a buried talent is as good as no talent at all.

It is unnecessary to give any examples of the dialect spoken in the District of Puri. The language is exactly the same as that of Cuttack. The specimens received from it only differ from the Cuttack ones in that the language is more Sanskritised, a matter which depends a good deal on the idiosyncrasies of the writer. For instance *putra* is used instead of *pua*, a son, and *pitā*, instead of *bāpa*, a father. We should however remember that the letter *ṣ* is more commonly pronounced as a strongly cerebral *ḍ*, in Puri, while, in Cuttack, its sound is more nearly that of *r*. This, at least, is the evidence borne by the specimens. In the transliteration received from Cuttack the word for 'he fell' is transliterated '*paṛilā*,' while in the specimens which come from Puri, it is spelt '*pardilā*.'

Similar remarks apply to the Orīyā spoken in the District of Angul and in the various Native States of Orissa. The Aryan language of the whole of this area is Standard Orīyā. The only difference is that of pronunciation. As already stated, the farther south we go, the greater is the tendency to pronounce *ch* as *ts*, and *j* as *dz*. So also while we find that the sound *r* is more common in the north, *ḍ* is more common in the south. We may thus say that the Orīyā spoken over the whole of Orissa proper, including its Native States, is Standard Orīyā. It will of course be understood that other aboriginal languages especially Kandhī are also vernaculars of the area. But they do not appear to have affected Orīyā at all.

Orīyā is also spoken south of Orissa in the north of the districts of Ganjam and Vizagapatam, which belong to the Madras Presidency. This tract of country does not fall within the operations of the Linguistic Survey, but it may be stated that the Southern limit of Orīyā may be taken roughly as commencing at the small seaport town of Barwa in the District of Ganjam, and running first nearly due west and then south-west

up to Tindiki on the border between Vizagapatam and Bastar. South of this line a corrupt Oriyā which is much mixed with Telugu is spoken by some of the lowest castes, but the language of the bulk of the population is Telugu. Thence it turns north so as to include the Jeypore Agency of Vizagapatam and the eastern half of the Chhattisgarh Division of the Central Provinces. The Oriyā of Ganjam and Jeypore is still the standard dialect. It is well illustrated in Mr. Maltby's *Handbook*. The characteristic southern pronunciation is here prominent. The four first palatal letters are here clearly *ts*, *tsh*, *dz*, and *dzh*. The *ch*- and *j*- sounds are unknown. So also, we have always *q* and *qh*, and never *r* and *rh*. The common folk sometimes add the Telugu termination *u* to nouns, but this is not done by the educated.

Standard Oriyā is also the form of the language which is spoken in the Districts and Native States of the Central Provinces, in which Oriyā is the vernacular. From Raigarh in the north, to Kalahandi in the south, and from Raipur in the west to Bamra in the east, the language is exactly the same in its grammar. There is only a slight difference in pronunciation which we may notice, though it is not necessary to give specimens to illustrate the peculiarity. It is that in the extreme west of the Oriyā-speaking area, the influence of the neighbouring Chhattisgarhī has led to the letter *a* not being pronounced at the end of a word. Thus, in Raipur, and the State of Sarangarh, the word for 'of a man' is *janaka-r*, not *janaka-ra*, and the word for 'younger' is *sān*, not *sāna*. Apparently also, the sound of the vowel *a* gradually loses the tone of the *ō* in *hot*, as we go westwards, and approaches the sound of the *a* in *America*, which it has in the neighbouring Chhattisgarhī.

It is hence hardly necessary to give specimens of the forms of speech spoken in this area. I shall content myself with giving the version of the Parable of the Prodigal Son which has been received from the Native State of Kalahandi, which is nearly in the extreme south-west of the Oriyā-speaking area. Here, it will be observed, a final *a* is pronounced.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(KALAHANDI STATE.)

ଜଣକର ଦୂର ପୁଅ ଥିଲେ । ସେମାନଙ୍କ ମଧ୍ୟରୁ ସାନ ପୁଅ ପିତାକୁ କହିଲା, ହେ ପିତା, ତୁମ୍ଭ ସମ୍ପତ୍ତିର ଯେଉଁ ଭାଗ ଅମ୍ଭେ ପାଇବୁଁ ତାହା ଦେ । ତହିଁରେ ସେ ଅପଣା ସମ୍ପତ୍ତି ଭାଗ କରି ସେମାନଙ୍କୁ ଦେଲା । ଅଳ୍ପ ଦିନ ଉତ୍ତରେ ସେହି ସାନ ପୁଅ ସବୁ ଯାକ ଏକା କରି ନେଇ ଦୂର ଦେଶକୁ ଯାଇ ଦୁଃଖ ଅତରଣରେ ସବୁ ସମ୍ପତ୍ତି ଉଡ଼ାଇ ଦେଲା । ସବୁ ଖର୍ଚ୍ଚ କଲା ଉତ୍ତରେ ସେହି ଦେଶରେ ମହା ଦୁର୍ଭିକ୍ଷ ପଡ଼ିଗଲା ତାହାର ଦୁଃଖାବସ୍ଥା ଦୃଷ୍ଟିଲା । ଏଥିରେ ସେ ଯାଇ ସେହି ଦେଶର ଏକ ଗୃହ ଲୋକର ଅଣ୍ଟା ନେବାକୁ ସେହି ଲୋକ ତାହାକୁ ଘୁଷୁର ଗୋଠ ଚଢ଼ାଇବାକୁ କ୍ଷେତ୍ରକୁ ପଠାଇଲା । ସେଠାରେ ତାହାକୁ ଦେହ କଣ୍ଡି ଖାଇବାକୁ ନ ଦେବାକୁ, ସେ ଘୁଷୁରର ଖାଦ୍ୟ ଶ୍ରେଣୀରେ ଯେତେ ପୁରାଇବାକୁ ଇଚ୍ଛା କଲା । ପଛେ ସେ ମନେମନେ ଚେତା ପାଇ କହିଲା, ହାୟ, ଅମ୍ଭ ପିତାଙ୍କ ପାଖରେ କେତେ ଭୁଲିଅଛି ଲୋକ କେତେ ଅସୁବିଧା ଖାଇ ଯାଉଅଛନ୍ତି, ମାତ୍ର ଅମ୍ଭେ ଶ୍ରେଣୀ ମରୁଅଛୁଁ । ଅମ୍ଭେ ଉଠି ପିତାଙ୍କ ନିକଟରେ ଯାଇ ବୋଲିବା, ହେ ପିତା, ଅମ୍ଭେ ଇନ୍ଦ୍ରଜିତର ପୁତ୍ରୀ ତୁମ୍ଭର ବରୁଣରେ ପାପ କଲୁଁ, ତୁମ୍ଭର ପୁଅ ବୋଲି ବଞ୍ଚାତ ହେବାର ଯୋଗ୍ୟ ଅଛୁ ନୋହୁଁ, ତୁମ୍ଭର ଏକ ଭୁଲିଅଛି ପରି ଅମ୍ଭଙ୍କୁ ରଖ । ଚକ୍ରପରେ ସେ ଉଠି ପିତା ନିକଟକୁ ଗଲା । ମାତ୍ର ତାହାର ପିତା ବହୁତ ଦୂରରୁ ତାହାକୁ ଦେଖି ଦୟା କଲା, ପୁତ୍ରୀ ସାନ ଯାଇ ତାହାର ବେତ ଧରି ତାହାକୁ ଚୁମ୍ବନ କଲା । ଏଥିରେ ପୁଅ ତାହାକୁ କହିଲା, ହେ ପିତା, ଇନ୍ଦ୍ରଜିତର ଓ ତୁମ୍ଭ ବରୁଣରେ ପାପ କଲୁଁ, ଏଣୁ ତୁମ୍ଭର ପୁଅ ବୋଲି ବଞ୍ଚାତ ହେବାର ଅଛି ଯୋଗ୍ୟ ନୋହୁଁ । ମାତ୍ର ତାହାର ପିତା ଅପଣା ଜୈନମାନଙ୍କୁ କହିଲା, ଧରି ଉତ୍ତମ ବସ୍ତ୍ର ଅଣି ଏହାକୁ ପିନ୍ଧାଅ, ଏହାର ହାତରେ ମୁଦ ଯିନ୍ଦାଅ, ଏହାର ପାଦରେ ପାଶୋଇ ରଖାଅ । ପୁତ୍ରୀ ଅମ୍ଭେମାନେ ଶ୍ରେୟସ କରୁ ଅନନ୍ଦ କରୁଁ, ଯେହେତୁ ଅମ୍ଭର ଏହି ପୁଅ ମର ଯାଇ ପୁନଶ୍ଚ ଜୀବନ ପାଇଲା, ସେ ହଳ ସଲା ପୁତ୍ର ମିଳିଲା । ତହିଁରେ ସେମାନେ ଅନନ୍ଦ କରିବାକୁ ଲାଗିଲେ ॥

ତେଜକ କେତେ ତାହାର ବଡ଼ ପୁଅ କ୍ଷେତରେ ଥିଲା । ପୁତ୍ରୀ ଅସୁ, ଏଇ କଥାରେ ପ୍ରବେଶ ହୋଇ ନାଟ ଓ ବାଦ୍ୟର ଶବ୍ଦ ଶୁଣି ପାରି ନୌକର ଏକ ଜଣକୁ ତାହା ପଚାରିଲା ଏହାର କାରଣ କି? ସେ କହିଲା ତୁମ୍ଭର ଭାଇ ଅଛନ୍ତି, ପୁତ୍ରୀ ତୁମ୍ଭର ପିତା ତାଙ୍କୁ କୁଶଳରେ ଅସିବାର ଦେଖି ବହୁତ ଶ୍ରେୟସ ଦେଇ ଅଛନ୍ତି । ତହିଁରେ ସେ ଭାଗ ହୋଇ ଉତ୍ତରକୁ ଯିବାକୁ ଶକ୍ତି ନ ହେଲା । ଏଣୁ ତାହାର ପିତା ବାହାରେ ଅସି ତାହାକୁ ବହୁତ ବୁଝାଇ କହିଲା । ମାତ୍ର ସେ ଅପଣା ପିତାକୁ ଉତ୍ତର ଦେଲା, ଦେଖ, ତୁମ୍ଭର କୌଣସି ହୁକୁମ ଅମାନ୍ୟ ନ କରି ବହୁତ ବର୍ଷରୁ ତୁମ୍ଭର ସେବା କରି ଅସୁ ଅଛୁଁ । ତଥାପି ମିତ୍ରମାନଙ୍କ ସଙ୍ଗରେ ଉତ୍ସବ କରିବାକୁ ବେବେବେହିଁ ଗୋଟିଏ ଛେଳି ଅମ୍ଭଙ୍କୁ ଦେଇ ନାହିଁ ; ମାତ୍ର ତୁମ୍ଭର ଯେଉଁ ପୁଅ ବେଶ୍ୟା ଅଟେ ସଙ୍ଗରେ ତୁମ୍ଭର ସମ୍ପତ୍ତି ବୁଆରେ ଖର୍ଚ୍ଚ କରିଅଛୁ ସେ ଅସିବାମାତ୍ରେ ତାହାପାଇଁ ବଡ଼ ଶ୍ରେୟସ ଦେଲା । ତାହାର ପିତା କହିଲା ହେ ପୁଅ, ତୁମ୍ଭେ ସବୁଦିନ ଅମ୍ଭର ସଙ୍ଗେ ଅଛୁ ଅମ୍ଭର ଯେ କିଛି ଅଛି ସେହି ସବୁ ତୁମ୍ଭର, ପୁତ୍ରୀ ଏହି ଯେ ତୁମ୍ଭର ଭାଇ ମର ଯାଇ ପୁନଶ୍ଚ ଜୀବିଲା, ସେ ହଳ ସଲା ମିଳିଲା, ଏ ହେତୁରୁ ଉତ୍ସବ ଅନନ୍ଦ କରିବା ଅମ୍ଭମାନଙ୍କର ଉଚିତ ॥

[No. 4.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORİYĀ.

STANDARD DIALECT.

(KALAHANDI STATE.)

TRANSLITERATION AND TRANSLATION.

Janaka-ra dui pua thilē. Sēmānaṅka madhya-ru sāna
A-man-of two sons were. Them among-from the-younger
 pua pitā-ku kahilā, 'hē pitā, tumbha sampatti-ra jēū bhāga
son the-father-to said, 'O father, your goods-of what portion
 āmbhē pāibū, tāhā diya.' Tahī-rē sē āpanā sampatti bhāga-kari
I will-get, that give.' That-on he his goods having-divided
 sēmānaṅ-ku dēlā. Alpa dina uttārē sēhi sāna pua sabujāka
them-to gave. A-few days after that younger son every-thing
 ēkā kari nēi dūra dēśa-ku jāi dushṭa ācharaṇa-rē
together having-made having-taken a-far country-to having-gone riotous living-in
 sabu sampatti udāi-dēlā. Sabu kharchcha kalā uttārē sēhi dēśa-rē
all the-substance squandered. All spending having-done after that land-in
 mahā durbhikhya paḍantē tāhā-ra duḥkhābasthā ghaṭilā. Eṭhi-rē
a-mighty famine arising his want-condition happened. This-on
 sē jāi sēhi dēśa-ra ēka grūhi-lōka-ra āsrā nēbā-ru, sēhi lōka
he going that country-of a citizen-person-of shelter taking-on, that man
 tāhā-ku ghushurā-gōṭha charāibā-ku khyēta-ku paṭhāilā. Sē-ṭhārē tāhā-ku
him swine-flock feeding-for the-field-to sent. There him-to
 kēhi kichhi khāibā-ku na dēbā-ru sē ghushurā-ra khādyā
any-body any-thing eating-for not giving-on he the-swine-of food
 chōpā-rē pēṭa purāibā-ku ichchhā kalā. Pachhē sē manē-manē
husks-with belly filling-for desire made. Afterwards he on-his-mind
 chētā pāi kahilā, 'hāya, āmbha pitāṅka-pākha-rē kētē bhutiāra-lōka
sense having-got said, 'alas, my father-with how-many hired-servants
 kētē adhika khāi jāu-achhanti, mātra āmbhē bhōkhē maru-achhū.
how-much more having-eaten going-are, but I with-hunger dying-am.
 Āmbhē uṭhi pitāṅka nikaṭa-rē jāi bōlibā, "hē pitā, āmbhē
I having-arisen father near-in having-gone will-say, "O father, I
 Iśwaraṅka-ra puṇi tumbha-ra biruddha-rē pāpa kalū, tumbha-ra pua
God-of and you-of opposition-on sin did, your son
 bōli-bikhyāta-hēbā-ra jōgya āu nōhū; tumbha-ra ēka bhutiāra
called-(and)-noted-being-of worthy more I-am-not; your one hired-servant-of
 pari āmbhaṅku rakha." Tatparē sē uṭhi pitā nikaṭa-ku galā. Mātra
as me kept." Then he having-arisen father near-to went. But

tāhā-ra pitā bahuta dūra-ru tāhā-ku dēkhi dayā kalā, puṇi
his father great distance-from him having-seen compassion made, and
 dhāi jāi tāhā-ra bēka dhari tāhā-ku chumbana kalā.
having-run having-gone his neck having-seized him-to kiss made.
 Ēthi-rē pua tāhā-ku kahilā, 'hē pitā, Īśwaraṅka-ra ō tumbha
This-on the-son him-to said, 'O father, heaven-of and you(-of)
 biruddha-rē pāpa kalū, ēṇu tumbha-ra pua bōli-bikhyāta-hēbā-ra āu
opposition-in sin I-did, so your son called-(and)-noted-being-of more
 jōgya nōhū.' Mātra tāhā-ra pitā āpaṇā naukaramānaṅ-ku kahilā,
worthy I-am-not.' But his father his-own servants-to said,
 'ati-uttama bastra āni ēhā-ku pindhāa; ēhā-ra
'very-excellent robe having-brought this-(person)-to put-on; this-one's
 hāta-rē mudi pindhāa, ēhā-ra pāda-rē pāṇḍhōi lagāa; puṇi
hand-on ring put-on, this-one's feet-on shoes put; and
 āmbhē-mānē bhōjana-kari ānanda karū; jē-hētu āmbha-ra ēhi pua
(let)-us eating-having-done rejoicing do; because my this son
 mari-jāi, punaścha jibana pālā; sē haji thilā, puṇi miḷilā.' Tahī-rē
having-died, again life got; he lost was, and was-found.' That-on
 sē-mānē ānanda karibā-ku lāgilē.
they rejoicing making began.

Tētiki-bēlē tāhā-ra baḍa pua khyēta-rē thilā. Puṇi āsu-āsu
At-that-time his elder son the-field-in was. And while-coming
 ghara-kati-rē prabēśa hōi nāṭa ō bādya-ra śabda
the-house-near-in entering having-become dancing and music-of sound
 śuṇi-pāri naukara ēka-jana-ku ḍāki pachārīlā, 'ēhā-ra
having-got-to-hear servant one-person having-called he-asked, 'this-of
 kāraṇa ki?' Sē kahilā, 'tumbha-ra bhāi aīlē, puṇi tumbha-ra pitā
the-cause what?' He said, 'your brother came, and your father
 tān-ku kuśala-rē āsibā-ra dēkhi bahuta bhōjana dēi-achhanti.'
him good-health-on come-being having-seen great feast given-has.'
 Tahī-rē sē rāga hōi bhītara-ku jibā-ku rāji na hēlā.
That-on he angry having-become inside-to going-for willing not became.
 Ēṇu tāhā-ra pitā bāhārē āsi tāhā-ku bahuta bujbāi kahilā.
Hence his father outside having-come him-to much having-entreated spoke.
 Mātra sē āpaṇā pitā-ku uttara dēlā, 'dēkha, tumbha-ra kaṇasi
But he his-own father-to answer gave, 'see, your any
 hukuma amānya na kari bahuta barsha-ru tumbha-ra
commandment neglected not having-made many years-from your
 sēbā kari āsu-achhū. Tathāpi mitramānaṅka-saṅga-rē utsaba
service having-done coming-I-am. Yet friends-company-on feasting
 karibā-ku kēbēhē gōtiē chhēji āmbhaṅ-ku dēi-nāhā. Mātra
making-for ever one-single kid me-to give-you-did-not. But

tumbha-ra jēñ pua bēśya-ādiñka sañga-rē tumbha-ra sampatti
your which son harlots-et-cetera company-in your property
 bruthā-rē kharchcha kari-achhi, sē āsibā-mātra-kē tāhā pāi bada
vainness-in spending done-has, he immediately-on-coming him for great
 bhōji dēla.' Tāhā-ra pitā kahlā, 'hē pua, tumbhē sarbadā āmbha-ra
feast you-gave.' His father said, 'O son, you always my
 sañgē achha, āu āmbha-ra jē-kichhi achhi, sēhi sabu tumbha-ra;
company-in are, and mine whatever is, that all yours (is);
 puñi ēhi jē tumbha-ra bhāi mari-jāi punarbāra jīlā; sē
and this who your brother having-died again become-alive; he
 haji-thilā, miñilā; ē-hētu-ru, utsaba ānanda karibā āmbhamānañka-ra
lost-was, was-found; hence, feasting rejoicing doing us-of
 uchita.'
proper (is).'

Turning north to the Chota Nagpur Division and its Tributary States, we find that Orīyā is spoken in the District of Singhbhum, and in the States of Jashpur, Sarai Kalā, Kharsāwān, Gangpur, and Bonai. In the last two, it is the only Aryan language spoken in the States, but, in the others, the case is different. In Singhbhum, Orīyā is the Aryan language which is spoken over the whole District except Dhalbhum. But in the north, in the Chakradharpur Thānā, immediately under the Chota Nagpur Plateau, the Magahi dialect of Bihārī is spoken by that portion of the population, which traces its original home to Chota Nagpur in the north. This part of the country is therefore bilingual. Next door neighbours may talk different home languages. The same is the case in the small States of Sarai Kalā and Kharsāwān, which are enclaves in the north of the Singhbhum District. As regards Jashpur, Orīyā is the language of the south of the State, where it borders on Gangpur. The northern portion of the State speaks, on the east, Nagpuriā, a form of the Bhojpuri dialect of Bihārī, and on the west, the Sargujīā form of Chhattīsgarhī. The Orīyā of Jashpur, being subject to the influence of both these languages is somewhat impure, and presents peculiarities which require illustration. In Singhbhum and the other Tributary States, the Orīyā spoken is the standard form of the language. In Singhbhum, the Bengali character is sometimes used for writing it, and all over this tract the only trace of the influence of the Bihārī language which lies to its north is the tendency to drop a final *a*, which we have already noticed in the most western form of Orīyā spoken in Chhattīsgarh. Thus, in Singhbhum, the word for 'of a man' is pronounced *lōkar*, and not *lōka-ra*, as it is pronounced in Orissa.

It is thus necessary to give specimens only of the form of Orīyā spoken in Jashpur. It is spoken by an estimated number of 10,000 people.

The following specimens have been prepared by Babu Manmatha Nath Chatterji, Manager of the Jashpur State. The first is a translation of the Parable of the Prodigal Son, and the second a folktale. The character in which they are written differs slightly from that of standard Orīyā. Both are therefore given in facsimile of the original manuscript and each is accompanied by a transliteration and translation.

The following are the main points in which the language of the specimens differs from the standard form of speech.

The letter *a* is sometimes written instead of *ō*. Thus, *matē* instead of *mōtē*, to me. The letter *n* is substituted for *l*, as in *pāunē* for *pāulē*, if he had got; *kanī*, I did. The letter *ḍ* in the middle of a word is pronounced *ṛ* not *ḍ*. Thus *baṛa*, instead of *baḍa*, great. Moreover, the two letters *ṛ* and *ḷ* are interconvertible, as in *baṛuka* or *baḷuka*, but. This last is a corruption of the Bhojpurī *baluk*.

In the declension of nouns there are several irregularities. The nominative plural of *pua*, a son, is, in the second specimen, *puē*, thus recalling Hindī. Beside *ku*, the suffix of the dative is sometimes *ki*, as in *kāhī-ki*, for what; *bhāi-ki*, to the brother. The locative termination is often *ra* instead of *rē*, thus resembling the genitive. Examples are *sē-mulukha-ra*, in that country; *jabāba-ra*, in answer; *baṇa-ra*, in the forest. In the word *padā-ru*, in the field, the ablative is used in the sense of the locative. In pronouns, note the form *tōhōr*, instead of *tō-ra*, thine.

In verbs, we meet *haīlā*, as well as *hēlā*, it became. *Nuhōya*, is 'I am not.' In the past tense, we have *kanī*, for *kali*, I did. The tendency of the Standard dialect to drop a medial consonant in this tense is extended to the case of *baīle*, they said, for *baīlē*. Instead of *aīlē*, we have *āīlē*, they came, with the first *a* lengthened, or, rather, with the original long *ā* preserved.

The Habitual Past, which is also used as a Past, not a Present, Conditional, in this agreeing with Bihārī, differs widely from the Standard, and agrees more nearly with Bihārī. Examples are *karatī*, I might have made (merry); *karitū*, we should have made (merriment); *haītū*, we should have become (merry); *jānt*, they used to go; *balāt*, they used to say. The following forms of the Present Definite are irregular, *pāu-chhēi*, I am getting; *karu-chhēi*, I am doing. The Conjunctive Past Participle with *kari*, which is common in Bihārī, also frequently occurs. Thus, *jāi-kari*, having gone; *uṭhi-kari*, having arisen, and many others.

The Potential Passive, formed by adding *ā* to the root, which is common in Bihārī, also occurs. Instances are *supāy*, it can be heard; and perhaps *kahēbā lāekar*, worthy of being called.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

SPECIMEN I.

(Babu Manmatha Nath Chatterji, 1898.)

- କୌଣସି ମନୁଷ୍ୟ ନୌପେ ମୁଖ ଥିଲା । ସାନ ମୁଖ ବାମକୁ କହିଲା : ଏ କୁଆ
 ଯାହା ଧନ ମାଲ୍ ଘର ଥିଲା ତାହା ମତେ ଦିଅ । ଆଉ ସେ
 ଆମେ ଜିନା ସେ ମାନଙ୍କୁ ବାଣି ଦେଲା । ଆଉ ଭଉଁସ୍ ଦିନି କାହିଁ
 ହେଲା କି ସେ ସାନ ମୁଖ ସବୁ ଚୁଟିଲା ବଡ଼େ ଧୁରୁ ମଜାଲିଆକୁ ଆଉ
 5. ସେଠାରେ ସବୁ ଧନ ମାଲ୍ ଚୁଟିଲା ଦେଲା । ଆଉ ସେଇ ଘର ସବୁ
 ସବୁ ଗଲା ସେ ମୁରୁଖର ବଡ଼ା ମୁରୁଖୀ ଗତିଲା । ଆଉ ସେ ଦୁଆ
 ମାଲିନ । ଆଉ ସେ ଆକାଶର . ସେ ମୁରୁଖର ଟଣେ ମାନୁଷର
 ସାଗରେ ଭାବି ଦିଲା ଆଉ ସେ ଘରୁ ଘୁରୁ ଗଲେବାକୁ ଗାଁକୁ
 ମୋଡ଼ିଲା । ଆଉ ଯାହା ଘୁରୁଣା ହୁଏ ଆଉଁସ୍ ଘାଟା ମାଡ଼ିଲେ
 10. ସେ ମୁଖରେ ମାଲ୍ ଆକାଶ । ଘାଟାକୁ କେହି ନାହିଁ ଦେଲେ । ଆଉ

[No. 5.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

Kaupaṣi manusa-ra jōriē pua thilā. Sāna pua bāpa-ku kahilā, 'ē buā,
A-certain man-of two sons were. The-younger son the-father-to said, 'O father,

jāhā dhana-māla ghara achhi tāhā matē baṇṭā dē.' Āu sē
what property (in)house is that me-to share give.' And he

āpaṇa jinā sē-mānaṇ-ka bāṭi-dēlā. Āu bhaūt dini nāhī
his living them-to dividing-gave. And many days not

hōi kī sē sāna pua sabu ṭhuraīlā baṛē dhura paṛāilā. Āu
passed that that younger son all gathered a-great distance(to) fled. And

5 sē-thārē sabu dhana-māla burāi-dēlā. Āu jēbē tā-ra sabu
there all the-property caused-to-sink. And when his all

sari-galā sē mulukha-ra baṛā mahāgi paṛilā, āu sē dukha
was-spent-entirely that country-in great famine fell, and he distress

pāilā. Āu sē jāi-kari sē mulukha-ra jhaṇē mānusa-ra
got. And he having-gone that country-of one man-of

sāngga-rē bhāva kalā, āu sē tā-ku ghusarā charāibā-ku dāṛa-ku
company-in acquaintance made, and he him swine feeding-for the-field-to

paṭhāilā. Āu jāhā ghusarā tusa khāu-thilā tāhā pāunē-i
sent. And what swine husks eating-were that if-he-had-got-even

10 sē khūsi-rē khāi-jāitā; tāhā-bhi kēhi nāhī dēlē. Āu
he gladness-with would-have-eaten-up; that-even any-one not gave. And

ଲେବେ ଡାକୁ ସୁରୁତ ହେଲା ସେ କହିଲା ଆମ୍ଭର ବାସ ଘରେ
 ଏବେ ଶୁଣି ଧାନ୍ତର ଉତ୍ତର ମାଉଛନ୍ତି ଆଉ ଏଠି ଏକି ମାନ ଦୁଖ
 ଭୁଣ ପାଉଛନ୍ତି । ମୁଁ ଏଠି ଉଠି ମଲ୍ଲିକା ମୋର ବାସ କଟକା
 ଲେବି ଆଉ ଗାଠି କହିବି : ଏ ବୁଆ ମୁଁ ଡେବ ଠାରେ ଆଉ ଘୋରାରେ

15. ଦୋଷ କରୁ । ଅଥଚ ମୁଁ ଘୋର ମୁଖ କହେବା ଲାଜକୁ ମୁହଁକୁ ।
 ତୁ ଲେ ମୁଁ ଶୁଣି ଧାନ୍ତର ଉତ୍ତର ସେ ଶ୍ରୀକର ମୁଁ ମତେ ରଖ ।
 ଆଉ ସେ ହେଉଁ ଉଠିକର ଗାଉ ବାସ କଟକା ଗଲା । ଡାକୁ ବଡ଼
 ଧରୁ ବାସ ଦେଖିଲା । ଆଉ ବାସକୁ ସୁଖ ଦେଲା । ବାସ କୁଣି ଗଲା
 ଆଉ ମୁଖର ଦେଖିକୁ ମୁଣ୍ଡଟି ମଲ୍ଲିକା ଆଉ ଡାକୁ ବୁକ ଦେଲା ।

20. ଆଉ ମୁଖ ଡାକୁ କହିଲା ଏ ବୁଆ ମୁଁ ଡେବ ଠାରେ ଆଉ ଘୋର
 ଦେଖିବାକୁ ଦୋଷ କରୁ । ଆଉ ଘୋର ମୁଖ ଲାଜକୁ ମୁଁ ମୁହଁକୁ ।
 ସେଉଁ ବାସ ଶୁଣି ଘାଣ୍ଟି କହିଲା ସବୁଠୁଁ ଯେ ନୁଆ ବେଷ୍ଟ ଅଛି
 ଡାକୁ ବାହାନ୍ ଆଉ ଡାକୁ ଯିଏ ଦିଅ । ଆଉ ଗାଉ ଧାନ୍ତଲୁଣିଅ

jēbē tā-ku surtā hēlā sē kahilā, 'āmbha-ra bāpa gharē
when him-to sense became he| said, 'my father's house-in

ētē guti-dhānggara bhaūt khāu-chhanti, āu ēthi ētki mān-dukha
so-many servants much are-eating, and here so-much distress

bhūkha pāu-chhēi. Mu ēthū ūthi palāibi, mō-ra bāpa-katkī
hunger I-am-getting. I here-from having-arisen will-run-away, my father-toward

jibi āu tā-ṭhi kabibi, "ē buā, mu daiba-ṭhārē āu tō-ṭhārē
I-will-go and him-to I-will-say, "O father, I God-near and thee-near

15 dōsha kanī, athara mu tō-ra pua kabēbā lāekar nuḥōya.
sin did, after-this I thy son to-be-called worthy am-not.

Tu jē pari guti-dhānggara rakhi-chhu sē jhaṇa-ka-ra pari matē rakha."
Thou what like servants hast-kept that one-person-of like me keep."

Āu sē hē-ṭhū ūthi-kari tā-ra bāpa-katkī galā. Tā-ku bāra dharī
And he there-from having-arisen his father-toward went. Him great distance-from

bāpa dēkhilā; āu bāpa-ku suga hailā. Bāpa kudi galā
the-father saw; and the-father-to sorrow became. The-father having-run went

āu pua-ra bēk-ku putāri-pakāilā, āu tā-ku buka dēlā.
and the-son's neck having-embraced-clasped, and him-to kiss gave.

20 Āu pua tā-ku kahilā, 'ē buā, mu daiba-ṭhārē āu tō-ra
And the-son him-to said, 'O father, I God-near and thy

dēkhibā-ku dōsha kanī. Āu tō-ra pua lāyakar mu nuḥōya.
seeing-to sin did. And thy son worth-of I am-not.'

Sē-ṭhū bāpa guti-hāri-ṭhi kahilā, sabu-ṭhū jē nugā bēs achhi,
That-on the-father the-servants-to said, all-than what cloth best is,

tā-ku bāhārā, āu tā-ku pīdhaī-dia; āu tā-ra āngguḷaria
that bring-out, and him-to clothe; and his finger-on

ମୁଦି ମେଁଧରୁ ଦିଅ. ଆଉ ଶୁଟିଲେ ମାଟିର ମାଟିରୁ ଦିଅ । ଏଦେ

25. ମାଉଁ ମେଁଧେଁ ଆନନ୍ଦ କରୁଁ । କାହିଁକି ଏ ମୋର ମୁଖ ମଣି

ଆଉଥଲା ଅଥର ଜାଣିଲା ଆଉ ଦିନି ଆଉଥଲା ସେ ଅଥର

ମିଳିଲା । ଆଉ ସେ ମାଟି ଶୁଣି ହୋଇ ଲୁଗିଲେ ।

ସେ ଅହରିଷ୍ଟା ଦତି ମୁଖ ମଦାରି ହଲା । ଆଉ

ସେ ଶୁଟି ଶଙ୍ଖକୁ ଡାକିଲା ଆଉ ଡାକୁ ଅଗାରିଲା କିଏ ଦିଅ

30. ହୋଇଛି । ସେ ଡାକୁ କହିଲା ଡୋର ଡାକୁ ଆସିଛି । ଆଉ ଡୋର

ଦାଅ ଗିଅଉଛି ଅଥଉଛି । କାହିଁକି ଡାକୁ ଦେହେଲେସ ଆଉଲା ।

ଆଉ ଡାକୁ ଶିଆ ହୋଲା ଆଉ ସେ ଡିଟେରୁ ମାହିଁ ଆଉଥଲା । ଏତି

ମାହିଁକି ବାଅ ଗର ବାହିର ଆଉଲା ଆଉ ଡାକୁ ସମ୍ପାରିଲା ଦୁଃଖିଲା ।

ଡେଢେଢେଢେ ସେ ଜବାବର ବାଅକୁ କହିଲା : ଦେଖତ ମୁ ଏଡେ

35. ଦରବରୁ ଡୋର କାମ କରୁଛେଁ କେବେହେଁ ମୁ ଡୋର କଥାଉଁ ବାମର

ମାହିଁ ଦିଅ : ଡେବେଉ ମଟେ ଛେଡି ହୁଆବେ ଅନ୍ତମାନ୍ ବାଉ .

mudi pīdhai-dia ; āu guṛa-rē pāṇhai maṇḍēi-dia. Ebē
ring put ; and feet-on shoes put. Now

25 khāū piū ānanda karū. Kāhīki ē mō-ra pua mari
let-us-eat drink rejoicing make. Because this my son dead

jāi-thilā, athara jūlā ; āu haji jāi-thilā, sē athara
gone-had, and-now lived ; and lost gone-had, he now

miḷilā.' Āu sē-mānē khusi hōi lāgilē.
was-found.' And they merry to-be began.

Sē pahariyā bara pua padā-ru thilā. Āu
(At)that time the-elder son field-in was. And

sē guti-jhaṇa-ku dākilā, āu tā-ku pachārīlā ki, 'ēthi kisa kisa
he a-servant-person-to called, and him-to asked that, 'here what what

30 hōi-chhi ?' Sē tā-ku kahilā, 'tō-ra bhāi āsi-chhi. Āu tō-ra
is-going-on ?' He him-to said, 'thy brother is-come. And thy

bāpa khiaū-chhi piaū-chhi ; kāhīki tā-ku besebes pāilā.
father feeding-is giving-drink-is ; because him safe-and-sound got.'

Āu tā-ku risā hailā āu sē bhitara-ku nāhī jāu-thilā. Eṭhi
And him-to anger became and he within-to not going-was. This-for

pāhīki bāpa tā-ra bahiri āilā, āu tā-ku samajhailā bujhailā.
reason the-father him-of out came, and him-to entreated (and)explained.

Tēṭebēṛē sē jabāba-ra bāpa-ku kahilā : 'dēkha-ta, mu ēṭē
Then he answer-in the-father-to said : 'see-now, I so-many

35 barasa-rū tō-ra kāma karu-chhēi ; kēbēhē mu tō-ra kathā-rū bāhār
years-from thy work doing-am ; at-any-time I thy word-from beyond

nāhī hai ; tēbē-bhi matē chhēri-chhuā-ṭhē anmān nāi
not am ; nevertheless to-me she-goat-kid-one even not

ଦେଲୁ କି ମୁଁ ମୋରୁ ବଞ୍ଚି ମାନକି ସାଙ୍ଗରେ ଶୁଣି କରୁଛି । ସେଦେ
 ଶେର ଏ ମୁଖ ଧାସି ହେଲା ସେ ଶେର ଜିଭନାକୁ ଦାହି-ବାଟେ ଧାସି
 ମାନକି ଶୁଖିଲୁ ଦେଲା ତା ଲାଗି ତୁ ଖୋଜି ଦେଉଛି । ତେବେ
 40. ସେ ଡାକି କହିଲା ଏ ମୁଖ ତୁ ସବୁ ଦିନେ ମୋ ସାଙ୍ଗରେ ଅଛୁ ;
 ଆଉ ଆହା ମୋରୁ ଅଛି ସେ ସବୁ ଶୋହୋଇ । ଆମ୍ଭେ ଏ ମଞ୍ଚ ଶାନ୍ତି
 କି ଶୁଣି କରୁଛୁ ଆଉ ଶୁଣି କରୁଛୁ : କାହିଁକି ଏ ଶେର ବଞ୍ଚି ମାରି
 ଆରମ୍ଭଲା ଆଉ କେଉଁ ଏବେ ଜିଭଲା । ଦୁଇ ଆରମ୍ଭଲା ଆଉ
 ଅପର ମିଳିଲା ।

dēlu ki mu mō-ra sakhi-mānaka sāṅga-rē khusi karati. Jēbē
thou-gavest that I my friends with merriment might-have-made. When

tō-ra ē pua āsi-hēlā jē tō-ra jiunā-ku dāri-pātariāṇi-
thy this son had-come who thy living karlots-to

māna-ka khuai dēlā, tā lagi tu bhōja dēu-ehhu. Tēbē
having-fed has-given, him for thou feast art-giving. Then

40 sē tā-ṭhi kahilā, 'ē pua, tu sabu dinē mo sāṅga-rē achhu;
he him-to said, 'O son, thou all days me with art;

āu jāhā mō-ra achhi, sē sabu tōhōr-i. Āmbha-tē ē pari cāhhu-thilā
and what mine is, that all thine-even. To-us this like was-meet

ki khusi karitū, āu khusi haitū, kāhiki ē tō-ra
that merriment we-should-have-made, and glad should-have-become, because this thy

bhāi mari jāi-thilā, āu phēra ēbhē jūlā; haji jāi-thilā, au
brother dead gone-had, and again now lived; lost gone-had, and

athara miḷilā.
now was-found.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

SPECIMEN II.

(Babu Manmatha Nath Chatterji, 1898.)

ଶୁଣେ ତା ଥିଲା । ଶର ପାଟେ । ମୁନ ଥିଲା । ତାକୁ
 କିମ୍ପା । ମୁଖର ମିଛୁ ଆନିଧୁଲ୍ୟ । ଶୁଣେ ମୁଖର ଦିଛୁ ନାହିଁ
 ଆନିଧୁଲ୍ୟ । ସେ କି । ତାକୁ କି କହୁ ନାହିଁ
 ସାନ ତାକୁ କେତେ କି କହୁ ନାହିଁ ନାହିଁ
 ସେ କି ତାକୁ ନାହିଁ କିମ୍ପା ସାନ । ତାକୁ କି ତାକୁ
 କେତେ ଦେଛୁ କିମ୍ପା ସେ କେତେ ନାହିଁ ନେତୁ ଦିଏ ।
 ବଡ଼କୁ ଦିଶେ କି ତାକୁ କିପେତେ ବାଲେ । ଦିଶିଲେ
 ଆଜୁ ବଡ଼ର ନେତୁ କି ମୁନ ଦିଅ । ତାକୁ ବଡ଼ର
 ନେତୁ କି ମୁନ ଦେଲେ । କିମ୍ପା କେତେ ଆଜୁଲେ ।
 କି ତାକୁ ଆଜୁ କିମ୍ପା କେତେ ଆଜୁଲେ ବଡ଼କୁ ତାକୁ

[No. 6.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORĪYA.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

Guṭi	rajā	thilā.	Tā-ra	sāt-tā	pua	thilā.	Tā-ra
One	king	was.	Him-of	seven	sons	were.	Him-of
chhaya-tā	pua-ra	bahu	āni-thilā.	Guṭe	pua-ra	bahu	nāi
six	sons-of	wives	he-had-brought.	One	son-of	wife	not
āni-thilā.	Sē	chha-tā	bhāi	kama	kari	jānt ;	
he-had-brought.	Those	six	brothers	work	to-do	would-go ;	
sāna	bhāi	kēbhē	kama	kari	nāi	jāya.	
the-youngest	brother	ever	work	to-do	not	goes.	
5 Sē	chha	bhāi	jāka	balāt	sāna	bhāi-ki,	'bhāta
Those	six	brothers	when	would-say	youngest	brother-to,	'boiled-rice
nēi	dēbu,	baḷaku	sē	kēbhē	nāi	nēi	diē.
having-taken	(to-us) give,	but	he	ever	not	having-taken	(to them) gives.
Baraku	dinē	chha	bhāi	khisēi	galē.	Bailē,	
Many	days-after	six	brothers	angry	became.	They-said,	
'āku	baṇa-ra	nēi-kari	puji-dia.	Tā-ku	baṇa-ra		
'him	the-wood-in	having-taken	let-us-cut-down.'	Him	a-wood-in		
nēi-kari	puji-dēlē.	Ghara-ku	phēri	āilē.			
having-taken	they-cut-down.	Home-to	back	they-came.			
10 Chha	bhāi	jāka	ghara-ku	phēri	āilē,	baraku	tā-ra
Six	brothers	when	home-to	back	they-came,	then	their

ମା ଅଟୁରୁଲ୍ଲ ମୋର ପାନ ମୁଖ କାଁର ଶଳା ।

କଟୁକୁ ଛ ଭାବୁ ଯାକି କରଲେ କି ଘୋର ପାନ ମୁଖକୁ

ମାଟ ଦେଇ କର ମଳାଇ ଥାଉନୁ । ଘୋର ମା

ବରଲା କିସ ଶୁଣି ପାଉଲା ରେ ମୁଣ କୋଟି ମାରୁଛି

15. ଚାଲି କର ଦିଅ କଟୁକୁ ମାକୁ, ଦିଶରୁକର

କେଉଁ ଦେଲେ । ଦେଖିଲା ସେ ମୁଣ ଛିଟି କର

ଅତିଛି । କାଁପିକି ମୋର ମୁଖକୁ ମାଉଲା ରେ ମୁଣ ।

ବଦଳା କି କଳାପ୍ରତି କର ପଉଲା । ବହୁଟି

ହୁଦନ କଲା । ମହାଦେବ ଆଦାଟି ଆକାଶରେ ଯାଉଥିଲେ

20. ଆଦାଟି ପୁଣିଲେ ବରଲେ କି ମହାଦେବ ଅପେକ୍ଷା ବଜାର

କାଁପିର ଘୋର ଚୁଣୁ ପୁଣାୟ । ସେ ନାଉ ଶକୁ କିଛି

ବିଅଟି ଅଟୁଛି । ଚାଲି ଯାଉ ଦେଖି ଯିବା କର କର

ମହାଦେବ ଆଦାଟି ଉଠିଥିଲେ । ଆଦାଟି ଅଟୁଥିଲେ

mā pachārilā, 'mō-ra sāna pua kāi galā ?
mother asked, 'my youngest son where went ?

Baraku chha bhāi jā-ka baile ki, 'tō-ra sāna pua-ku
Then six brothers to-her said that, 'thy youngest son

māri-dēi-kari palāi āinu.' Tā-ra mā
having-killed running we-came.' Their mother

baile, 'kisa lāgi mālā, rē puē ? Kēthi māri-chha ?
said, 'what for did-you-kill, O sons ? Where have-you-slain ?

15 chāla kār-dia.' Baraku mā-ku dāgarāi-kari
come tell (me).' After the-mother having-led

nēi-dēlē. Dēkhilā jē muṇḍa chhīri-kari
they-took. She-saw that head having-been-severed

pari-chhi. 'Kāhiki mō-ra pua-kū mālā, re puē ?
has-fallen. 'Why my son did-you-kill, O sons ?

Baile ki, 'kalāgrat kari-dhailā.' Bahuta
They-said that, 'fate seized (him).' Much

rudana kalā. Mahādēba Pārbati ākāsa-rē jāu-thilē.
lamentation she-made. Mahādēva Pārvatī the-sky-in going-were.

20 Pārbati suṇilē; baile ki, 'Mahādēba, asēkha baṇa-ra
Pārvatī heard; said that, '(O) Mahādēva, fathomless jungle-in

kāhira tiri ṭuṇḍa suṇāy ? Sē nāi, tā-ku kichhi
what woman's voice is-heard ? That not, her-to some

bipati pari-chhi.' 'Chāla, tā-ku dēkhi jibā,' bali-kari
calamity fallen-has.' 'Come, her to-see we-will-go,' having-said

Mahādēba Pārbati utirilē. Pārbati pachārilē
Mahādēva Pārvatī came-down. Pārvatī asked

କି ବୁଝି କାଁପିଞ୍ଜ କାଁପୁକୁ । ବୁଝି ବଞ୍ଚିଲି କି ଗୋରୁ

25. ମୁଠିକୁ ଗୋରୁ ଥୁଏ ମାରି ଦେଲେ । ତେଣୁ କରୁ

କାଁଦୁକେଁ । ଯେବେ ଗୋରୁ ମୁଠି ନ ଯିଲୁକି ହେନେ

ଏଇ ଥୁଏ ଯାଗାରୁ ମୁ ମରୁବି । ମାକାଟି ବଞ୍ଚିଲେ

ହେ ମହାଦେବ ଏହାକୁ ଯିଆଇ ଦିଅ । ମହାଦେବ

ଧମ୍ମଟି ମାଣି ମୁଣ୍ଡ ଭୁଟକର ଛାଡ଼ି ଦେଲେ ।

30. ଦିନି ମୁଠି ମାଣି ଛାଡ଼ିଲେ । ଶର କସି ଥିବି ବସିଲୁ ।

ki, 'burhi kãhiki kãdu-chhu ?' Burhi baĩlā ki, 'mō-ra
that, 'O-old-woman why crying-art-thou ?' The-old-woman said that, 'my

25. putra-ku mō-ra puē mārī-dēlē. Tēnu kari
son my sons killed. That for

kãdu-chhē. Jēbē mō-ra putra na jība hēnē
I-crying-am. When my son not will-live then

ēi putra sānggara mu maribi.' Pārbati baĩlē,
this son with I will-die.' Pārvatī said,

'hē Mahādēba, ēhā-ku jīai-dia.' Mahādēba
'O Mahādēva, him bring-to-life.' Mahādēva

amṛuta pāni muṇḍa juṛi-kari chhīṭi-dēlē.
nectar water head having-rejoined sprinkled.

30. Tini muṭhi pāni chhīṭilē. Jī-kari uṭhi basilā.
Three handfuls water he-sprinkled. Having-become-alive having-arisen he-sat.

The language of the Contai Sub-division of the Midnapore District is certainly Orīyā, but it is strongly corrupted by the Bengali spoken to the north across the river Haldi. It is not that a new dialect has been formed, partaking of some of the characteristics of each, and intermediate between each language. On the contrary, the language of the sub-division is a curious mixture of fairly pure Bengali and fairly pure Orīyā, the speakers using words of each language apparently at haphazard, and mixing them up into a kind of bilingual sentence. The basis of the language is Orīyā, that is to say, the majority of words and grammatical forms belong to it, while the rest are Bengali.

It is unnecessary to give full examples of this jargon, and the first few lines of the Parable of the Prodigal Son will be sufficient to show its character.

Judging from the local transliteration, which, in this respect, is reproduced in the transliteration annexed, the language hesitates between the Bengali custom of not pronouncing a final *a*, and the Orīyā one of pronouncing it. Thus, take the very first word *jhan-kara*. Here the final *a* of the Orīyā *jhana* is omitted, but it is retained at the end of *kara*. On the other hand, in the word *tākara-man-kar*, it is retained in *tākara*, which is itself hardly Orīyā, but is omitted at the end of *kar*. In this, too, the Orīyā has reverted to what was the original plural form *man-kar*, for *mana-kara*, instead of *mañkara*. The suffix *rē* of the locative has, as we also notice in Jashpur, become *ra*; and in *madhyēra*, we have a double locative, viz., first the Bengali locative *madhyē* to which has been added the Orīyā locative termination *ra*. *Tākar* is Bengalised from *tā-kara*, which is bad Orīyā for *tā-ra*. In *bāp-ku*, we have the proper Orīyā declension, but the final *a* of *bāpa* has been dropped. Next *bisayēr* is the Orīyā pronunciation of the pure Bengali *bishayēr*, instead of the Orīyā *bishaya-ra*. On the other hand, *hīsyā* is the Bengali attempt at representing the sound of *hīssā*, i.e., *hissā*, and *āmē* is a compromise between the Bengali *āmi*, and the Orīyā *āmbhē*. Similarly *ām-ku* is shortened from *āmbha-ku*. *Dina-ra* and *dēśa-ku* are pure Orīyā, while *ār*, and, is pure Bengali. In *kari-kiri* and *jāi-kiri* we have a true dialectic development, the suffix *kiri*, a corruption itself of the Bihārī *kari*, being used to form a conjunctive participle. *Dabār* is a compromise between the Bengali *dibār* and the Orīyā *dēbā-ra*, in which the vowel of the first syllable, being unaccented, has been allowed to go to the wall. In the phrase *hēibē-lāgilā*, the speaker has mixed up the Bengali *hāitē-lāgila* with the Orīyā *hēbā-ku*, or *hōibā-ku-lāgilā*. These examples serve to show the nature of this mongrel jargon. I have omitted from consideration most of the pure Orīyā forms.

The specimen received from Contai was written in the Bengali character, which is another instance of the composite nature of the language. This character is not suited for writing Orīyā, as is shown by the way in which it has been found necessary to spell the word *hissā*.

[No. 7.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

MIXED BENGALI AND ORIYĀ OF CONTAL.

(DISTRICT MIDNAPORE.)

কনকর দুই পো থিলা, তাকরমন্কর মধ্যের সান পো-তাকর বাপকু কহিলা, বাপ ! বিসয়ের জে হিঁশা আমে পাইবা, তা আমকু দিয়া । সে তাঁইর তাকরমন্কর মধ্যের বিষয় হিঁশা করি দেলা । অল্প দিনর বাদে সান পো সবু একঠাই করি কিরি দূর দেশকু চালি গলা, আর সেঠি সে বেশি খরচ করি কিরি তাকর বিষয় উড়াই দেলা । সে সবু খরচ করি দবার পর সেই মুলুক ভারি দুভিক্ষ্য পড়িলা, ও তাকর কষ্ট হেইবে লাগিলা । তেতে বেলে সে জাইকিরি সেই দেশর ঝনে দেশবাসির শরন নেলা । সে লোক তাকু নিজর বিলরে ঘুসরি চরাইবাকু পাঠাই দেলা ॥

TRANSLITERATION AND TRANSLATION.

Jhan-kara dui pō thilā. Tākara-man-kar madhyēra sāna pō tākar
A-man-of two sons were. Them-of among the-younger son his
 bāp-ku kahilā, 'bāpa, bisayēr jē hīśyā āmē pāibā, tā ām-ku
father-to said, 'father, of-the-property what share I will-get, that me-to
 diyā.' Sē tāi-ra tākara-man-kar madhyēra biśaya hīśyā kari
give.' He there-on them-of among the-property share having-made
 dēlā. Alpa dina-ra bādē sāna pō sabu ēk-ṭhāi kari-kiri dūra
gave. A-few day-of after the-younger son all together having-made a-far
 dēśa-ku chālī-galā, ār sē-ṭhī sē bēsi kharach kari-kiri tā-kar
country-to went-away, and there he excessive expenditure having-done his
 biśaya urāi-dēlā. Sē sabu kharach kari-dabār par sēi muluk-ra
property squandered. He all expenditure making-of after that country-in
 bhāri durbhikhya paṛilā, ō tā-kar kasṭa hēibē lāgilā. Tētē-bēlē sē
a-severe famine fell, and him-of trouble to-be began. Then he
 jāi-kiri sēi dēśa-ra jhanē dēśa-bāsir śaran nēlā. Sē
having-gone that country-in a-man country-dweller-of refuge took. That
 lōk tā-ku nija-r bila-rē ghusari charāibā-ku pāṭhāi-dēlā.
person him his field-in swine grazing-for sent.

Besides the sub-division of Contai, Oriyā is also spoken in the south of Midnapore District, *i.e.*, in the southern half of Thana Narayangarh, and in Thana Dantan.

It is also spoken in the west of the district by the Aryan population of Thanas Gopiballabhpur, Jhargaon, and Binpur. The non-Aryan population of these last Thanas and also of Thana Dantan, speaks Santali. The Oriyā of the south of the district is infected by Bengali peculiarities, and that of the west is infected by the language of the non-Aryan inhabitants, and has incorporated a certain number of Santali words into its vocabulary.

It will be sufficient to give one specimen, *viz.*, a version of the Parable of the Prodigal Son in the dialect of Dantan. It will be observed that though affected by Bengali, this has not occurred to nearly the same extent that we have observed in Contai. The form of the Oriyā character used in this part of Midnapore differs somewhat from the alphabet used in Balasore and Cuttack. The specimen is therefore given in the vernacular character in facsimile, as it was written down by a Dantan man. Besides variations in the actual shapes of the letters, it will be noticed that there is a strong tendency to give an angular shape to the top curve which is so characteristic of the Oriyā alphabet. The dialect of South Midnapore is sufficiently distinct from that of Orissa proper, to prevent the respective speakers of these dialects from being always mutually intelligible, and a similar want of mutual legibility exists between the written characters of the two tracts. There are numerous stories current whose points depend on the mistakes made by a speaker of one dialect when listening to a speaker of the other.

In the vernacular character a short *i* is often written as if it were a long *i*. I have silently corrected this in the transliteration. As regards pronunciation, it will be seen that the Bengali influence is sufficiently strong to prevent the sounding of the vowel *a* when it occurs at the end of a word. In order to illustrate this, I have followed the local transliteration in every case in which a final *a* is written or omitted.

The following Bengalisms may be noted :—

1. The use of the present tense of the verb in a past sense, when accompanied by a negative. Thus, *kari nāhī*, I did not make; *diya nāhī*, you did not give.
2. The use of the Bengali infinitive, as in *charāitē paṭhāi-dēlē*, he sent him to feed; *karitē lāgilē*, they began to make; *dēitē lāgilē*, he began to give.
3. Miscellaneous idioms, such as *pāoyā jāi-chhi*, he has been found; *harā hōi thilā*, he had been lost; and others.

The following are dialectic forms.—*Habā-ru* for *hēbā-ru*, from becoming; *nāhū* for *nāhū*, I am not; *kari-achhanta*, he has made; *pāi-achhanta*, he has got; and others.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

MIXED DIALECT OF DANTAN THANA.

MIDNAPORE DISTRICT.

(Babu Krishna Kishor Acharji, 1898.)

ଏକ ଚିଣାର ଡୁକିଣୀ ପୁରୁ ଥୁଲୁ ସେମାନଙ୍କର ମଧ୍ୟରେ
 ସାନ ଧାପଣାର ପିତାକୁ କହିଲୁ ବାମା ସମ୍ପତ୍ତିର ମେଭୁଗ
 ଆଣ୍ଡେ ପାଦିବି ତାହା ଆଣ୍ଡକୁ ଦିମ୍ବ ତହିଁରେ ସେମାନଙ୍କ
 ମଧ୍ୟରେ ବିଭକ୍ତ ଭାଗ କରି ଦେଲେ ଅଳ୍ପ ସମ ମଧ୍ୟରେ
 ୫ ସାନ ପୁଅ ସମସ୍ତ ଏକତ୍ର କରି ଦୁଇ ଦେହାକୁ ପଲ୍ଲୀକରଣ
 ଆଉ ସେଠାରେ ବହୁତ ଖରଚ କରି ବିଭକ୍ତ ଭାଗଦେଲୁ
 ସେ ସବୁ ଖରଚ କରିବାର ପର ସମ୍ବେଦେ ଆଗନ୍ତୁ
 ଅକାଳ ହବାର ସେ କଳେରେ ପଡ଼ିଲୁ ସେ ସମସ୍ତଙ୍କର
 ସେମାଙ୍କ ସେଠାରେ ଏକ ନଗର ବାଣୀର ଆଗ୍ରାପୁଣ୍ୟ
 10 ସେଗହାଳୁ ଆପଣାର ବିଳରେ ପ୍ରସନ୍ନ ଚରୁକତେ ପଠାଉ

[No. 8.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

MIXED DIALECT OF DANTAN THANA.

(MIDNAPORE DISTRICT.)

TRANSLITERATION AND TRANSLATION.

(Babu Krishna Kishor Acharji, 1898.)

Ēk	jaṇa-ra	dui-ti	puya	thilā.	Sē-mānaṅka-ra	madhya-rē
One	person-of	two	sons	were.	Them-of	among

sāna	āpaṇā-ra	pitā-ku	kahilā,	‘bāpa,	sampatti-ra	jē	bhāg
the-younger	his-own	father-to	said,	‘father,	the-property-of	what	share

āmbhē	pāibu,	tāhā	āmbha-ku	diya.’	Tahī-rē	sē-mānaṅka
I	will-get,	that	me-to	give.’	There-on	them

madhya-rē	bishaya	bhāg	kari	dēlē.	Alpa	din	madhya-rē
among	wealth	division	having-made	he-gave.	A-few	days	in

5 sāna puya samasta ēkatra kari dūra dēśa-ku paḷai galā.
the-younger son everything together having-made a-far country-to having-run-away went.

Ār	sē-ṭhārē	bahut	kharach	kari	bishaya	urāi-dēlā.
And	there	much	expenditure	having-made	wealth	squandered.

Sē	sabu	kharach	karibā-r	par	sē	dēśa-rē	atyanta
That	all	expenditure	making-of	after	that	country-in	an-excessive

akāl	habā-ru	sē	kaṣṭa-rē	paṇilā.	Sē	samaya-rē
famine	occurring-from	he	distress-in	fell.	That	time-at

sē	jāi	sē-ṭhāra-r	ēk	nagar-bāsi-r	āśraya	nēlā.
he	having-gone	that-place-of	a	city-dweller-of	refuge	took.

10 Sē tāhā-ku āpaṇā-r bila-rē ghusari charāitē paṭhāi-
He him-to his-own field-in swine to-feed despatched.

ଦେଲେ ଦ୍ରବ୍ୟର ସମସ୍ୟାଧ୍ୟାୟ ତହିଁରେ ହୋଇପାରିବ
 ଧାତୁ କରୁଣାକର କିନ୍ତୁ ତହିଁ ଗ୍ରହକଟକଦଳାନାହିଁ ଏବଂ
 ଅନ୍ତର ଧାତୁ ହୋଇଥିବାରୁ ଆହୁ ବାପର ଚକିତେ ଉତ୍ତର.

ଭୂମୀ ଶୁକ୍ତି ନରକାର ଅଧିକାଂଶାଧ୍ୟାୟ; ଆହୁ.

- 15 ଆହୁ ଏଠାରେ ଖୁସାରେ ମରୁ ଅଛୁ । ଆହୁ ଭିତ
 ଆହୁର ବାପରାକଟ ବିଷୟ ଗ୍ରହକୁ କହିବୁ ଆହୁର-
 ଭୂମିର ହାସିତରେ ତ ଭଗବାନଙ୍କ ବିଶ୍ୱସ୍ତର ଧାର
 କରୁ ଅଛୁ । ଆହୁ ଆହୁ ଭୂମିର ପୂର୍ବ ଚକାଳି
 ଏହିକଥା ଦେଖାଉ ଚାପାପା ନୁହେଁ । ଆହୁକି ଭୂମିର.
 20 ଚିତ୍ତେ ଚକିତେ ଭୂମୀ ଶୁକ୍ତି ଏହି ଭୂମୀ । ଏହା ହେ-
 ଭିତ ଆପଣାର ବାପରାକଟ ଶକ୍ତି ଦୂରର ଗ୍ରହର ବିଷୟ
 ଗ୍ରହକଟ ଚକାଳି ଧାତୁ ନାହିଁ ତହିଁ ହୋଇ ନୁହେଁ
 ଧାତୁ ଗ୍ରହର ଶକ୍ତି ଏହି ଭୂମିର କହିଲେ । ଧୂତ ଗ୍ରହକଟ

dēlē. Ghusari jē khaśā khāya, tahī-rē sē pēt bharāi-
The-swine what husks eat, that-on he the-belly filling-

bā-ku ichēhā kalā; kintu kēhi tāhā-ku dēlā nāhī. Parē
for wish made; but anyone him-to gave not. Afterwards

akkēl pāi sē kahilē, 'āmbha bāpa-r kētē bētan-
senses having-got he said, 'my father-of how-many wages-

bhōgī chākar darakār adbhik khāibā-ku pāya, ār
enjoying servants (than) what-is-necessary more eating-for get, and

15 āmbhē ē-ṭhārē khyudhā-rē maru-achhū. Āmbhē uṭhi
I here hunger-in dying-am. I having-arisen

āmbha-r bāpa-ṭhāku jibu; tāhān-ku kahibu, "āmbhē
my father-near will-go; him-to I-will-say, "I

tumbha-r sākhyāta-rē ō bhagabānaṅka biruddha-rē pāp
you-of sight-in and God-of opposition-in sin

kari-achhū. Āmbhē āu tumbha-r putra bōli
done-have. I any-more your son being-called

parichaya dēbā-r jōgya nahū. Āmbha-ku tumbha-r
recognition giving-of fit am-not. Me your

20 jāṇē bētan-bhōgī chākar pari rakha." " Parē sē
a-person wages-enjoying servant like keep." " Afterwards he

uṭhi āpaṇār bāpa-ṭhāku galā. Dūra-ru tāhā-r pitā
having-arisen his-own father-near went. A-distance-from his father

tāhā-ku dēkhibā-ku pāi, dayādra-chitta hōi, daūri
him seeing-to having-got, compassion-moistened-minded having-become, having-run

jāi, tāhā-r galā dhari, chumban karilē. Putra tāhā-ku
having-gone, his neck having-seized, kissing did. The-son him-to

- କହିଲେ ନାମ ଆଜ୍ଞା ଚନ୍ଦ୍ରର ହାତରେ ୩
- 25 ଭୃଗୁନାମକ ବୈଶ୍ଣବର ପାଦ କରୁ ଅଳ୍ପ ଆଜ୍ଞା
 ଚନ୍ଦ୍ରର ପୁତ୍ରଧାନ୍ୟ ପରିଚିତ ହୋଇଲେ ଚମାଣ୍ୟ ନୁହେଁ ।
 ଆଜ୍ଞା ଚନ୍ଦ୍ରର ଚରଣ ଦେବତା ଶୃଙ୍ଗୀ ଶୂକର ପରି
 ଶୂଳ କିନ୍ତୁ ତାହାଙ୍କର ଦାମ ଆମର ଶୂକର ମାନକ-
 କହିଲେ କାହା ଭାବି ହୁଏ ଆଜ୍ଞା କର କହାକା
 30 ପ୍ରାଣେ ତ କହାକା ହାତେ ଅଶୁଭି ତ ଶାନ୍ତି
 ମୁଖ ପ୍ରାଣେ ତ ଆଜ୍ଞା ମାନ ଆଜ୍ଞାକରି ଆନନ୍ଦ
 କର କାହା ଆଜ୍ଞା ପ୍ରାଣ ମରି ନାକାହୁଁ ବନ୍ଦି
 ସେହି ହେଁ ହୋଇ ହୁଏ ପାତକୀ ପାକରୁଁ । ପରେ
 ସେମାନ ଆନନ୍ଦ କରୁଛନ୍ତି ଶୁଣିଲେ ॥
- 35 ଆଜ୍ଞା ତାହାଙ୍କର ପତି ପୁଣି ବିଲେ ହୁଏ । ସେ ଆଜ୍ଞା କର
 ପାତକୀ ପ୍ରାଣେ ଶାନ୍ତ ବାନ୍ଦ ଶୁଣିବାକୁ ପାକରୁହେ

kahilā, 'bāp, āmbhē tumbha-r sākhyāta-rē ō
said, 'father, I you-of sight-in and

25 bhagabānaṅka biruddha-rē pāp kari-achhū. Āmbhē
God-of opposition-in sin done-of. I

tumbha-r putra bōli parichita hōibā-r jōgya nahū.
your son being-called recognised being-of fit am-not.

Āmbha-ku tumbha-r janē bētan-bhōgī chākar pari
Me your a-person wages-enjoying servant like

rakha.' Kintu tāhānka-r bāp āpan chākar-mānānku
keep.' But his father his-own servants-to

kahilē, 'śighra bhala lugā āṇi-kari ihānku
said, 'quickly good cloth having-brought this-person-to

30 paharāo ; ō ihānku hāta-rē ānguri ō gōra-rē
clothe ; and this-person-to the-hand-on a-ring and the-foot-on

jutā paharāo ; ō āmbha-mānē āhāra kari ānanda
shoe put-on ; and (let) us feeding having-done rejoicing

karū. Kāraṇ āmbha-r putra mari jāi-thilā, bañchi-
make. Because my son having-died gone-was, survived-

achhi ; harā hōi-thilā, pāoyā-(pāwā) jāi-chhi.' Parē
has ; lost been-had, found gone-is.' Afterwards

sē-māna ānanda karitē lāgilē.
they rejoicing to-do began.

35 Āu tāhānka-r barā puya bila-rē thilā. Sē āsi ghara
And his elder son the-field-in was. He having-come the-house

pākha-rē pahāñchi gāṇ-bādya śunibā-ku pāilā. Sē
neighbourhood-in having-arrived singing-music hearing-to got. He

ଚିନ୍ତା ଶୁକର କୃତା କି ମନୁ ନିଜ୍ଞ ଏ ସାଧୁ କି ? ସେ ଗ୍ରହାକୁ
 କହିଲା ତୁମ୍ଭର ଭୁଲିଆସି ଥିବି । ଆଜି ତୁମ୍ଭର
 ଶ୍ରମ ଭରଣ ଶାନ୍ତ ଭାବି କରି ଥିବୁ କେତେକ
 40 ସେ ଗ୍ରହକୁ ସୁସ୍ଥ ଅବସ୍ଥାରେ ପାଞ୍ଜି ଅଛନ୍ତି କିନ୍ତୁ
 ସେ ଗ୍ରହର ଭିତ୍ତିକୁ ଗଲାନାହିଁ ଏବଂ ଗ୍ରହାକର
 ଦାମ ପାହାରକୁ ଆସି ଗ୍ରହକୁ ପ୍ରତ୍ୟାପ ଦେଖି ତେ
 ଲଗିଲେ । କିନ୍ତୁ ତହା କଥା ଦେଖି ଆଗାଧାଗାକୁ
 କହିଲା, ନେତା ଏତେ ବଡ଼ ଅଟେ ମୃତ୍ୟୁର ସେଣ
 45 କିରି ଥିବି, ତୁମ୍ଭର ଚ୍ୟାନ୍ ଆଜି ତେଜେ କାନ୍ଦି
 କହି ନାହିଁ ତୋର ଚ୍ୟାନ୍ ଚ୍ୟାନ୍ ଚ୍ୟାନ୍ ଆସୁଛି
 ଶୁଭେଷ୍ଟ ଚ୍ୟାନ୍ ଶୁଭା ମଧ୍ୟ ଦିଅ ନାହିଁ ତା
 ଆଜି ବାଟି ମାନଙ୍କୁ ନେଇ ଆଜି କରୁ । କିନ୍ତୁ
 ତୁମ୍ଭର ଏ ସାନ୍ତା କିଶା ମାନଙ୍କ ସାଗର

janē chākara-ku dāki pachārīlā, 'ē sabu ki?' Sē tāhāku
a-person servant-to having-called asked, 'this all what?' He him-to

kahilā, tumbha-r bhāi āsi-achhi, āu tumbha-r
said, your brother come-has, and your

bāp uttama khādyā tayāri kari-achhanta, kēnēnā
father excellent food preparation made-has, because

40 sē tāhānku sustha abasthā-rē pāi-achhanta.' Kintu
he him healthy condition-in found-has.' But

sē rāgi bhitar-ku galā nāhī. Parē tāhānka-r
he having-become-angry inside-to went not. Afterwards his

bāp bāhār-ku āsi tāhā-ku prabōdh dēitē
father outside-to having-come him-to remonstrance to-give

lāgilē. Kintu sē jabāb dēi āpaṇ bāpa-ku
began. But he answer having-given his-own father-to

kahilā, 'dēkha, ētē barash dhari mu tumbha-r sēbā
said, 'see, so-many years during I your service

45 kari-achhi; tumbha-r kōna ājñā kēbhē laṅghan
done-have; your any order at-any-time infringement

kari nāhī; tathāpi tumbhē kōṇasī dina āmbha-ku
I-made not; nevertheless you any day me-to

guṭiyē chhēḷi-chbuyā madhya diya nāhī, jē
a-single goat-young-one even gave not, that

āmbhē bandhu-mānaṅku nēi ānanda karī. Kintu
I friends having-taken rejoicing may-make. But

tumbha-r ē santān kaśabī-mānaṅka saṅga-rē
your his offspring harlots-of company-in

50 ଭୃଗୁର ସମ୍ପତ୍ତି ଖାକି ଏକାକି ଅଛି ଭୃଗୁ

ତାହା ଲୁଚି ଉଭୟ ଖାଦ୍ୟ ସଂସ୍ତୁତ କରି ଅଛି ।

ଭୃଗୁର ଚହା କହିଲା ବାବ ଭୃଗୁର ସମ୍ପତ୍ତି

ସମସ୍ତଙ୍କ ଆଖି ସମାନ୍ତର ଅଛି ଆଖି

ଆଖିର ଲାଜୁ କିଛି ଅଛି ସମସ୍ତ ଭୃଗୁର

55 କିନ୍ତୁ ଆନନ୍ଦ କହୁ ଓ ଉଲ୍ଲାସୀତ ହୁଅ । ସମାନ୍ତ

ଭୂତାନ୍ତର । କାହିଁକି ଭୃଗୁର ଏକ ଶୁକା ମାରି

ଲାକ୍ଷ୍ମୀଙ୍କୁ ବଢ଼ି ଅଛି ହୁଅ ଲାକ୍ଷ୍ମୀଙ୍କୁ ବାଢ଼ି ।

ଲାକ୍ଷ୍ମୀ ଅଛି ।-

50 tumbha-r sampatti khāi pakāi-achhi, tumbhē
 your wealth having-eaten has-casted, you

tāhā-lāgi uttama khādyā prastut kari-achha,
 him-for excellent food ready made-have.'

Tahī-rē sē kahilā, 'bāp, tumbhē sābu
 Thereon he said, 'my-dear-son, you all

samaya-rē āmbha sānga-rē achha, ā
 time-in my company-in are, and

āmbha-r jāhā kichhi achhi, samasta tumbha-ra;
 mine what anything is, all yours (is);

55 kintu ānanda karā, ō ullaṣita huyā sāngat
 but rejoicing making, and merry being proper

hēu-achhi, kārān tumbha-r ēi bhāi mari
 being-is, because your this brother having-died

jāi-thilā, bañchi-achhi;
 gone-was, survived-has;
 haji jāi-thilā, pāoyā
 having-been-lost gone-was, found

jāi-achhi.
 gone-is.'

BHATRĪ.

The Bhatrās or Bhat'rās are an aboriginal tribe found almost solely in the north-east of the State of Bastar, between the Raipur and the Jagdalpur Zamindaries. They are cultivators, and a good many of them have the privilege of wearing the sacred thread. The number of Bhat'rās here found is 32,990. Ninety-seven more of them are found in British territory, so that the total number of the tribe according to the Census of 1891 was 33,087. They are said to be a sept of the Bastar Gōṇḍs, and Bhatrī, or more properly Bhat'rī, their language, has hitherto been classed as a form of Gōṇḍī. I have been able to obtain very little information about the tribe. Sherring in his *Hindu Tribes and Castes* (Vol. ii., p. 148) devotes three or four lines to it. Mr. Hislop, in the vocabulary printed in *Papers relating to the Aboriginal Tribes of the Central Provinces* gives a few words of what he names Bhatráin, and more full particulars are given on p. 41 of Part II of the *Report* of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67. On pages 1, 10, and 12 of Part III of the same *Report* there are vocabularies of Paṛjī and Bhatrī, which are treated as one and the same language. On p. 141 of the Census Report of the Central Provinces for 1891, Mr. Robertson with some hesitation classes Bhatrī as a Gōṇḍ dialect, but points out that Colonel Glasfurd considers it to be a form of Halabī. The latter officer's *Report on the dependency of Bastar*¹ contains a Bhuttra or Purja Vocabulary.

The following specimen will show quite clearly that Bhatrī is really a corrupt form of Oriyā, with a few Marāṭhī and Chhattisgarhī forms intermingled. It may be taken as the connecting link between that language and Halabī, which is a mixture of Marāṭhī and Chhattisgarhī. The specimens given in the Report of the Ethnological Committee are apparently nearly all Dravidian words, and this is probably due to Bhatrī having been confounded by the Committee with Paṛjī, which latter, as the specimens which I have received show, is a Dravidian form of speech.

According to the Census of 1891, the total number of speakers of Bhatrī is 29,396, all of whom inhabit the Bastar State. For the purposes of this Survey, the Bastar State has returned 17,387 speakers of the dialect. It must be explained that 8,000 speakers of Bhatrī were also returned from the district of Chhindwara, but subsequent enquiry has shown that this is a mistake. There are no Bhat'rās in the district. The following specimen, which comes from Bastar, is a version of the Parable of the Prodigal Son.

It will be observed that it is written in the Dēva-Nāgarī, and not in the Oriyā character. A comparison with the list of words on pp. 441 and ff. will show that Marāṭhī forms can be used much more freely than appears from the specimen. Note how this dialect omits aspirates. For instance *ākum*, not *hākum*, is 'an order,' and *āchē*, not *achhē*, is 'is.' Compare *hōelā*, *haulā*, and *ōelā*, all meaning 'he' or 'I became.'

¹ Selections from the Records of the Government of India, Foreign Department, No. 39, Calcutta, 1863.

[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

BHATRĪ DIALECT.

(STATE BASTAR.)

कोनौ मनुखर दुइ गोटा बेटा रला । हँय भीतर सान पीला बूवा-के बलला ये बूवा धन भीतर जे मोर भाग रले ता-के मो-के देस । तेवे हँय हँय-मन-के धन बाँट देला । खूब दिन ना होइ रला सान बेटा सब-के गोठकौ धाने बनाइ-करि दूरि देश उठि-गला और हँय ठाने फंदी होइ-करि दिन सारते आपनार धन-के उड़ाइ-देला । जेवे हँय सब-के सारला तेवे हँय राज-में बहुत भूख पड़ला और हँय गरीब होइला । और हँय पुरथी कहारी घरे जाइ-करि गोठकोर घरे येवला । हँय मनुख आपनार बेड़ा-में बर्या चरायके पठाइला । और हँय जे गोटा-के बर्या खायतो-रला ता-के खाइ-करि पेट भरवा काजि खोजते-रला । और कोई ता-के काई ना देते-रला । तेवे ता-के चेत पड़ला और हँय बलला मोर बूवा घर कतेक भूती लोगर खाइवार ठाने वाचसौ आसे और मैं भूखे मरवी आचे । मैं उठि करि मोर बूवा लगे जीवी और ता-के बलवी ये बूवा भगवानर जकुम ना मानलु और तमर पूरे पाप करली । फेर तमर बेटा बलवार डौल ना ओइला । मो-के आपनार भुतिआर संग-में गोठ-के समान बनाइ-दीयास । तेवे हँय उठि-करि आपनार बाप लगे गला । तेवे हँय खूबे दूर रला तेवे तार बाप ता-के देख-करि मया करला औरि पराइ-करि तार ठोडरा पोटा-करि चुमला । बेटा ता-के बलला बूवा मुये भगवानर जकुम ना मानली और तुम्हर पूरे पाप करली औरि मैं तुम्हर बेटा बोलाइवार डौल ना होला । बूवा आपनार कवाड़ी-के बलला सब-ले नगद फटई हिटाइ-करि ता-के पिंघाहा औरि तार हाथे मुन्दी और गोड़े पन्हई पिंघाहा । और अमीं खाई-करि हरिख करवू । मोर बेटा मरि-रला फेर जीव पड़ला । हजि-जाइ-रला फेर मिलला । तेवे हँय हरिख करवा-आचत ॥

तार बड़े बेटा बेड़ा में रला । औरि जेवे हँय आसवा बेरा घर कठा अमरला बाजार नाचर गजर मुनला । और हँय कवाड़ी भीतर गोठक

माने बुलाइ-करि पचारला ए काए-गोटा आय है । हके बलला तुम्हर भाई आसला-आचे और तुम्हर बाप नंगद राँधा बनाइला अतक आने की हके नौको पाइला । हतौले हँय रीस करला भीतरी जीवार मन ना करला । तार बूवा बाहर आसि-करि ता-के मनाइला । हँय तार बूवा बलला देखो मैं अतक बरस-ले तुम्हर सेवा करवी-आचे आउरि तुम्हर ऊकुम-के केवे ना पेलली । आउरि तुम्हो मो-के केवे गोठक मेड़ा पीला बले ना देलीस की मैं मोहरी मैतर संगे हरिख करती । हतौले तुम्हर ए बेटा किसविन संगे तुम्हर धन खाइ-पकाइला जड़क दाँई आसला अड़क दाँई तुम्हो तार काजी नंगद राँधा बनाइलास । बूवा ता-के बलला ए बेटा तुय मोर संगे संग आचिस । जे मोर आए हँय तोहरी आए । तेवे आनन्द और हरिख होइवार आए कमतार तोर भाई मरि रला फेर जीवला हजि रला फेर मिलला ॥

[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

BHATRĪ DIALECT.

(STATE BASTAR.)

TRANSLITERATION AND TRANSLATION.

Kōnī manukhar dui gōṭā bēṭā ralā. Hāy bhītar sān
A-certain man-of two individuals sons were. Them among the-younger
 pilā būbā-kē bal^lā, 'yē būbā, dhan bhītar jē mōr bhāg
child the-father-to said, 'O father, the-wealth amidst what my share
 ralē tā-kē mō-kē dēs.' Tēbē hāy hāy-man-kē dhan bāṭi
may-be that me-to give.' Then he them-to the-wealth having-divided
 dēlā. Khūb din nā hōi ralā sān bēṭā sab-kē goṭ^ki
gave. Many days not having-been were the-younger son everything one
 thānē banāi-kari dūr dēs uṭhi galā, aur hāy
place-in having-made a-far country(-to) having-arisen went, and that
 thānē phandī hōi-kari, din sār^tē, āpⁿār dhan-kē urāi-dēlā.
place-in debauched having-become, days spending, his-own wealth squandered.
 Jēbē hāy sab-kē sār^lā, tēbē hāy rāj-mē bahut bhūkh paṛ^lā, aur
When he everything spent, then that kingdom-in much hunger fell, and
 hāy garib hōelā. Aur hāy pur^thi kahārī gharē jāi-kari
he poor became. And that country some house-in having-gone
 goṭ^kōr gharē theb^lā. Hāy manukh āpⁿār bēṛā-mē
of-a-certain-man the-house-in joined-himself. That man his-own field-in
 baryā charāy-kē paṭhāelā. Aur hāy jē gōṭā-kē baryā khāy^tō-ralā,
swine feeding-for sent(-him). And he what things the-swine eating-were,
 tā-kē khāi-kari pēṭ bhar^bā kājē khoj^tē-ralā. Aur kōi
those having-eaten his-belly filling for wishing-was. And any-one
 tā-kē kāi nā dētē-ralā. Tēbē tā-kē chēt paṛ^lā, aur hāy
him-to anything not giving-was. Then him-to sense fell, and he
 bal^lā, 'mōr būbā ghar katek bhūti lōgar khāibār thānē
said, 'my father('s) house(-in) how-many hired persons-of eating-of than
 bāch^si āsē, aur māi bhūkhē mar^bi-āchē. Māi uṭhi-kari mōr
excess comes, and I hunger-by perishing-am. I having-arisen my
 būbā lagē jībī, aur tā-kē bal^bi, "Yē būbā, Bhagawānar
father near will-go, and him-to I-will-say, "O father, God-of
 ūkum nā mān^lu, aur tamar pūrē pāp kar^li. Phēr tamar
the-command not obeyed, and thee-of before sin I-did. Any-more thy
 bēṭā bal^bār ḍaul nā oelā. Mō-kē āpⁿār bhūtiār
son being-called-of worthy not I-became. Me thine-own hired-servants-of

saṅg-mē gōṭ-kē samān banāi-diyās.”” Tēbē hāy uṭhi-kari āp'nār
company-in one like make.”” Then he having-arisen his-own
 bāp lagē galā. Tēbē hāy khūbē dūr ralā tēbē tār bāp tā-kē
father near went. Then he very distant was then his father him
 dēkhi-kari mayā kar'lā, auri parāi-kari tār ṭoḍ'rā poṭāri-kari
having-seen compassion made, and having-run his neck having-embraced
 chum'lā. Bēṭā tā-kē bal'lā, 'būbā, muyē Bhagawānar ūkum nā
kissed. The-son him-to said, 'father, I God-of the-command not
 mān'li, aur tumhar pūrē pāp kar'li, auri māi tumhar bēṭā bolāebār
obeyed, and thee-of before sin did, and I thy son being-called-of
 ḍaul nā haulā.' Būbā āp'nār kabāri-kē bal'lā, 'sab-lē nagad
worthy not became.' The-father his-own servants-to said, 'all-than good
 phaṭai hitāi-kari tā-kē pīdhāhā; auri tār hāthē mundī aur
robe having-brought-forth him-to put-on; and his hand-on a-ring and
 gōrē panhai pīdhāhā. Auri amī khāi-kari harikh kar'bū. Mōr
feet-on shoes put-on. And we having-eaten rejoicing will-do. My
 bēṭā mari-ralā, phēr jīw-par'lā; haji-jāi-ralā, phēr mil'lā.' Tēbē
son dead-was, again alive-has-become; lost-gone-was, again was-found.' Then
 hāy harikh kar'bā āchat.
they rejoicing doing were.

Tār barē bēṭā bēṛā-mē ralā. Auri jēbē hāy ās'bā
His elder son the-field-in was. And when he coming(-of)
 bēṛā ghar kaṭhā amar'lā, bājār nāchar gajar
time(-at) the-house near approached, music-of dancing-of noise
 sun'la. Aur hāy kabāri bhitar gōṭak mānē bulāi-kari
he-heard. And he the-servants among a-certain man having-called
 pachār'lā, 'Ē kāē gōṭā āy-hai?' Hakē bal'lā, 'tumhar bhāi
enquired, 'This what thing is-being?' Him-to he-said, 'thy brother
 ās'lā-āchē, aur tumhar bāp naṅgad rāḍbā banāilā, atak ānē
has-come, and thy father excellent feast made, this because
 kī hakē nikō pāilā.' Hatī-lē hāy ris kar'lā; bhitarī
that him safe he-found.' But he anger made; within
 jibār man nā kar'lā. Tār būbā bāhar āsi-kari tā-kē
going-of mind not he-made. His father outside having-come him
 manāelā. Hāy tār būbā bal'lā, 'dēkhō, māi atak baras-lē
entreated. He his father said, 'see, I so-many years-from
 tumhar sēwā kar'bī-āchē, āuri tumhar ūkum-kē kēbē nā pel'li.
thy service am-doing, and thy command ever not disobeyed.
 Auri tumhī mō-kē kēbē gōṭak mēṛā-pilā balē nā dēlis kī
And thou me-to ever a-single goat-young-one even not gavest that
 māi moh'rī māitar saṅgē harikh kar'ti. Hatī-lē tumhar
I my friends with rejoicing might-have-made. But thy

ē bēṭā kis'bin saṅē tumhar dhan khāi-pakāelā, jaṛak-dāi ās'la,
this son harlots with thy wealth has-devoured, as-soon-as he-came,
 aṛak-dāi tumbī tār kājē nagad rādbā banāilās.' Būbā
so-soon thou his sake-for an-excellent feast madest.' The-father
 tā-kē bal'lā, 'ē bēṭā, tuy mōr saṅē-saṅ āchis; jē mōr
him-to said, 'O son, thou me-of with art; what mine
 āē, hāy tob'rī āē. Tēbē ānand aur harikh hōebār
is, that thine-even is. Then merriment and rejoicing being-of (propriety)
 āē, kam'tār tōr bhāi mari-ralā, phēr jīw'lā; haji-ralā, phēr
is, because thy brother dead-was, again lived; lost-was, again
 mil'lā.
was-found.'

LIST OF STANDARD WORDS AND SENTENCES IN OṚIYĀ.

English.	Oṛiyā (Standard of Pari).	Bhatī.
1. One	Eka	Goṭok.
2. Two	Dui	Dui goṭā.
3. Three	Tini	Tin.
4. Four	Chāri	Chār.
5. Five	Pācha	Pāṭa.
6. Six	Chha	Chhā.
7. Seven	Sāta	Sāt.
8. Eight	Āṭha	Āṭh.
9. Nine	Naa	Nau.
10. Ten	Dāsā	Das.
11. Twenty	Koḍiē	Bis.
12. Fifty	Pachās	Pachās.
13. Hundred	Śaē	San.
14. I	Mū	Mui.
15. Of me	Mōra	Mōṭṭō (Marāṭhī genitive).
16. Mine	Mōra	Mōṭṭō.
17. We	Āmbhāmānē	Hami.
18. Of us	Āmbhamānākara	Hamar.
19. Our	Āmbhamānākara	Hamar.
20. Thou	Tū	Tui.
21. Of thee	Tōra	Tuṭṭō (Marāṭhī genitive).
22. Thine	Tōra	Tōr (Oṛiyā genitive).
23. You	Tumbhē	Tai, tumi.
24. Of you	Tumbhar	Tuṭṭō (Marāṭhī genitive).
25. Your	Tumbhar	Tumhar (Oṛiyā genitive).

English.	Oṛiyā (Standard of Puri).	Bhatri.
26. He	Sē	Hun, hāy.
27. Of him	Tahāra	Hun-kē (<i>Chhattisgarhi genitive</i>).
28. His	Tahāra	Hun-kē.
29. They	Sēmāne	Hun-man, hāy-man.
30. Of them	Sēmānākara	Hun-man-kē.
31. Their	Sēmānākara	Hun-man-kē.
32. Hand	Hāta	Hāth.
33. Foot	Pāda	Pāy.
34. Nose	Nāka	Nāk.
35. Eye	Ākhi	Ākhī.
36. Mouth	Pāṭi	Mū.
37. Tooth	Dānta	Dāt.
38. Ear	Kāna	Kān.
39. Hair	Bāla or kēśa	Kēs.
40. Head	Muṇḍa	Mūṇḍ.
41. Tongue	Jibha	Jibh.
42. Belly	Pēṭa	Peṭ.
43. Back	Piṭhi	Piṭh.
44. Iron	Luhā	Lohā.
45. Gold	Sunā	Sōn.
46. Silver	Rūpā	Rūp.
47. Father	Bāpa	Bābā.
48. Mother	Mā	Āyā.
49. Brother	Bhāī	Bhāl.
50. Sister	Bhaūṇī	Bahin.
51. Man	Mannashya	Manukh.
52. Woman	Māikiniā	Bāil.

English.	Oṛiyā (Standard of Purī).	Bhatṛi.
53. Wife	Māipa	Bāill.
54. Child	Pilā	Lēkā.
55. Son	Puā	Pilā.
56. Daughter	Jhia	Lēkl.
57. Slave	Dāsa	Kabādī.
58. Cultivator	Chashā	Kisān.
59. Shepherd	Mēṇḍha-rākhuāla	Dhōraī.
60. God	Paramēśwar <i>or</i> Īśwar	Bhag ^a wān.
61. Devil	Asura <i>or</i> Saitān	Ḍumā.
62. Sun	Sūrjya	Sūroj.
63. Moon	Chandra	Chāndā.
64. Star	Tārā <i>or</i> tarā	Tārā.
65. Fire	Nīā	Joy.
66. Water	Pāpi	Pāni.
67. House	Ghara	Ghar.
68. Horse	Ghōḍā	Ghōḍā.
69. Cow	Gai	Gāy.
70. Dog	Kukkura	Kukūr.
71. Cat	Bilēi	Bilai.
72. Cock	Kukuḍā	Gānjā.
73. Duck	Pāti-hangsa	Hāsa.
74. Ass	Gadha	Gad ^a hā.
75. Camel	Ōṭa	Hūṭ.
76. Bird	Chadhōi	Chirai.
77. Go	Jāa	Jānā (<i>? infinitive</i>).
78. Eat	Khāa	Khānā.
79. Sit	Basa	Bas.

English.	Oṛiyā (Standard of Puri).	Bhatri.
80. Come . . .	Āsa . . .	Āw st tā.
81. Beat . . .	Māra . . .	Pēṭ st nā.
82. Stand . . .	Ṭhiā hua . . .	Thiyā.
83. Die . . .	Mara . . .	Marūn-gelā (<i>Marāṭhi past tense</i>).
84. Give . . .	Dia . . .	Dēun-dēa.
85. Run . . .	Daūda . . .	Parā.
86. Up . . .	Uparē . . .	Up st rē.
87. Near . . .	Nikāṭarē . . .	Lagē.
88. Down . . .	Talē . . .	Khālē.
89. Far . . .	Dūra . . .	Khnbē dūr.
90. Before . . .	Āgē . . .	Āgē.
91. Behind . . .	Pachhē . . .	Pāṭ st bātē.
92. Who . . .	Kiē . . .	Kaun.
93. What . . .	Kaapa . . .	Kaun.
94. Why . . .	Kāhūki . . .	Kāy-kājē.
95. And . . .	Ebang . . .	Aur.
96. But . . .	Kintu . . .	...
97. If . . .	Ṭadi . . .	...
98. Yes . . .	Hā . . .	Hōy.
99. No . . .	Nahī . . .	Nahī.
100. Alas . . .	Hāya . . .	Āhā.
101. A father . . .	Eka bāpa . . .	Bābā.
102. Of a father . . .	Eka bāpara . . .	Bāp-tāō. ¹
103. To a father . . .	Eka bāpa-ku . . .	Bāp-tāō.
104. From a father . . .	Eka bāpa-ṭhāru . . .	Bāp-lagēlē.
105. Two fathers . . .	Dui bāpa . . .	Duig ṣṭā bāp.
106. Fathers . . .	Pitru-lōka . . .	Bābā-man.

¹ Here, and elsewhere in the list, Marāṭhi forms are given, but Oṛiyā ones are also used. See, for instance, the specimen.

English.	Oṛiyā (Standard of Purī).	Bhatī.
107. Of fathers . . .	Pitṛu-lōkaṅkara . . .	Bābā-man-taṣ.
108. To fathers . . .	Pitṛu-lōkaṅku . . .	Bābā-man-taṣ.
109. From fathers . . .	Pitṛu-lōkaṅka-ṭhāru . . .	Bābā-man-lagēlē.
110. A daughter . . .	Gōṭiē jhia . . .	Lēki.
111. Of a daughter . . .	Gōṭiē jhiara . . .	Lēki-taṣ.
112. To a daughter . . .	Gōṭiē jhia-ku . . .	Lēki-taṣ.
113. From a daughter . . .	Gōṭiē jhia-ṭhāru . . .	Lēki-lagēlē.
114. Two daughters . . .	Jōṭiē jhia . . .	Duī gōṭā lēki.
115. Daughters . . .	Jhia-mānē . . .	Lēki-man.
116. Of daughters . . .	Jhia-mānaṅkara . . .	Lēki-man-kē.
117. To daughters . . .	Jhia-mānaṅku . . .	Lēki-man-kē.
118. From daughters . . .	Jhia-mānaṅka-ṭhāru . . .	Lēki-man-lagēlē.
119. A good man . . .	Japē bhala lōka . . .	Nikō manukh.
120. Of a good man . . .	Japē bhala lōkara . . .	Nikō manukh-taṣ.
121. To a good man . . .	Japē bhala lōka-ku . . .	Nikō manukh-taṣ.
122. From a good man . . .	Japē bhala lōka-ṭhāru . . .	Nikō manukh-lagēlē.
123. Two good men . . .	Duī japā bhala lōka . . .	Duī gōṭā nikō manukh.
124. Good men . . .	Bhala lōka-mānē . . .	Nikō manukh-man.
125. Of good men . . .	Bhala lōka-mānaṅkara . . .	Nikō manukh-man-taṣ.
126. To good men . . .	Bhala lōka-mānaṅku . . .	Nikō manukh-man-taṣ.
127. From good men . . .	Bhala lōka-mānaṅka-ṭhāru . . .	Nikō manukh-man-lagēlē.
128. A good woman . . .	Bhala māi piṭiē or japē bhala strī.	Nikō bāilī.
129. A bad boy . . .	Japē manda bālaka . . .	Aḍṛā pillā.
130. Good women . . .	Bhala māikiniā-mānē or bhala strī-mānē.	Nikō bāilī-man.
131. A bad girl . . .	Gōṭiē manda bālikā . . .	Aḍṛā lēki.
132. Good . . .	Bhala . . .	Nikō.
133. Better . . .	Apekhyā kṛta bhala . . .	Khubē nikō.

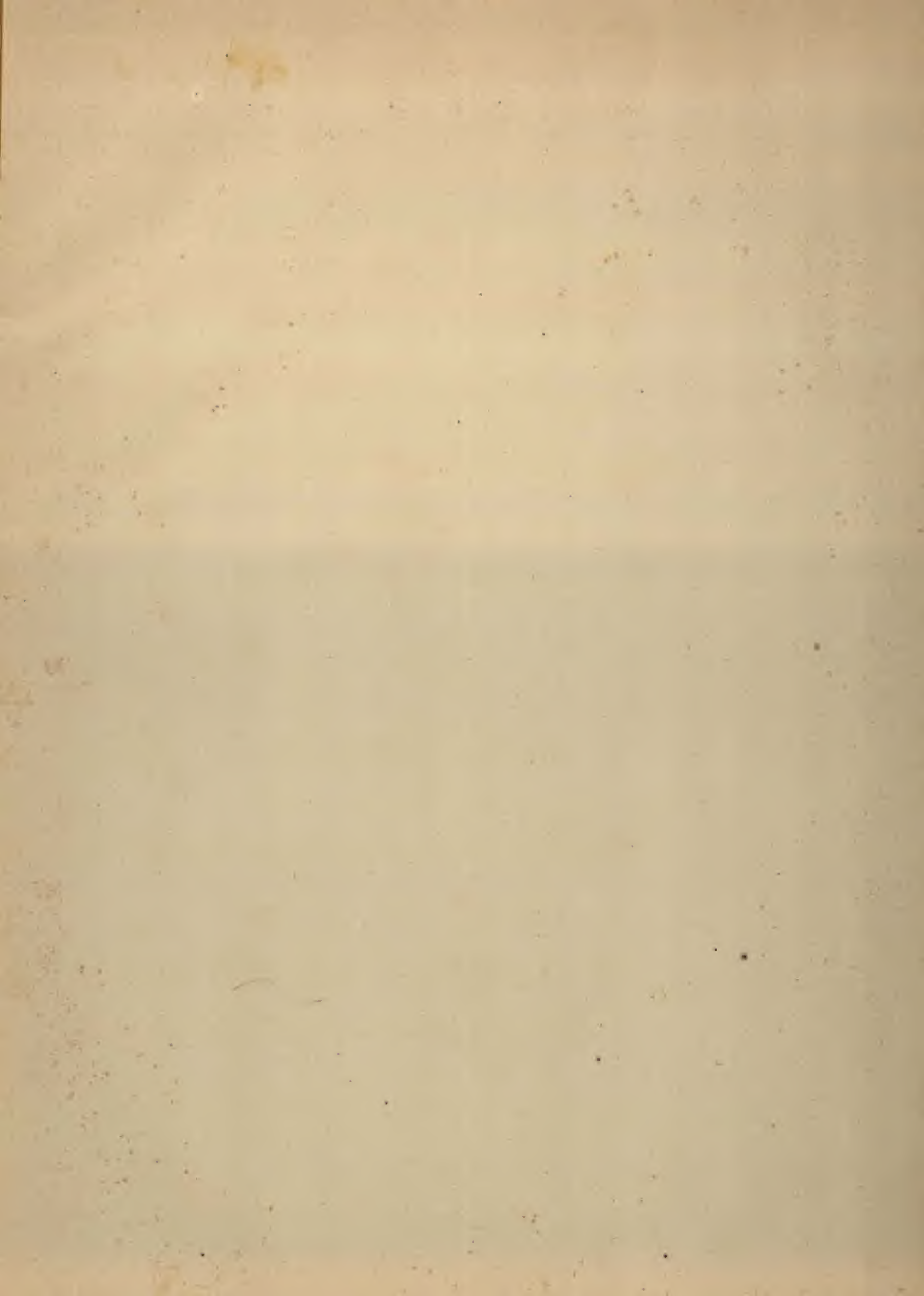
English.	Oṛiyā (Standard of Purī).	Bhatī.
134. Best . . .	Sabu-ṭhāru bhala . . .	Jugē nīkō.
135. High . . .	Uchcha . . .	Ūch.
136. Higher . . .	Uchchatara . . .	Khubē ūch.
137. Highest . . .	Uchchatama . . .	Jugē ūch.
138. A horse . . .	Gōṭiē ghōḍā . . .	Ghōḍā.
139. A mare . . .	Gōṭiē ghōḍī . . .	Ghōḍī.
140. Horses . . .	Ghōḍā-mānē . . .	Khubē ghōḍā.
141. Mares . . .	Ghōḍī-mānē . . .	Khubē ghōḍī.
142. A bull . . .	Gōṭāē saṇḍha . . .	Buyāl.
143. A cow . . .	Gōṭāē gāi . . .	Gāy.
144. Bulls . . .	Saṇḍha-mānē . . .	Khubē buyāl.
145. Cows . . .	Gāi-sabu or gāi-mānē . . .	Khubē gāy.
146. A dog . . .	Gōṭiē kukkura . . .	Kukūr.
147. A bitch . . .	Gōṭiē māi kukkura . . .	Kut ^r ī.
148. Dogs . . .	Kukkura-sabu or kukkura-mānē . . .	Jugē kukūr.
149. Bitches . . .	Māi kukkura-sabu . . .	Jugē kut ^r ī.
150. A he goat . . .	Gōṭiē aṇḍirā chhēli . . .	Bōk ^r ā.
151. A female goat . . .	Gōṭiē māi chhēli . . .	Chhēri.
152. Goats . . .	Chhēli-sabu . . .	Jugē bōk ^r ā.
153. A male deer . . .	Gōṭāē aṇḍirā harīṇa . . .	Kōḍ ^r ā.
154. A female deer . . .	Gōṭāē māi harīṇa . . .	Kōḍ ^r ī.
155. Deer . . .	Harīṇa . . .	Jugē kōḍ ^r ā.
156. I am . . .	Mū huē, mū achhi, āmbhē hēū or āmbhē achhū.	Mui āsē.
157. Thou art . . .	Tū hua, achhu; tumbhē hua, achha.	Tui āsī.
158. He is . . .	Sē huē, achhi, huanti, achhanti.	Hun āsē.
159. We are . . .	Am̐bhēmānē hēū, achhū . . .	Hamī āchhū.
160. You are . . .	Tumbhēmānē hua, achha . . .	Tumī āchhat.

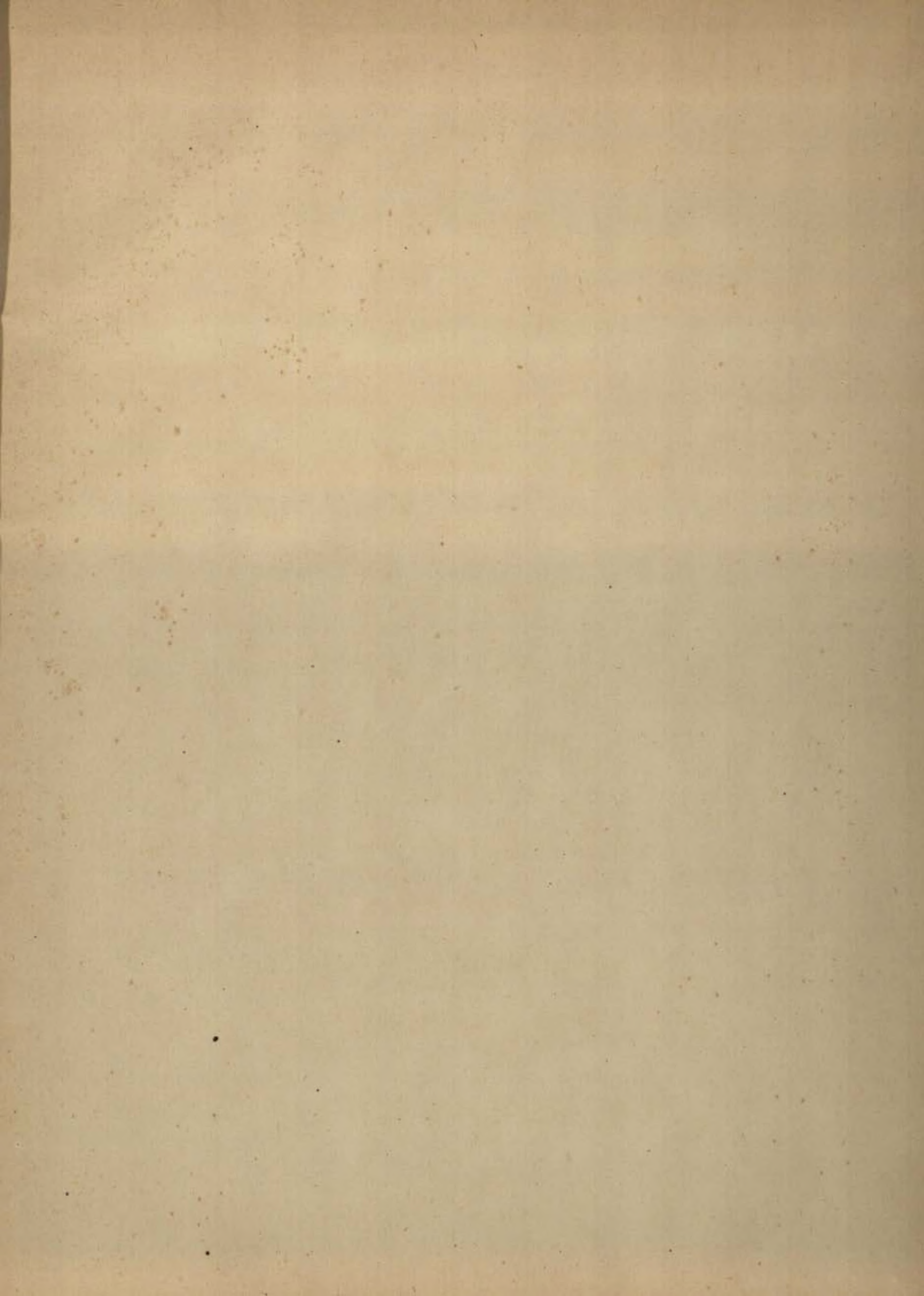
English.	Oṛiyā (Standard of Purī).	Bhatī.
161. They are . . .	Sēmānē huanti, achhanti .	Hun āsē.
162. I was . . .	Mū thili . . .	Mui ralā.
163. Thou wast . . .	Tū thila . . .	Tui ralā.
164. He was . . .	Sē thilā . . .	Hun ralā.
165. We were . . .	Āmbhēmānē thilū . . .	Hamī ralō.
166. You were . . .	Tumbhēmānē thila . . .	Tumī ralā.
167. They were . . .	Sēmānē thilē . . .	Hun-man ralō.
168. Be . . .	Hua . . .	Hōan.
169. To be . . .	Hēbā-ku . . .	
170. Being . . .	Hēu . . .	
171. Having been . . .	Hōi . . .	
172. I may be . . .	Mū hōi pāri . . .	Mui hōy-dē.
173. I shall be . . .	Mū hēbi . . .	Mui hōibi.
174. I should be . . .	Mōra hēbā uchita . . .	Mui hōy-dē.
175. Beat . . .	Māra . . .	Mār ^a bi.
176. To beat . . .	Māribā-ku . . .	Mār ^a bi.
177. Beating . . .	Māru . . .	Mār ^a tōr.
178. Having beaten . . .	Māri . . .	Mārun bhātī.
179. I beat . . .	Mū mārē, māri . . .	Mui mār ^a bi.
180. Thou beatest . . .	Tū māru . . .	Tui mār ^a bi.
181. He beats . . .	Sē mārē . . .	Hun mār ^a si.
182. We beat . . .	Āmbhēmānē mārū . . .	Hamī mār ^a bi.
183. You beat . . .	Tumbhēmānē māra . . .	Tumī mār ^a bis.
184. They beat . . .	Sēmānē māranti . . .	Hun-man mār ^a si.
185. I beat (<i>Past Tense</i>) . . .	Mū mārili . . .	Mui mār ^a li.
186. Thou beatest (<i>Past Tense</i>). . .	Tū mārila . . .	Tui mār ^a li.
187. He beat (<i>Past Tense</i>) . . .	Sē mārila . . .	Hāy mār ^a li.

English.	Oṛiyā (Standard of Pari).	Bhatṛī.
188. We beat (<i>Past Tense</i>) .	Āmbhēmānē mārīlū .	Hamī mār ¹ lū.
189. You beat (<i>Past Tense</i>)	Tumbhēmānē mārila .	Tumī mār ¹ lū.
190. They beat (<i>Past Tense</i>)	Sēmānē mārīlē . .	Hāy mār ¹ lāa.
191. I am beating . . .	Mū mārūachhi . . .	Mui mār ¹ bī.
192. I was beating . . .	Mū māruthili . . .	Mui mār ¹ tē rali.
193. I had beaten . . .	Mū mārithili . . .	Mui mār ¹ li āyē.
194. I may beat . . .	Mū mārī pāri . . .	Mui mārendē.
195. I shall beat . . .	Mū mārībi . . .	Mui mār ¹ bī.
196. Thou wilt beat . . .	Tū mārību . . .	Tui mār ¹ bīs.
197. He will beat . . .	Sē mārība . . .	Hāy mār ¹ bīs.
198. We shall beat . . .	Āmbhēmānē mārībū . .	Hamī mār ¹ bū.
199. You will beat . . .	Tumbhēmānē mārība . .	Tumī mār ¹ bās.
200. They will beat . . .	Sēmānē mārībē . . .	Hāy man mār ¹ bās.
201. I should beat . . .	Mōra mārībā uchita . .	Mūi mārendē.
202. I am beaten . . .	Mū mārā kbāi . . .	Mō-kē mār ¹ lāsat.
203. I was beaten . . .	Mū mārā kbāithili . . .	Mō-kē mārūn-rālā.
204. I shall be beaten . .	Mū mārā kbāībi . . .	Mō-kē mār ¹ dē.
205. I go . . .	Mū jāi . . .	Mui jāy-sē.
206. Thou goest . . .	Tū jāu . . .	Tui jāy-sē.
207. He goes . . .	Sē jāē . . .	Hun jāy-sē.
208. We go . . .	Āmbhēmānē jāū . . .	Hamī jibū āchhē.
209. You go . . .	Tumbhēmānē jāa . . .	Tumī jibā āa.
210. They go . . .	Sēmānē jānti . . .	Hāy-man jibā āchhē.
211. I went . . .	Mū jāithili, gali . . .	Mui gēlō.
212. Thou wentest . . .	Tū jāithilu, galu . . .	Tui gēlō.
213. He went . . .	Sē jāithilā, galā . . .	Hun gēlō.
214. We went . . .	Ambhēmānē jāithilū, galū	Hamī gētū.

English.	Oṛiyā (Standard of Purī).	Bhatrī.
215. You went . . .	Tumbhēmānē jāithila, gala	Tumi gēlās.
216. They went . . .	Sēmānē jāithilā, galē	Hāy-man gēlāy.
217. Go	Jāa	Jās.
218. Going	Jāu	Jāsīs.
219. Gone	Jai	Gēlo.
220. What is your name ?	Tumbhara nā kaapa ?	Tu-taō nāv kāy ?
221. How old is this horse ?	Ē ghōḍāra bayasa kētē ?	Yē ghōḍā kit'lo barakn-taō āsē ?
222. How far is it from here to Kashmir ?	Kāsmīr ē-ṭhāru kētē dūra ?	Yahālē Kāsmīr kit'lo dūr āsē ?
223. How many sons are there in your father's house ?	Tambha-bāpa-gharē kētēli pua achhanti ?	Totaō bāp-gharē kit'rō lēkā āsat ?
224. I have walked a long way to-day.	Mū āji bēsi bāṭa chālichhi	Mui āj lāpō dūr chālēu.
225. The son of my uncle is married to his sister.	Mōra khudutā-puā bhāi tāra bhaūpi-ku bibhā hōi-achhi.	Mōtaō kakātaō lēkātaō bihāv huntaō bahin saṅgē hōi.
226. In the house is the saddle of the white horse.	Dhalā ghōḍāra jīn gharē achhi.	Ghar-bhīt'rē paṇḍrā ghōḍā-taō khāṭhī āsē.
227. Put the saddle upon his back.	Tā piṭhī-rē jīn kasha.	Hun-taō pāt-up'rē kāṭhī-kē rākha.
228. I have beaten his son with many stripes.	Mū tā pua-ku bahut māra mārichhi.	Mui hūn-taō lēkā-kē khūbē mā'li.
229. He is grazing cattle on the top of the hill.	Sē pāhāḍa upari gōru charāu-achhi.	Huni gōh'dikē hun ṭik'rā up'rē charāy-sī achhē.
230. He is sitting on a horse under that tree.	Sē gachha-mūlē gōṭiē ghōḍā uparē basi-achhi.	Huni hun rūkh-khalē ghōḍā-up'rē bas'īā āsē.
231. His brother is taller than his sister.	Tāhāra bhāi tāhāra bhaūpi-ṭhāru ḍēṅga.	Hun-taō bhāi hun-taō bahin-lē ḍēṅg āsē.
232. The price of that is two rupees and a half.	Tāhāra dām adhēi ṭaṅkā	Hun-taō mōl dui rupayā āṭh ānā āsē.
233. My father lives in that small house.	Mōra bāpa sēhi sāna gharā-ṭi-rē rahē.	Mōtaō bābā huni nāni ghar-mē rah-sī achhē.
234. Give this rupee to him	Tā-ku ē ṭaṅkā dia	Yē rupayā hun-kē diyās
235. Take those rupees from him.	Tā-ṭhāru sē ṭaṅkā-sabu nia	Hun rupayā-kē hun-sē māṅgā.
236. Beat him well and bind him with ropes.	Tā-ku khub māra o daūḍi-rē bāndha.	Hun-kē khūb māra aur ḍōri-saṅgē bāndhā.
237. Draw water from the well.	Kua-ru pāpi kāḍha	Chūālē pāni nik'rāwā.
238. Walk before me	Mō āga-rē chāla	Mōtaō purēlē jāo.
239. Whose boy comes behind you ?	Tambha pachha-rē kāhā pua āsu-achhi ?	Kōtaō lēkā tumtaō pāṭh'lē jāy-sī achhē.
240. From whom did you buy that ?	Kāhā-ṭhāru tā-ku kinila ?	Tumhi hunkē kā-taō-lagēlē gēn'lās ?
241. From a shopkeeper of the village.	Gāra jāṇē dōkāni-ṭhāru	Gāo-taō gōṭok rōj'gārī-ṭhān-lē.

by
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